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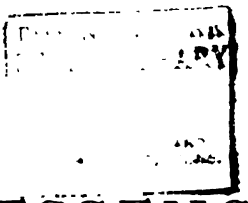

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VOL. XXXVIII. of whole series—37th Year

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THE SISTINE MADONNA.
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THE MESSENGER

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AVE MARIS STELLA.

A HYMN OF THE SOUL.

By B. F. De Costa.

THE stream runs fast, the spent sun hides
Behind the hills, and day-beams pale,
While ocean-ward our light barque glides,
Afar to voyage, alone to sail :
Blest Virgin, hear the Vesper prayer
The voyager lifts to Thee,
And tender show a Mother's care,
Mary, Star of the Sea.

No more we drift where green banks tell,
Beneath the fragrant forest trees,
Of violet and asphodel ;
The Rocks ! Chill blows the mist-born breeze :
Blest Virgin, hear the Vesper prayer
The voyager lifts to Thee,
As on, mid twilight shade we fare,
Mary, Star of the Sea.

And now new strength the current knows,
Round unseen reefs wild eddies whirl,
And 'gainst the tide that sullen flows
The foaming surges angry curl :
Blest Virgin, hear the Vesper prayer
The voyager lifts to Thee,
When tempests rise and lightnings glare,
Mary, Star of the Sea.

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Soon we shall pass the sheltered port,
The harbor bar and outer light,
Then, wide abroad the ocean brought,
Sail on in gloom through rayless night:
Blest Virgin, hear the Vesper prayer
The voyager lifts to Thee,
The goal awaits us, bring us there,
Mary, Star of the Sea.

We need not fear to launch away,
And breast, the solemn, untried deep,
Our barque will surely find the way,
And true the course mid darkness keep :
Blest Virgin, Thou wilt hear the prayer
The voyager lifts to Thee
And make the night God's morning fair,
Mary, Star of the Sea.

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THE PROTESTANT EPISCOPAL CONVENTION FROM A CATHOLIC POINT OF VIEW.

By the Rev. Henry J. Woods, S.J.

The Triennial General Convention of the Protestant Episcopal Church was held in San Francisco last October. Needless to say, it had a thoroughly good opinion of itself and of its work. Needless also to say, few outside the Protestant Episcopal denomination shared in this opinion.

This is not strange. People like realities, and they feel that Episcopalianism, with all its modern developments, is unreal. It is fond of asserting its Catholicity. The sketch of the Diocese of California in the Convention Souvenir opens pompously: "To find the beginnings of the Church in California as represented by the Anglican branch of the great Catholic communion," etc. Yet if anything in the proceedings of the Convention impresses an observer, it is their uncatholic tone. This manifests itself: 1. In a lack of the sense of proportion in religious matters; 2. In a carelessness of dogma; 3. In an indifference to the nature of the Church and what constitutes one a member of it; and 4. In the hollowness of its Episcopate.

Let us consider these four in order.

I. THE LACK OF THE SENSE OF RELIGIOUS PROPORTION.

Most of us are familiar with distorting mirrors. As children we used to look at our reflections in a polished teapot, and rejoice over the perversion of all symmetry. In such a mirror the Convention seems to have viewed itself and its surroundings, for it regards little things as great and great things as small; things unimportant as of the gravest moment, and things of vital interest as unworthy of notice. The bishops write of their assembly in their pastoral as "The great synod," in which "They take counsel together of the things concerning the Kingdom of God." It is true that their consultations were barren of results. But this is ignored discreetly. Had they accomplished anything, none perhaps would have been more astonished than themselves. And so they find comfort in the thought that, "They have made more nearly perfect the organization for the accomplishment of the work." How they have done so does not ap-

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pear clearly; and modesty no less than truth should have led them to say "less imperfect." But modesty is not an Episcopalian virtue. The election of five missionary bishops is grandiloquently announced: "We have chosen new leaders for the militant host," which seems rather strong language when one considers how small a part of the militant host, itself far from large, will march under the new leaders. Indeed, so few will the leader of the militant host in Puerto Rico have under his banner, that it was decided that, as his duties will be light, he will be able to take charge of the Cuban militant host also.

From the strenuous, top-heavy style of the pastoral, it might be judged the work of a young and enthusiastic member of the House of Bishops. As a matter of fact, its author is Bishop Dudley of Kentucky, who has worn lawn sleeves for twenty-six years; and in composing it he enjoyed the advice and assistance of two of the most distinguished of his colleagues, Bishop Potter of New York and Bishop Doane of Albany.

If such as these are so deficient in the sense of proportion, none need wonder that a clerical delegate, intoxicated with vanity, could write to a daily newspaper his hope that, "As the Council of Nicæa is memorable for having settled the faith of the Church, so the Council of San Francisco may be ever remembered as having settled the morality of the Church." It is painful to have to record that the Council of San Francisco broke up without having laid the foundation of its fame, and that, so far as it is concerned, the morality of the Church remains still unsettled.

All can understand, from what has been said, why we put down this lack of the sense of religious proportion as a sign of the absence of Catholicity. The Catholic Church is, by Divine institution, the teacher of truth. To do this, it must perceive the truth in all its fulness and must penetrate unerringly to the realities of things in all their relations. The defect in question arises from an incapacity to grasp these, and, therefore, marks the one affected by it as unable to teach truth, and consequently void of the Catholic spirit.

Other examples of this deficiency in men otherwise fairly balanced are not wanting. Not a few members of the Convention felt the paramount importance of sending missionaries to South America, the West Indies and the Philippines, in order that the natives of those regions may be raised to a higher moral plane by the contemplation of a priesthood purer than their own. History is not a strong point with the Episcopalian clergy. They appear to look upon it, not as a means,

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given us by God, of putting ourselves in harmony with the past, of finding our true place in the present, and of separating the processes of all time, as they are working themselves out around us, from the ephemeral incidents that cluster thick about them, so as to forecast with a certainty sufficient for our moral guidance what the future holds concealed; but rather as a convenient armory, whence by exercising a judicious selection, they may draw weapons apparently effective, or, at least, serviceable for the moment, against the Roman adversary. Hence, the zealots for those object lessons may be excused for not having restrained their speech by the remembrance of the two Onderdonks, one Bishop of Pennsylvania, the other Bishop of New York, of Bishop McCoskry of Illinois, of Bishop Twells of the Orange Free State—we take our examples from the highest order of their clergy—and of Bishop Polk, who, though not guilty as these, held his office in such small esteem that, on the breaking out of the Civil War, he exchanged the mitre of Louisiana for the helmet of a major-general in the army of the Confederate States. Here we use legitimate metaphor. The generals in the Civil War used, as a rule, slouched hats, not helmets; and the bishops of the early sixties of the nineteenth century did not wear mitres, although some have adopted the fashion since. But though members of the Convention may be pardoned their ignorance of the facts we have quoted, they might have adverted to another that was forcing itself upon their notice. While they were vaunting their superior morality, a minister of their own sect was on trial for his life within ten miles of where they were assembled, for a murder committed in a fit of drunken frenzy.

Let us quote a last example, less shocking, but not less striking. Some thirty miles to the northward from the entrance to San Francisco Bay, the bold promontory of Point Reyes (*Punta de los Reyes*) pushes out into the sea, embracing with its southerly shore a sheet of water known as Drake's Bay, which it protects from the strong northwesterly winds of summer. Here, very probably, Sir Francis Drake lay for some five weeks in June and July, 1579; and it is recorded in the story of his voyage how he celebrated Divine worship on shore.

This did not escape the notice of the Convention, which professed to derive great consolation from it. Indeed, it had been recalled some years before by the Episcopalians of California. The Romanists, they noticed, celebrate the landing of Junipero Serra near Monterey. The Mission Church there is a monument to the introduction of Roman

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Catholicism into Northern California. Why should not Episcopalians have their commemoration and monument? For Junipero Serra they have Drake's chaplain, Francis Fletcher, and for Point Carmel they have Drake's Bay. And so the heads of the sect obtained a site in Golden Gate Park, on which they erected a cross, which, their bishop tells us, is properly called "The Prayer-Book Cross," bearing the following inscription :

"Consecrated January 1, A. D. 1894, as a memorial of the service held on the shore of Drake's Bay, about St. John Baptist's Day, June 24, A. D. 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service."

"First Christian Service in the English tongue on our Coast.
First use of the Book of Common Prayer in our Country.
One of the first recorded missionary prayers on our Continent."

Bishop Nichols, head of the Protestant Episcopal Diocese of California, wrote an article on this cross in *Harper's Magazine*, which is reprinted in the "Convention Souvenir." From it we learn that, to support the assertions of the inscription, he depends upon the following passage, which we quote from "The World Encompassed" :

"Our Generall, with his companie, in the presence of those strangers, fell to prayers ; and by signes, in lifting up our eyes and hands to heaven, signified unto them that God whom we did serve, and whom they ought to worship, was above: beseeching God, if it were his good pleasure, to open by some meanes their blinded eyes, that they might in due time be called to the knowledge of him, the true and ever-living God, and of Jesus Christ whom he hath sent, the salvation of the Gentiles. In the time of which prayers, singing of Psalms and reading of certaine chapters of the Bible, they sate very attentive."

Let us see, therefore, how far it bears them out.

In the first place, it does not tell us that Francis Fletcher conducted the service. It was the "Generall," Sir Francis Drake, who fell to prayers ; from which we may judge that Francis Fletcher, "Priest of the Church of England," held the lax ideas concerning the difference between clergy and laity so common in the "spacious times of great Elizabeth," rather than the stricter notions now prevalent, though not universal, in the Protestant Episcopal Church. What Sir Francis Drake thought on the subject may be gathered from what happened later on. One of the appendices to "The World Encompassed" (App. II. Hakluyt Society's Publication, 1854) narrates the relations between the "Generall" and Francis Fletcher, "Priest of the Church of England," as follows :

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"Drake excommunicated Fletcher . . . in this manner, viz.: He caused him to be made fast by one of his legs with a staple knocked fast into the hatches of the forecastle of his ship. He called all the company together, and . . . sitting cross-legged on a chest, and a pair of pantofles in his hand, he said: 'Francis Fletcher, I do here excommunicate thee out of the Church of God and from all the benefits and graces thereof, and I denounce thee to the devil and all his angels.' And then he charged him on pain of death not once to come before the mast, for if he did he swore he should be hanged. And Drake caused a posy to be written and bound about Fletcher's arm, and charged that if he took it off he should be hanged. The posy was: 'Francis Fletcher, the falsest knave that liveth.'"

In this opinion all who have read "The World Encompassed," for which the same Francis Fletcher is held responsible, will not be indisposed to agree.

The use of the Book of Common Prayer may be material or formal. It is the latter if, in employing the Prayer Book, one uses any of its complete offices, *e.g.*, The Order for Morning Prayer, or, The Order for the Administration of the Holy Communion. It is the former if the Prayer Book be used simply as a convenient source whence prayers, passages of scripture or psalms may be drawn at the discretion of the user. In ordinary speech the expression, "The use of the Prayer Book," is always taken in its formal sense. To use it in public worship in the material sense only, would be looked upon rather as an abuse by anyone having for it the reverence and love Episcopalians profess.

There is no evidence to show that on the occasion in question it was used in the formal sense; that is to say, that Francis Fletcher, clothed in a surplice, read decorously the Order for Morning or for Evening Prayer. On the contrary, the account goes to show that if used at all, which is very improbable, it was employed in the material sense only.

The service is said to have consisted of prayers, the singing of psalms and the reading of certain chapters of the Bible. No one with any feeling for "our incomparable liturgy" could so describe any of its offices. Each of these is an organic whole, while the prayers, psalms and reading of the quotation imply that the service at Drake's Bay was nothing of the sort. Moreover, the "certain chapters of the Bible" can hardly be taken to mean the two lessons prescribed for Morning or Evening Prayer. There is a sense of abundance in the words that implies a very banquet of Bible-reading. We therefore

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conclude that the Church Service of the Episcopal Church was not celebrated on the occasion in question.

This conclusion is confirmed by the fact that the service described was an impromptu one, got up for a special object. Anybody reading the quotation we have copied from the article of Bishop Nichols will see that something must have preceded it in the original, giving the reason why the "Generall with his companie fell to prayers." What was it? One would naturally suppose that Drake had ordered service to be held on some Sunday or feast day ashore; and, by introducing the mention of St. John's Day on his own authority, the author of the inscription on the Prayer-Book Cross strengthens, no doubt quite innocently, such an idea. But this was very far from being the case. The "General and his companie" had gone ashore to see what was to be seen, and according to the veracious chronicler, the savages took them for gods and began to pay them divine honors. It was Paul and Barnabas at Lystra over again. To disabuse them of this idea, Sir Francis, with his companions, fell a-praying; and this explains the lifting up of the hands and eyes to heaven to show the natives that the God who should be adored by them and their visitors alike dwells above.

It is quite probable that Francis Fletcher was not present on the occasion, as the chaplain does not of necessity, accompany the admiral when he goes ashore on a little exploring expedition. If he was there, he played a very subordinate part; and one must have a vivid imagination to picture him hurrying aboard the *Pelican* for his surplice and the despotic, not to say pontifical, commander waiting patiently, enduring barbaric worship until he returned with that precious ornament to begin, "When the wicked man" and "Dearly beloved brethren."

We say, moreover, that even the material use of the Book of Common Prayer on that occasion is most improbable. The missionary prayer was certainly extemporaneous, suggested by the circumstances. Nothing like it is found in the prayer book, which, moreover, does not contain chapters of the Bible. Those that can imagine Fletcher running for his surplice to read prayers on the beach can also imagine Drake and his crew, prayer book in hand, chanting the psalms in the manner now so familiar. But anyone who knows what "singing psalms" has meant in the English tongue, during all the years that have elapsed since Drake sailed the Pacific, and has appreciated the facts of the extemporaneous prayer and the Bible-reading, understands

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that the service conducted on the beach of Drake's Bay was nothing more than that of any Calvinistic conventicle.

And, indeed, the first thing that strikes us, as we read the "Missionary Prayer," is its pronounced Calvinism. Drake and his companions seem to have been far from clear as to the utility of missionary effort on behalf of the aborigines of California. In their mind it depended first upon whether these were elected to salvation or not. If they were predestined to eternal damnation, an opinion which those cheerful adventurers held to be probable, it would be worse than useless to preach the Gospel to them. Again, if the time decreed by God for their evangelization had not come, it would be presumptuous to attempt it. And so the missionary prayer was conditioned very cautiously: "If it were God's good pleasure . . . they might in due time be called to a knowledge of Him." Moreover, the adventurers of the *Pelican* had no notion of doing the work themselves. Pillage and rapine on the territory of a sovereign with whom their queen was at peace, the discovery of precious mines in the lands of the barbarians, were the thoughts of their heart. They were brave men, daring adventurers, skilful navigators; yet they were not missionaries, but buccaneers, their ships laden with the spoils of Peru and Mexico, their hands red with innocent blood.

The prayer was a missionary prayer in the sense that any prayer for the heathen is one. But it was a prayer fitter for the pleasant surroundings of a Woman's Auxiliary Meeting or of Exeter Hall, had they then existed, than for the fog-veiled solitude of the California shore. "To open by some means their blinded eyes," it runs. It is not the, "Lo! Here I am, send me!" of Isaias; but the "Here is a possible harvest, find laborers if you wish it reaped," of one interested, indeed, in missions, but devoted to the getting of wealth.

It was, then, a prayer asking for missionaries, if you will; not the prayer of a missionary. Yet this is what the Prayer-Book Cross suggests to the uninformed reader of its inscription. For who could suppose so striking a monument to commemorate so little zeal. Suppose Francis Fletcher, "Priest of the Church of England" (whether he would have accepted the title is a question—he calls himself minister only), to have conducted this service that possibly never took place; and then compare him with the heroic Junipero Serra. Compare the chaplain of buccaneers with the son of St. Francis. Compare the former, on the beach near Point Reyes praying that some means may be found to enlighten in due time those who are probably

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predestined to damnation, with the latter, hanging his mission bells in the live-oak near Monterey, ringing them with all his might, and crying to the heathen he yearned to evangelize: "Come, ye Gentiles! Draw near to receive the Gospel I bring you from afar." The visit of Drake was an episode, alike in his lawless voyaging and in the history of the Californian tribes. Imaginative Episcopalians may connect it with the beginning of their Church in California; but, as a matter of fact, it had as much to do with the work of the Reverend Mr. Mines, two hundred and seventy years later, as the campaign of Alexander the Great in Central Asia with those of Skobeloff and Gourko. Wherefore, as the sails of the buccaneers drop down below the horizon, compare their barren sojourn on the Californian Coast with the coming of Junipero Serra, pregnant with all the northern missions, that within a few years civilized and christianized the natives of the land, until the Revolution struck the shepherds and scattered their flocks, and another coming of gold-hunters, true heirs of Drake and his sea-rovers, made them only a memory. And then, pondering all these things in sobriety of mind, answer whether the Catholic Church has a right to a monument at Monterey, more enduring than brass, and whether the Episcopal Church has an equal right to its Prayer-Book Cross in San Francisco.

But this sobriety of mind does not belong to Episcopalianism. There the sense of proportion in religious matters is lacking. And so the Prayer-Book Cross in Golden Gate Park will continue to do by implication, by the *suggestio falsi*, what for more than a century London's columns did by explicit assertion; and if, after some years, the Episcopalian Convention again assembles in San Francisco, bishops and deputies will again rejoice that they are beginning their deliberations upon "The things concerning the Kingdom of God" within sight of the landing place of Drake and Fletcher.

II. CARELESSNESS OF DOGMA.

In justification of his action in a certain matter, a clerical deputy of some importance exclaimed that he did not believe episcopal ordination necessary for a valid Eucharist. His words are said to have caused a sensation, but they do not seem to have caused anything else. Nobody demanded his impeachment for heresy; nobody refused to communicate with him; nobody thought it worth while to attempt to deliver the flock from the false shepherd. There were a few protesting cries of "Oh! Oh!" and "Withdraw!" and then,

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to use diplomatic language, the incident was closed. Evidently the expression of such an opinion, though to be regretted, was not looked upon as of any practical importance. It was a misfortune for him who uttered it, but it in no way affected the Church at large.

This carelessness regarding dogmatic teaching appeared still more curiously in the discussion of the proposed canon on marriage which was to take away the privilege of second nuptials from the innocent party to a divorce. This canon passed the House of Bishops, and found such strong support in the House of Deputies, that when put to vote in committee where members vote as individuals it was approved, and was only rejected in the vote of the House, in which members vote by orders, when the rule that divided dioceses are to be counted for the negative sealed its fate.

The bishops deliberate behind closed doors. It is not generally known, therefore, what grounds they rested upon during the discussion. In the House of Deputies the proceedings are public. The opponents of the canon pleaded long usage, the civil law, the practice of other denominations, which would make the canon a dead letter. The unpopularity of the measure was urged, and the impropriety of adopting Roman Catholic ideas. The deputies were reminded that Episcopalians make canons to keep them. They do not enjoy the advantage of their laxer Roman brethren. There is no dispensing power in the Episcopal Church to free one from the law when its observance is irksome. This last argument opened the way for Dr. Nevins of Rome to make some of his customary slurs on Catholic morality. When these could be used as reasons against the canon proposed, no one need be surprised that a vehement opposer of it waxed eloquent in urging that adultery of its very nature dissolves the marriage bond.

The supporters of the canon appealed to popular expectation. They were in the normal Episcopalian frame of mind, thinking that the country, not to say the world, was waiting breathless for their decision. They spoke of the obligation resting upon so important a body as the Episcopal Church, to do something in defense of national morality. Some admitted that our Lord had given the privilege of marrying again to the innocent party to a divorce, but claimed that the depravity of the times required them to be more rigorous than the Gospel. Some of the lay-deputies, with years of legal experience, pointed out that the fact of innocence is not easy of proof. That one wins a decree, gets the custody of the children, and, if a woman, alimony,

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does not establish it, even though the case go by default. Thus, the whole matter was discussed from a utilitarian standpoint. Occasionally there were little skirmishes over the text of St. Matthew, but these were no better than pretences of approaching the question theologically. Nothing seems to have been said about the doctrine of St. Paul on the relation between marriage and the union of Christ with the Church. There was no appeal to the practice of antiquity or to tradition, nor any real attempt to treat St. Matthew's text exegetically or historically. The great difficulty of the Protestant explanation was untouched. No defender of the canon got up to say: "If you hold that our Lord permitted re-marriage to the innocent party in the case of adultery, you must say that in this instance divorce either dissolves the bond or it does not. If it does not dissolve the bond, you must affirm that our Lord gave permission to the innocent party to be a bigamist; if it does dissolve the bond, why is not the guilty party also free?"

In that numerous gathering of the leaders, clerical and lay, of the Episcopal Church, none seemed to apprehend the truth, that they were dealing with something altogether removed from human control, concerning which our Lord Himself has laid down the law for all Christians, and that, therefore, it was their only duty, as the lawgivers of the Episcopal Church, to gain a clear knowledge of what He has commanded and to impose it upon their subordinates in His name. The mental attitude of Episcopalians, together with all Protestants, towards Our Divine Lord, is often perplexing. They fix their attention upon Him as their Saviour so that they forget that He is also their Teacher. He has opened the gates of Heaven to all by His death, but by His life and doctrine He has marked out the way that leads to the celestial portals. Is there any reason assignable for the comfortable persuasion that while His redemption is copious, His doctrine should be narrowed down to a few elementary truths? Such was not the opinion of St. Paul, who deduced the superiority in every way of the Christian revelation to that of the old law, from the excellence of Him by whom we receive it. Nevertheless, even the most advanced of the so-called Catholic party have this notion ingrained, that the sum total of Christian faith, not only in fundamentals, but in all its extension, is contained in the Apostles Creed with perhaps the Nicene added, and that whatever else is written in Sacred Scripture or handed down by unwritten tradition is given over to human disputation. They may not be conscious of this. They may speak

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of ecclesiastical authority in teaching; they may tell how they receive a certain number of Councils, six more or less, according to their views on the ecumenicity of each; but such language is purely academic. In practice any one is a brother who accepts the Apostles Creed. Carelessness of dogma cannot but prevail in such an atmosphere.

Yet this is the Church that claims to hold with us the Divine Communion: "Go teach all nations, commanding them to observe all that I have commanded you," to be with us the heir of the Divine promise. "Lo! I am with you even to the end of the world," to guard with us the deposit of faith.

III. INDIFFERENCE TO THE NATURE OF THE CHURCH AND TO WHAT CONSTITUTES A MEMBER OF IT.

A remarkable motion was introduced into the House of Deputies. Its object was to empower the bishops to authorize services other than those of the Book of Common Prayer, provided they be in harmony with it, for congregations outside the Episcopal Church that might wish to put themselves under the supervision of its bishops.

It was asserted that there are congregations in the United States longing for this privilege of episcopal supervision, and prevented from gratifying their desire only by their repugnance to give up their modes of worship for that of the prayer book. Bright anticipations of the future were indulged in. Roman Catholics are becoming so thoroughly American that soon they will be only too glad to exchange the Pope for the General Convention, and their bishop for some Episcopalian prelate. But again, the prayer book blocks the way. Weary of the Roman Pontiff, they still have a sneaking affection for the Roman Mass. And so a reverend deputy, declaring that the grand prophecy "There shall be one fold and one shepherd," is always before his mind, proposed this method of assisting Providence to its fulfilment.

The motion was strongly supported. It also met with strong opposition. But this was based upon the love of the Book of Common Prayer on the part of the conservative, which they feared was in peril. No one seemed to realize the incongruity of the scheme, the utterly uncatholic theory involved of the nature of the Church and of membership in it. It was defeated by a narrow majority. It would probably have been carried, but for the adverse vote of evangelical deputies, who would have welcomed it as a means of snatching brands from the Roman burning, had they not suspected that it would turn to the advantage of the Ritualists, by enabling them to bring in the Mass,

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not stealthily, as in the past, but under the ægis of episcopal authority. "The most favored nation clause" seems to have place in the legislation of the Protestant Episcopal Church, no less than in commercial treaties. In vain its introducer conjured them to lay aside their fears. They refused to hear the voice of the charmer, though he charmed never so wisely.

"Our admirable Book of Common Prayer!" Episcopalians are never weary of exclaiming. And admirable it truly is. No Procrustean spirit is there, compelling all to adapt themselves to hard and fast lines. It is accommodating, a variable quantity, taking every possible value from the infinitesimal to the infinite; for its limits are movable in every direction. The worship of the most rigid Protestant and the Holy Sacrifice of the Mass can both be made conformable to its spirit. A few trifling precautions, and the blue-eyed Norseman and the olive-skinned Italian can practice each his own peculiar rites under the supervision of its guardians. Truly, comprehensiveness is the glory of Episcopalianism.

But one may well ask: "What, according to Episcopalian notions, constitutes one a member of the Catholic Church?" Baptism introduces him into it; but what makes him permanently a living member of the Body of Christ? Is it anything more than an outward conformity to the Episcopal form of Church-government. The Lambeth Conference of a few years ago seemed to imply that this is sufficient, when it laid down as the principal condition of Anglican union with non-episcopal sects, the recognition of the historic episcopate; that is, the historical fact that, from the beginning, Church government has been episcopal; the question, whether it is so by Divine institution or by human convention, being left in abeyance as non-essential.

The Catholic idea of the matter is very clear. They only are members of the Church who hold the same faith, receive the same sacraments and live in the same visible communion governed by their lawful pastors. The multitudes whom the supporters of the motion hoped to win would certainly not have held the same faith. They would have shown an endless variety of opinion, not only as regards the matter of their belief, but also as regards its formal motive, which is the chief thing in faith. Still more certainly they would not have received the same sacraments. Some would have admitted two, others seven, others none, others perhaps any number up to seven. Some would have held the reception of certain sacraments obligatory, though differing as to the number, others would have looked upon it

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as optional. Moreover, there would have been all possible definitions of a sacrament, from the Zwinglian to the Catholic. Lastly, it is clear that the bishops who would have taken charge of them would not have been their lawful pastors in the one visible body of the Church. Bishops are placed by the Holy Ghost to rule the Church of God. They, therefore, must exercise their authority in conformity with the Divine Constitution of the Church. To gather together such incongruous elements and to attempt to preside over the agglomeration in the name of the Church of the one faith, is to depart very far from the notion of the Episcopate that has obtained in the Church hitherto.

Here, perhaps, some Episcopalian will break in: "That is always the way with you Romans. You seem never able to understand our position. The congregations that would put themselves under Episcopal supervision, would not become at once members of the Church in the strict sense, but rather affiliated bodies outside its pale, tending towards incorporation into it. Indeed, some of them might be unbaptized persons, as a deputy favoring the motion pointed out." We are ready to admit that we do not always understand the Episcopalian position. Perhaps the fault is not altogether ours; for we are sufficiently intelligent, and some of us have belonged to that denomination. Nevertheless, we are always grateful for information and correction, since in this matter we are like one who has dropped into water deeper than convenient. He flounders about, trying to find bottom, so that he may stand with his head above water to survey the situation, and he takes it very kindly when anybody helps him. Let us therefore, begin again, and see whether with the explanation given we can vindicate the orthodoxy of the proposed scheme.

"What have I to do to judge those that are without?" cries St. Paul. And, indeed, one can hardly imagine the vehement language with which he would have opposed this motive, that would have him a Catholic bishop with regard to one portion of his flock and a Zwinglian superintendent with regard to another. The whole human race is divided into two parts—those who are subject to the Church and those who are not. On the latter lies the obligation of submitting to her, an obligation which becomes urgent as they begin to understand our Lord's institution for the moral government of the world. When they are ready for episcopal supervision, they are ripe for full instruction; they have sufficient light to be obliged to seek this instruction and a Catholic bishop's office is to teach them this duty, not to cooperate in their heresy, which, even though it were only material on

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their part, would be formal on his. Only a bishop devoid of every particle of Catholicity would be willing to countenance a plan involving formal coöperation in heresy, just as similar bishops in heathen lands think to build up the Christian Church by tolerating polygamy among their converts.

For we may inquire: "How would the bishops of the Episcopal Church administer the supervision committed to them?" They would have in view to draw gradually the congregations from such supervision into full communion. To do this they would have to gain the full confidence of these, which could be done only by falling in for a time with the system of each. They would have to communicate with them in things spiritual; for aloofness in this would frustrate the end hoped for. The anomalous position of the English sovereign, an Episcopalian in England, a Presbyterian in Scotland, would be more than reproduced for every bishop rash enough to receive such congregations under his care. To-day he would be administering the confirmation rite to members of his own sect; to-morrow, conferring it as a sacrament in the Church of some Catholics loosed from Rome. A Methodist revival might claim him the following day to receive from the mourners' bench to the right hand of fellowship, those who feel themselves saved without the interposition of any sacrament: and so the week would pass. It is easy to imagine the discussions that would be introduced amongst his own subjects. The high churchman, indignant over the camp meeting, would denounce him as a heretic; the low-churchman would defend him ardently for this, but would accuse him of Crypto-Romanism on account of his doings amongst the Americanized Catholics. Soon complaints would begin to reach him from the affiliated congregations. The revolted Catholic priest is neglecting to hear the confessions of his flock. The Lutheran pastor is wandering from the strict doctrine of justification by faith alone. Would he discipline them? If so, his case with such would be worse than with his own diocesan clergy; for when these do what he disapproves of he can take a negative attitude; when those go aside from the path he must act positively. If not, the superintendence is useless, and sooner or later the congregations would repudiate it. To be a bishop under such circumstances one would need be, not merely an agnostic in spiritual things, but a very Gallio, caring nothing about them.

Episcopalians will reply, no doubt, that all this is gross exaggeration. The plan is hedged about with conditions that would make

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what we suppose impossible. The ministers of the congregations must have episcopal ordination; provision must be made for the apostolic rite of confirmation; in the administration of baptism and the Lord's supper, our Saviour's very words must be used. To this we answer that nobody who is familiar with the inside workings of an Episcopalian diocese will consider our description overdrawn. Our conclusions in the matter follow from the chronic state of unrest, which seems to be the normal condition of most dioceses, and from the ends to be obtained by the proposed supervision. It is, therefore, only by abandoning these that such difficulties could be obviated. Hence, the conditions just mentioned, if they take away the possibility of scandal, render barren also the affiliations contemplated by the supporters of the motion in question.

But suppose they should prove as effective as it is hoped they might, what then? A minister of some congregation seeking episcopal superintendence kneels before the bishop and is ordained. For what? Is he made a priest to return to his old ministry that calls not for a priest? What guarantee have you that one so reckless about sacred things intends anything more than the external fulfilment of a condition he cannot avoid. Or will you say that he is simply made a legitimate minister by that rite which you try to persuade Catholics is able to make priests? Provision must be made for the apostolic rite of confirmation. What is this rite, and what does it mean to the congregation coming under Episcopal supervision? Our Lord's own words are to be used in baptism. Yes, but for what? To effect the infusion of sanctifying grace when joined with the due use of water? If so, why is not this also a condition? More baptisms are invalid through its neglect than through perversion of the form. Or are they to be only the occasion of grace, or of a mere external profession of Christianity? And our Lord's own words in the communion service. Are they to be recited effectively as the instrumental cause of the sacrament, or only historically in commemoration of our Lord's death? If the former, would it not be well to put a condition excluding unfermented wine and fermented liquors that are not natural wine? What use is there in demanding rigidly a certain exterior conformity, if the interior signification of the action be left undetermined?

"But why should these things be determined for affiliated congregations, when we do not determine them for ourselves?" is the last position Episcopalians can take up.

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"Out of thine own mouth I will condemn thee." It is perfectly true. All these things, and more besides, are open questions in the Episcopal Church. This is the real reason why the motion we have been considering could be introduced into the Protestant Episcopal Convention without evoking a cry of indignation, and it is our justification for the assertion that the Episcopal Church is indifferent as to the nature of the Church and to what constitutes membership in it.

IV. THE HOLLOWNESS OF THE EPISCOPAL OFFICE.

What is a bishop? He is one set by the Holy Ghost to rule the Church of God. His office is an essential part of its constitution, and can be changed as regards its rights, privileges and obligations only by him who established the Church in that constitution which is the work of his infinite wisdom.

The government of the Church, therefore, is confined to the Episcopal order. The priesthood has no part in it; still less, the laity. If they assume any rights in the matter, they do so by a usurpation, which is none the less because bishops tolerate the abuse. What dignity and authority a bishop has, he holds in trust for his flock and for his successors. For the former he must exercise it in full while he lives; to the latter he must leave it unimpaired when he dies.

This is the Catholic doctrine of the Episcopate. Several things have appeared in the course of the Convention showing how far the Episcopal Church has wandered from the Christian tradition in this matter. The existence of the House of Deputies as a legislative body would be intolerable to the bishops of that denomination were they really what they pretend to be; as a body taking an active part in the administration and government of the Church, it is a standing confirmation of the fact, that they who call themselves bishops are no bishops at all.

Let us consider some of the relations between the House of Deputies and the House of Bishops, which Catholics view with open-eyed astonishment. We shall begin with the election of bishops.

There are many ways in which this can be initiated in the Catholic Church. Popular election, capitular election, election by bishops of the province, election by diocesan clergy, royal nomination; all can be perfectly legitimate. But whatever the mode of beginning the process, the confirmation of the person chosen belongs by inalienable right to the higher order. Hence, considering the matter in itself, there would be no objection to election by the House of Deputies, pro-

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vided, of course, that otherwise this body were legitimate; but there is every objection to the method of election in vogue in the Convention. Five bishops were elected during the one just closed. The process began in the House of Bishops, who after invoking the Holy Ghost chose those whom they thought fit for the office. Did they then proceed to consecration? Not a bit. They sent the five names to the Lower House for confirmation. The deputies refused one, and the bishops had to set to work again. Episcopalians may say that they do not call the action of the Lower House confirmation. But this is immaterial. Episcopalians, as we have seen, are great sticklers for outward forms: they are very indifferent to inward realities. They may call the action of the House of Deputies what they please. It is really confirmation and nothing else; and any confirmatory action the bishops may take after the deputies have concurred with them is absolutely superfluous.

The amendment of the canon on marriage was, as we have seen, one of the matters that came before the Convention. As legislation it should belong, according to Catholic ideas, to the bishops alone. If they should wish it, they might take counsel of the lower order, but such consultation could not be such as to restrict their liberty of action. Any canon they might promulgate would become the law of the Church, intangible so far as priests and laymen are concerned. The bishops passed a canon forbidding their clergy to assist at marriages involving remarriages of divorced persons. What did they do then? Proclaim the law, and call upon all to observe it? This is not the constitutional method of the Protestant Episcopal Church. They sent their canon to the House of Deputies, where it was voted down; and so the legislative action of those who, if they are real bishops, have been set by the Holy Ghost to rule the Church of God, was nullified by the adverse voices of their flock. That legislation should begin from the Lower House and be perfected in the Upper, though irregular, would be intelligible. The contrary is not only irregular, but also, to the Catholic mind, unintelligible.

The two houses are apparently on an equal footing, for legislation can originate in either. Thus, the resolution concerning the worship of affiliated congregations originated in the Lower House. During the discussion of it, the source of Episcopal authority in the Protestant Episcopal Church was very clearly implied. "Let us trust our bishops," cried a speaker. "Let us not fear to increase their powers," and nobody found these words strange. There are two powers in a

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bishop, that of orders and that of jurisdiction. By the first he performs certain acts of which he becomes capable because he is a bishop, chief amongst which is the propagation of Holy Orders by the ordination of the lower clergy and the consecration of the higher. By the second he performs those actions of which he becomes capable because he is bishop of a certain diocese and bears rule over a certain portion of the flock of Christ, as for example, the making of diocesan laws. Both these powers come to him independently of the will of his subjects. Now if we turn our attention to Episcopalians we shall see that they venerate the former power as divinely given. They even exaggerate it, making it the fountain not only of orders, but of lawful orders, and looking only to it to justify their claim to apostolic succession. We have lawful bishops, successors of the apostles, they say, therefore we have legitimate priests and sacraments—in a word, we are Catholics. The fallacy of the argument consists in this, that they ignore altogether the power of jurisdiction upon which the *lawfulness* of bishops, priests and sacraments depends. As regards this latter power the Church is for them a democracy. The bishops have it only inasmuch as the governed choose to grant it them. Thus the Protestant Episcopal Church is thoroughly saturated with the Lutheran theory of the Constitution of the Church, and is very far from grasping the primary Catholic doctrine that bishops are set, not by the people, but by the Holy Ghost, to *rule* the Church of God.

That such is the case is clear from the obsequiousness of the bishops toward their flocks. "The bishops have the power, and are going to use it," exclaimed an enthusiastic deputy. Good news indeed for Catholic-minded Episcopalians; but, as is generally the case with good news amongst them, it will be falsified by the event. Take for instance the appointments to pastoral charges. Have the bishops the power there? There is no reason why patronage should not be in other than Episcopal hands, provided Episcopal authority be respected. But there is every reason why the method of appointing to churches in an Episcopal denomination should be essentially different from what obtains amongst non-Episcopalians. Yet, as a matter of fact, there is no difference at all. The whole matter is in the hands of the congregation. It calls ministers, not only from the diocesan clergy, but even from other dioceses, at will. It tries them to see whether they will suit, turns them out when tired of them, and the bishops are powerless. The church in which the convention met has had a series of pastors, but deficiencies were found in all. An influential member

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of the congregation met a clergyman in the east whom he thought suitable. He reported to the committee, a call was extended and accepted, the new minister came, lasted a year and was turned out, just as if all concerned were Methodists or Presbyterians. It is true that the bishop has nominally the right of approving or rejecting such ministers; but he cannot exercise it in practice. Should he attempt to do so, a dead-lock would result, for the congregation would desist from paying salary.

The pastoral letter of the bishops, read at the close of the convention, bears out all we have said. It has not the authoritative sound one looks for in the words of those who are charged with His mission who spoke "as having authority." It begins apologetically. The bishops speak because the flock has asked them to do so, and because speech on this occasion is a time-honored custom. In their words we find the indifference to dogma that we have noted as characteristic of Episcopalianism. None can deny the need of dogmatic teaching to-day in that denomination whose members hold anything from neo-catholicism to broadest rationalism. The bishops reprove the rationalistic notion that Christianity consists in beneficence; but all they require in addition is the spirit of self-sacrifice as shown by the sailor, the soldier, the physician, imperiling their lives that others may live. They make no distinction between the natural and the supernatural, give no clear expression to the need of sanctifying grace, of the theological virtues, faith, hope and charity, of the sacraments as means of grace. Hence we see clearly how vague and weak is their idea of the Christian Church and of what constitutes membership in it. Self-sacrifice was taught by Marcus Aurelius as well as by Thomas à Kempis. It is preached by Frederick Harrison and George Eliot as well as by Our Blessed Lord and St. Paul. There are as many kinds of it as there are motives for it, but not even the highest self-immolation makes one formally a Christian. So, too, the lack of the sense of proportion is manifest here, as in everything connected with Episcopalianism. The inspiration of Scripture must be defended, but how? Not by studying the mind of the Church from the beginning, and committing ourselves boldly to what she teaches, as a truth that no attacks of fidelity can destroy. The bishops distrust the Church, and deprecate the holding of any positive theory as rash. We shall accomplish this duty by giving up everything that is shaken, to rest upon what remains unshaken. How shall one distinguish a fierce attack from a shaking of the foundation, unless he grasp clearly what

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the Church understands by inspiration? "Let us defend our position," cried a revolutionary leader to the mob he had collected, "though we die in the last ditch." Brave words. But when the battle began he found it impossible to keep his men in the firing line. All were hurrying to the rear looking for the last ditch. We fear that the lofty exhortation of the bishops will have a similar effect upon Episcopalian defenders of the sacred scriptures. They tell us, too, that license is to be suppressed, municipal reforms brought about, the ranks of the ministry filled up, foreign missions multiplied. But by what means? By family prayers, discretion in theatre-going and card-playing and by attending church on Sundays, both morning and evening. All these things are excellent, though not in the same degree. But there is one thing needful which the Episcopal Church cannot give: obedience to the living, apostolic voice that Christ gave the world for its salvation, enduring by His divine promise to the end of time.

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PILGRIM-WALKS IN ROME.

THE LATERAN BASILICA AND THE CŒLIAN HILL.

By S. J.

A PILGRIM from Einsiedeln, who visited Rome in the ninth century, took pains to note down the churches, monuments and places of importance to be passed on a pilgrim-walk from the Lateran to St. Peter's. His notes, probably intended only to satisfy private devotion, served as a guide to other pilgrims, and are now of great value, both from an archæological and a topographical point of view.

The following notes by a pilgrim residing in the Eternal City during the holy year of 1900, written originally for private use, laying no claim to learned research, and referring but little to monuments or objects of purely secular interest, may be found helpful to brother pilgrims who are desirous of being introduced to what is of paramount interest in Rome to Catholics, viz., its holy places and religious associations.

All the other attractions of Rome, architectural, archæological, artistic, etc., are but of little importance compared with the records of its saints and martyrs, and the memories that cling to its holy places.

I.—ST. JOHN LATERAN—THE MOTHER AND HEAD OF ALL CHURCHES.

On reaching the Eternal City the visitor first directs his steps to St. Peter's, and feels that he has at length reached the goal of his pilgrimage when kneeling before the Apostle's tomb beneath Michael Angelo's wonderful dome. On leaving the basilica he is surprised to learn that St. Peter's, with all its stateliness, is not the most important of the churches in Rome, that *St. John Lateran*, the Pope's Cathedral, ranks first in dignity among all the churches of the Eternal City and of the world. Its chapter takes precedence over that o St. Peter's, and every Pope, when elected, comes here to be crowned and to be solemnly enthroned as the successor of St. Peter.(1) The inscription on the façade proclaims it to be "The Mother and Head of all the churches in the city and in the world." In one of the corridors leading to the sacristy is a marble tablet with the Bull of Pope

(1) This has been impossible since the Italian usurpation of Rome in 1870.

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Gregory XI inscribed on it, recording the foundation of the basilica by Constantine, and describing it as the first and chief of all the churches *in Urbe et Orbe.*

Popes Paschal II, Callixtus II, Honorius II, Innocent II and others speak of it in their Bulls as the "Mother, Head and Queen of all the churches."

The Lateran is the Pope's Cathedral as Bishop of Rome. Here, till September, 1870, he officiated on the first Sunday in Lent, on Palm Sunday, Maundy Thursday, Holy Saturday, Easter Monday, Whit Sunday, the feasts of St. John Baptist, the Exaltation of the Cross, the dedication of the basilica and the anniversary of his election.

These solemn services he can no longer perform. "The Holy Father, confined within the precincts of his palace, a prisoner for twenty-one years, has never quitted the Vatican, has never felt free to visit the Church, which, as Bishop of Rome, is peculiarly his own—the Lateran Basilica of Constantine." (*London Daily Telegraph*, Aug. 21, 1899.)

From the loggia over the entrance facing *Santa Croce* the Holy Father used to give his solemn blessing to the people every feast of the Ascension.

II.—CONSTANTINE'S GIFT OF THE LATERAN PALACE TO THE POPE.

The palace belonged originally to a rich patrician family named *Laterani*, and the place still preserves their name. Plautius Lateranus, head of the family, was put to death by Nero in A.D. 67, for alleged complicity in the conspiracy of Piso, but in reality that the emperor might confiscate his estate.(1) It then became an imperial residence. At the beginning of the fourth century it was the property of Fausta, daughter of the Emperor Maximian and wife of Constantine.

In A.D. 312, Constantine won his celebrated victory over Maxentius at the Milvian Bridge. While advancing into Italy against his rival, Constantine and his whole army saw the vision of a luminous cross, just over the sun, with the inscription "*In this conquer.*" (Eusebius, *Life of Constant.*, Bk. i, c. 27, 28). The cross was the sign or symbol that was to marshal his hosts to victory. He caused a representation of it to be made and carried as a standard, known as the *Labarum*, before the army, and under this standard he inflicted a

(1) Tacitus gives a graphic account of the stern and dignified manner in which Lateranus met his death. (Annal. xv. 60.)

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EXTERIOR OF THE BASILICA OF ST. JOHN LATERAN.

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INTERIOR OF THE BASILICA OF ST. JOHN LATERAN.

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crushing defeat on Maxentius and his forces near the Milvian Bridge (1) on October 12th, Maxentius perishing in the fray. Entering Rome in triumph Constantine chose the Lateran palace for his royal dwelling, and proceeded to annul the penal laws against the Christians, openly professing his faith in Christianity, though he was not baptized till many years later, probably only a little before his death.

The Church, after a persecution of some 300 years, was now free to emerge from the catacombs, and one of the first acts of Constantine, in gratitude for his success, was to present the Lateran Palace to Pope St. Melchiades, to be used as a Papal residence. On October 2, 313, Pope Melchiades here presided at the first council assembled against the Donatists. On the death of St. Melchiades, the Emperor confirmed his gift to Pope St. Silvester in 314.

Some years later the Emperor was persuaded by the Senate to tolerate the pagan worship. Thereupon, profiting by his absence in the East on a campaign against Licinus, the senators and other pagans in the city assumed a threatening attitude, and a massacre of the Christians was feared. Pope St. Silvester fled to Mount Soracte for safety. The legend has it, that the Emperor in punishment for this toleration of paganism was stricken with leprosy, and his court physicians (pagans) prescribed a barbarous and inhuman remedy : (2) but one night, as he lay asleep, he was warned by SS. Peter and Paul to send for Pope Silvester, hiding on Mount Soracte, and to seek baptism at his hands as the only cure for his distemper.

These events, which are said to have happened in 323, are represented in the frescos of the transept of the basilica.

III.—EMANCIPATION OF CHRISTIANITY—CONSTANTINE BUILDS THE LATERAN BASILICA.

On his recovery Constantine called together the senators and patricians of Rome in the Basilica Ulpia (a portion of the ruins of which may still be seen in the Forum of Trajan), and after explaining his reasons for embracing Christianity, exhorted them to follow his example. The Christians were to be free henceforth to open churches and practise their religion publicly, and their priests were to enjoy the privileges previously granted to the pagan priests. This announce-

(1) *Ponte Molle*, outside the present Porta del Popolo.

(2) This story is no longer accepted, and has been corrected in the Romam Breviary, Dec. 31.

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ment was listened to by the senators in sullen silence, but the Christians present greeted his words with shouts of acclamation, which were taken up by the people outside, and Constantine was accompanied to his palace by immense crowds bearing lighted torches. (Baronius *Annal.* 324, n. 81. Gerbel, *Rome Chrétienne*, vol. I., p. 266).

The year 324 marks the downfall of idolatry in Rome and the triumph of Christianity, though paganism was revived for a time by Julian the Apostate, and efforts were made by Vettius Prœtextatus and others to keep it alive up to A. D. 390. (Grisar, S.J. *I Papi del Medio Evo.* vol. I., page 21, seg.)

Constantine began at once to erect a Christian basilica in one part of the Lateran palace, assisting in the work, it is said, with his own hands. It was consecrated by Pope St. Silvester on November 9, 324. Tradition asserts that on the day of consecration God signified His acceptance of this, the first publicly consecrated church in Rome, by a miraculous event. In the vault of the apse there suddenly appeared an image of the Divine Countenance of the Redeemer, and the words of salutation were heard "*Pax vobis!*" (Roman Brev. Nov. 9th. Thurston, *Holy Year*, p. 178).

St. Silvester dedicated the Church in honor of Our Blessed Saviour, whence it is known as *Basilica Salvatoris.* Its other names are—Lateran Basilica, Basilica of Constantine, St. John Lateran, from its being also dedicated to St. John the Baptist by Sergius III. Later still St. John the Evangelist was made tutelary patron with St. John the Baptist.

IV.—IMPERIAL ENDOWMENT OF THE BASILICA.

In the *Liber Pontificalis* (seventh century) is preserved an authentic inventory of the rich endowment—both in revenues, in landed property and in gold and silver vessels left by Constantine to this, the principal church in the city.

The annual revenues to be divided between St. Peter's, St. Paul's, the Lateran, and St. Laurence amounted to 13,000 pounds sterling (65,000 dollars), *i. e*, about 60,000 or 70,000 pounds (300,000 or 350,000 dollars) of our money. (Alban Butler, Nov. 18).

Of his other presents we may mention a silver canopy for the high altar weighing 2025 lbs.; a silver statue of Our Saviour, five feet high, weighing 140 lbs.; another silver statue of Our Saviour weighing 120 lbs.; four silver statues of Angels, each weighing 105 lbs.; silver statues of the Apostles, each 90 lbs.; a golden tabernacle of 50 lbs. weight;

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seven altars of silver; 45 silver lamps; besides gold candelabra, thuribles, chalices, etc.

So rich and splendid was the interior that it was commonly spoken of as the *Basilica Aurea*, "The golden Basilica." Early mediæval writers dilate on the splendor and brilliancy of the interior on festivals, when the whole basilica seemed a mass of light gleaming on polished pillar, gilded roof, and ornaments of gleaming silver. (1)

Prudentius (contra Symmachum, lib. i. 579) speaks of the faithful flocking to the Lateran to receive the royal unction, *i. e.*, the Sacrament of Confirmation.

St. Jerome (Epist. xxx. alias lxxvii), speaks of Fabiola, one of the most illustrious ladies of Rome, doing public penance for her fault (2) (errorem) in sight of all Rome, standing the whole of Holy Saturday among the penitents in the atrium of the Lateran, clad in sack cloth with ashes sprinkled on her head, a sight that moved bishop, priests and people to tears.

V.—VICISSITUDES OF THE BASILICA.

In A. D. 324, it was first erected by Constantine.

In the fifth century it suffered so much injury from Genseric and his Vandals, that it had to be restored by St. Leo the Great.

In the eighth century Hadrian I (771-795) repaired with great splendor the ravages which time had made.

In 894 the fabric was nearly destroyed by an earthquake.

In 904 it was completely rebuilt by Sergius III and dedicated to St. John the Baptist.

This is the building Dante saw and describes (Paradise canto xxxi. ll. 34-36), where he says that "the barbarians from the North stood in mute wonder mid the works of Rome, when to their view the Lateran arose in greatness more than earthly."

In 1276-77 it was restored by Adrian V and Nicholas III. The mosaics of the apse are of this period.

In 1308, three years after the transference of the Papal Court to Avignon by Clement V, the Sergian basilica was almost totally destroyed by fire as well as the Lateran palace. The only parts that escaped were the apse, one or two chapels, and the chapel known as *Sancta Sanctorum*.

(1) Two writers of the fifth century, SS. Jerome and Prudentius refer to this basilica of Constantine.

(2) To repair the scandal she had given by her second marriage, A. D. 390.

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The fire seems to have been caused by the negligence of some plumbers who were repairing the roof. (A similar carelessness is responsible for the destruction of St. Paul's, outside the walls in 1823.) For three days the fire raged with unabated fury, during which time the miraculous head of St. Pancratius, the boy-martyr (preserved in the basilica), is said to have dripped with blood. The people regarded this calamity as a visitation from heaven for the removal of the Papal Court from Rome to Avignon, and religious processions defiled through the streets to appease the Divine wrath. Pope Clement V sent skilled architects from Avignon with immense sums of money to restore the basilica. The restoration begun by him was completed by his successor John XXII.

In 1360 it was again burnt down.

From 1360 to 1364 it lay in utter ruin, and its desolation evoked the pathetic laments of Petrarch in his letters to Urban V.

In 1364 and the six following years, it was once more rebuilt by Urban V and its walls were preserved by Giotto and Gentile da Fabriano. The magnificent Gothic canopy over the high altar, the work of Arnolfo del Cambio, is of this period.

In the fifteenth century some restorations were made by Martin V and Eugenius IV.

Sixtus V (1585-1590) built the present north entrance to the basilica with its loggia, erected the obelisk in the piazza and cleared the piazza of debris. He also rebuilt the Lateran palace and transferred the *Scala Santa* (1) to its present site.

In 1650, the basilica was painfully modernized by Borromini. The present eastern façade looking towards *Santa Croce* was erected from the designs of Galilei, in 1734.

In 1895-96 the tribune was enlarged and splendidly restored by Leo XIII at a cost of some 180,000 pounds sterling. The Holy Father has never had an opportunity of seeing the work on which he has spent so large a sum.

(1) "The eastern façade of the church at that period still maintained its original type, with three arched windows, such as may be seen at Sta. Maria in Trastevere. It was decorated with mosaics, the centre being a figure of Christ, and below the four prophets with other figures. On the walls of the nave the principal events of both the Old and New Testaments were set forth for the instruction of the faithful. This was the common practice in earlier ages when the walls of the church were the book from which the unlettered could read and learn the sacred story. A large portico with six columns stood in front of the building with a fountain in the centre." Thurston, *Holy Year*, p. 174.

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VI.—EXTERIOR OF THE BASILICA.

The east front presents a noble appearance as seen from the road leading from *Santa Croce.* The view from the porch, embracing the ancient walls of Aurelian, the Campagna with its long lines of aqueducts, the Alban and Sabine hills dotted with white villages, is very beautiful. The large open space between the Lateran and Santa Croce was formerly the Pope's gardens, and here St. Francis of Assisi is said to have had his first interview with Honorius III. The hideous blocks of modern houses on the left are the work of the present masters of Rome.

From the loggia above the porch the Holy Father used to give his blessing with great solemnity to the people on the feast of the Ascension ; this is no longer possible since 1870.

The great bronze doors of the central entrance were brought from S. Adriano in the Forum by Alexander VII (1655-1667), they are said to have belonged to the ancient *Basilica Æmilia.* In the porch is a bronze statue of Henry IV of France, the French kings being the spiritual protectors and *ex-officio* canons of the basilica.

Over the northern façade of the basilica are two quaint towers, relics of the tenth century edifice. The loggia and porch at this entrance are the work of Sixtus V.

VII.—INTERIOR OF THE BASILICA.

It consists of a broad nave, with a rich mosaic pavement, four side aisles, a spacious transept and a noble tribune or sanctuary.

Behind the first pillar of the inner right aisle is a famous fresco by Giotto, representing Boniface VIII proclaiming the first jubilee in 1300. It is supposed to be a fragment of a larger fresco destroyed.

(*a*) *Nave.*—It is of grand proportions and impressive appearance, but unfortunately spoiled by Borromini, who encased its ancient columns (except two near the sanctuary) in cumbrous piers of brick and plaster. The colossal statues of the Apostles are of the Bernini school. The mosaic pavement was the work of Martin V (1417-1431) whose monument in bronze may be seen in the confession in front of the high altar. The carved ceiling, said to have been designed by Michael Angelo or Giacomo della Porta, is richly gilt.

(*b*) *Right Transept.*—In a corner to the right is the Turkish standard taken by John Sobieski at the battle of Vienna, in 1673, on which occasion the Turks lost 28,000 men.

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The two splendid columns of *giallo antico* flanking the northern entrance are supposed to have belonged to the imperial palace of Constantine, the one given by him to Pope St. Melchiades.

Over the door, to the right of the sanctuary, is the tomb of Innocent III (1198-1216), restored by Leo XIII.

The frescos in the transept, by Roncalli, Nogari and Ciampelli, represent the events from the life of Constantine mentioned above.

(*c*) The *High Altar* and *Tribune.*—The High Altar, a Papal one, at which the Pope alone may say Mass, has a splendid Gothic canopy made by Arnolfo del Cambio for Urban V about 1366. The altar encloses one of Rome's most precious relics, viz.: the *wooden portable altar* used by St. Peter in the house of Pudens, and by the first popes in the catacombs. Above the altar are preserved the *Heads of SS. Peter and Paul*, enshrined in silver gilt busts.

The restoration and enlargement of the Tribune, or choir, are Leo XIII's great work. The mosaics of the apse are the joint work of two celebrated Franciscan artists, Fra Jacopo Torriti and Fra Jacopo da Camerino, made for Nicholas III, a Franciscan, about 1280. The head of Our Lord in the upper part of the apse is said to have appeared miraculously at the dedication of the church by St. Silvester in 324 (See Roman Brev., Nov. 9, Lect. V).

The confession in front of the high altar contains the bronze tomb of Martin V (1417-1424), whose election at the Council of Constance put an end to the Great Western Schism. It is the work of Simeone, brother of Donatello.

(*d*) *Left Transept.*—The altar of the Blessed Sacrament at the end of the transept is richly adorned with marbles and bronzes. The four superb Corinthian columns of gilt bronze are said to have belonged to the palace of Constantine. One tradition asserts that they were brought from Jerusalem by Titus.

Above the altar is preserved the *Sacred Table of the Last Supper*, on which our Divine Lord instituted the Blessed Sacrament. The fresco of the Ascension on the wall above is by d'Arpino.

(*e*) The *Corsini Chapel.*—It is the first in the left aisle and the richest in the basilica. On the left side is a splendid urn of porphyry that once stood at the entrance of the Pantheon. It encloses the remains of Clement XII (Corsini, 1730-1740)

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VIII.—GREATER RELICS.

1. The *Holy Table of the Last Supper*, preserved above the altar of the Blessed Sacrament.

2. The *Heads of the Apostles SS. Peter and Paul*, preserved above the high altar. It is thought that they were removed from the Apostles' tombs by Sergius II just before the invasion of Rome by the Saracens in 846. After a time they disappeared and were lost (probably hidden during some invasion or popular insurrection, the secret being confided only to a few, at whose death the memory of the hiding-place came to be lost), and were found again in 1367 by Urban V in the oratory *Santa Sanctorum*. They were solemnly exposed to the veneration of the faithful on March 1, 1368, and translated to the present shrine in 1370. Urban V enclosed them in silver busts adorned with jewels. At the beginning of the nineteenth century these silver busts were stolen by the French and have since been replaced by others, said to be of pure gold.

3. The *wooden portable altar* on which St. Peter said his daily Mass. It is preserved under the high altar, and was saved at great risk of life from the conflagration of 1308. (1)

4. The *miraculous head* of the boy-martyr, *St. Pancratius*, which is said to have dripped with blood during the same conflagration.

5. The bodies of SS. Chrysanthus and Daria and many other precious relics.

IX.—TOMBS OF THE POPES.

Popes Leo V, Sergius III, Lucius II, Pascal II, Callixtus II, Honorius II, Celestine II, Innocent II, Innocent III and others were buried in the Lateran. The monuments of the earlier Popes perished in the great fire of 1308; that of Innocent III has been beautifully restored by Leo XIII and may be seen above the door near the sanctuary.

It is said that Leo XIII has expressed a wish to be interred in the Lateran.

Clement XII's monument is in the Corsini chapel.

During some works at the foundation in 1648, a marble sarcophagus was found with the body of Pope Silvester II, (999–1003), perfectly preserved, the arms being crossed on the breast. The pon-

(1) No one ever offers the Adorable Sacrifice over that precious relic, but the Pope himself.

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tifical vestments were also intact; but on exposure to the air all crumbled into dust, the ring and silver pectoral cross alone remaining.

X.—GIFTS OF POPES AND PRINCES.

A long catalogue might be compiled of the gold and silver vessels, crosses, statues, candelabra, and of the richly embroidered vestments presented by popes, kings and princes.

The silver canopy over the high altar, presented by Constantine, having been stolen by the Goths, the Emperor Valentinian replaced it by another weighing 1,550 pounds.

Among the imperial benefactors of the basilica may be mentioned Theodosius the Great, Arcadius, Honorius, Theodosius II, Marcianus, Justinus and Justinian.

Charlemagne presented an altar with silver columns, a copy of the Gospel, bound with plates of gold, enriched with jewels, and a large gold cross sparkling with gems.

XI.—SAINTS AT THE LATERAN.

St. Gregory the Great (590–604) lived at the Lateran after his elevation to St. Peter's Chair. Here he wrote his Homilies and composed his famous antiphonary, thought by some to have been dictated by angels. Here he presided at the lessons of the choristers, who were being taught the Gregorian chant. From this spot he guided the destinies of the Church during the storms and troubles occasioned by the pretensions of the Greeks and the invasions of the Lombards.

St. Martin I (649–655) was here arrested by Calliopas at the command of the Emperor Constans and dragged to Constantinople, where he was brutally treated by the Greek patriarch Paul and by the populace: finally he was exiled to Chersonesus, (Crimea) where he died a martyr.

St. Gregory II (715–731) here received Winfrid of England (St. Boniface), and sent him on his apostolic mission to Thuringia and Germany. St. Boniface received episcopal consecration from St. Gregory II, probably in the Lateran.

St. Gregory III (731–741) here boldly resisted the impious Emperor Leo, the Isaurian, and held a council in which he condemned the heresy of the Iconoclasts.

St. Nilus, who died at Grotta Ferrata, near Frascati, in 1005, came to the Lateran at the end of the tenth century to plead for Phila-

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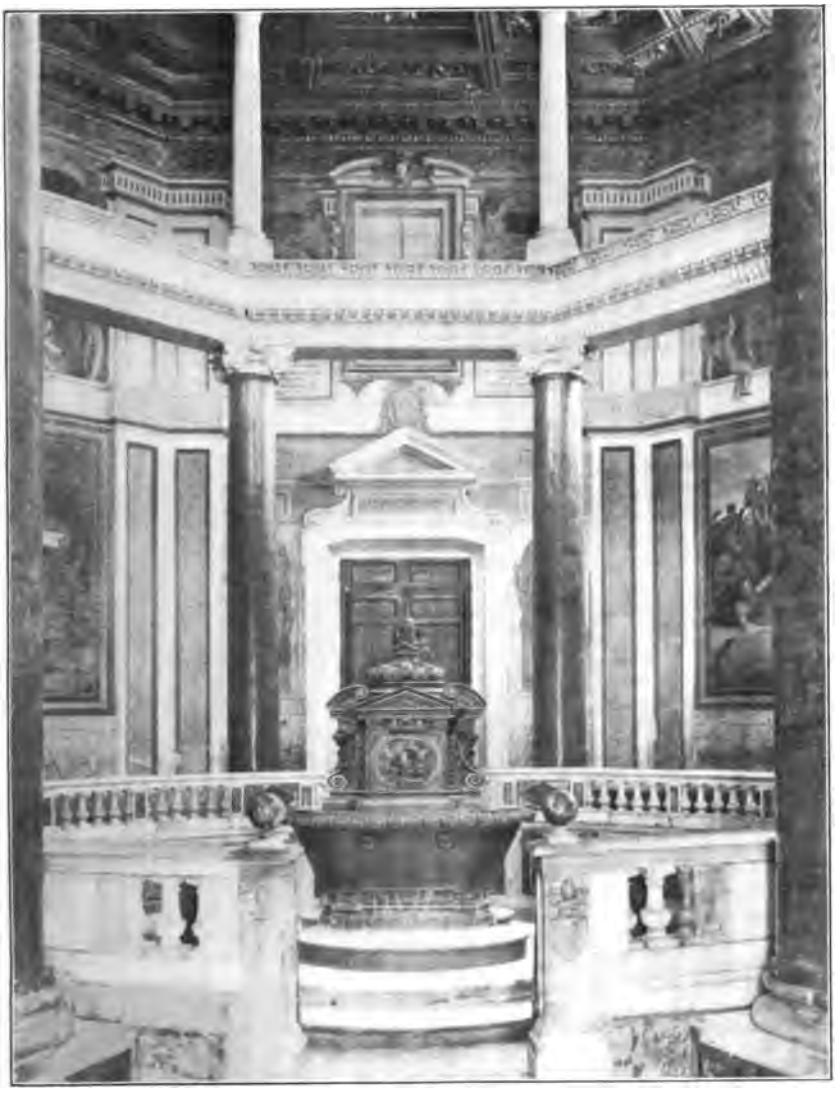

THE LATERAN BAPTISTERY.

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THE SCALA SANTA OR HOLY STAIRS.

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getes, the antipope, his former friend, who was in prison subjected to great cruelty by the Emperor Otho III.

St. Gregory VII "Hildebrand," (1073-1085), here fought for the liberties of the Church and resisted the impious pretensions of Henry IV, of Germany.

St. Francis of Assisi came to the Lateran in 1210, to request Innocent III's confirmation of the order of Friars Minor. The Pope received him coldly ; but warned by a vision, in which the poor man of Assisi was seen to be upholding the Lateran basilica, that seemed to be tottering, he sent messengers in search of Francis, who was found in the hospital of St. Antonio near St. Mary Major, and approved the new order orally, *vivae vocis oraculo*. The rule was confirmed by a bull of Honorius III, in 1216.

St. Dominic came to the Lateran in 1215, to seek a similar favor from Innocent III, for his Friars Preachers. A dream or vision, like to the one just related, decided the Pope to give his verbal approbation. The formal confirmation by Honorius III, followed later.

During his stay in Rome (1215), St. Dominic first met St. Francis in the Lateran. Kneeling one night in prayer in the basilica.(1) Dominic saw in vision our Divine Lord, holding three arrows, about to strike the world because of its enormous wickedness. Then the Blessed Virgin was seen to prostrate herself before Him and to present two men to Him whose zeal should convert sinners and appease His outraged justice. One of these the Saint recognized as himself ; the other was unknown to him. Next morning he met Francis in the Lateran and, recognizing him as the stranger of his vision, ran to embrace him.

In a sermon preached in the Lateran in the same year, 1215, at which St. Dominic and St. Francis were present, *St. Angelus the Carmelite* spoke prophetically of the two holy founders, predicting their future greatness and the extension of their orders.

St. John of Matha, in the twelfth century, came to the Lateran to obtain the confirmation of his Order of the Most Holy Trinity for the ransom of captives.

St. Ignatius of Loyola said Mass at the Lateran in the chapel of the Relics, with ecstatic fervor and abundance of tears.

St. Aloysius Gonzaga here received Minor Orders in March, 1588.

St. Frances of Rome, *St. Philip Neri* and other great saints came frequently to pray at the Lateran.

(1) The Lateran was then open night and day as it had the privilege of "sanctuary."

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XII.—GENERAL COUNCILS IN THE LATERAN.

Five œcumenical councils have held their sittings in the Lateran, viz. : First Lateran Council in 1123 ; second in 1139 ; third in 1179; fourth in 1215 ; fifth in 1512.

Of these the third and fourth were momentous assemblies, which produced a profound impression upon the Christian world by their measures of internal reform and by the increased definiteness they gave to the whole system of ecclesiastical law. (Thurston, *Holy Year*, p. 184).

St. Dominic was present at the fourth council and was cordially welcomed by the Fathers. In this council decrees were passed concerning the nature of the Sacraments and, in particular, of the Holy Eucharist, and the two binding obligations of yearly confession and communion were defined.

St. Francis was also present, and Pope Innocent III, declared before the assembled Fathers, that he approved the order and rule both of the Friars Minor and of the Friars Preachers.

XIII.—THE LATERAN BAPTISTERY.

This is an octagonal building detached from the basilica. In the interior eight porphyry columns enclosing the font support a cornice, from which rise eight smaller columns to support the dome. These columns are said to have been the gift of Constantine, who was the founder of this baptistery. ("Armellini, Chiese di Roma," p. 99.) The font is of green basalt, and stands at a lower level than the entrance. In this font or basin Cola di Rienzi bathed the night before he summoned Clement VI and the Electors of Germany to appear before him for judgment, August 1, 1347, and before his coronation with seven crowns in the adjacent basilica. (Thurston, *Ibid.*, p. 184.)

The baptistery was restored by Sixtus III (432–440) after being plundered by the Goths, and on the marble architrave is an inscription by that pontiff referring to the spiritual effect of baptism.

It was probably in this very font that *Ceadwalla*, the Anglo-Saxon king, was baptized in 689. While still wearing the white robe of the newly-baptized, he fell ill and died, and was buried in the portico of old St. Peter's, near the tomb of St. Gregory the Great.

Jewish converts are here baptized on Easter eve.

The chapel on the right has heavy doors of bronze and silver, taken from the baths of Caracalla, which, when moved slowly, give forth the sound of a powerful organ.

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XIV.—THE SCALA SANTA OR HOLY STAIRS.

Close to the Lateran palace and basilica is a sanctuary in charge of the Passionists, containing the *Scala Santa* and the *Sancta Sanctorum.*

The "Holy Stairs" consist of twenty-eight marble steps, which tradition states to have been those of Pilate's palace, and to have been ascended and descended by our Blessed Lord in His Passion. They are said to have been brought from Jerusalem by St. Helen, mother of Constantine, and have been regarded with great reverence for 1,500 years. (Thurston, *Ibid.*, p. 186.)

The faithful always ascend these steps on their knees and kiss the spots where the marks of our Saviour's bleeding feet are seen through the little glass panes let into the woodwork with which the steps are protected.

St. Gregory II used to ascend these stairs shedding tears of devotion, meditating on our Saviour's Passion.

Clement VIII ascended them as many as seventy times during the Jubilee of 1600; and many other Popes, amongst them Urban VIII, Innocent X and Clement IX practised this devotion with great humility and fervor.

On September 19, 1870, the eve of the sacrilegious invasion of Rome by the troops of Victor Emanuel, Pope Pius IX came to the Scala Santa there to begin his passion. From that day the Holy Father has remained a prisoner in the Vatican.

Great indulgences are attached to this devotion. In a vault beneath the stairs have recently been discovered the relics of many martyrs. The marble groups at the foot of the stairs are by Giacometti.

XV.—THE CHAPEL SANCTA SANCTORUM.

At the head of the Holy Stairs may be seen through an iron grating the chapel *Sancta Sanctorum*, the private oratory of the Popes before 1308, and the only part of the Lateran palace that escaped the great fire of that year. It was formerly known as the Chapel of St. Laurence.

In this chapel the heads of SS. Peter and Paul that had long lain hidden were discovered by Urban V in 1367, as stated above.

The chapel contains many precious relics, said to have been placed there by St. Leo III in 795, also the celebrated picture of our Lord known as the *Acheiropita*, or "Painted not by mortal hand." It is on a panel of cedar-wood, and tradition has it that it was outlined by St.

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Luke and completed by angels. "Whatever be its origin," says F. Thurston (*Holy Year*, p. 192), "there can be no question as to its great antiquity, and to the veneration in which it has been held since the eighth century. Amid the panic caused by the Lombard invasion, A.D. 754, Pope Stephen II instituted a solemn procession to St. Mary Major, himself carrying this picture of our Lord, the people following him with ashes sprinkled on their heads and chanting litanies." (*Liber Pontificalis.*)

In the annual processions of the Middle Ages, the picture was carried from the *Sancta Sanctorum* to the Forum; in front of the churches of S. Maria Nuova (*i.e.*, S. Francesca) and S. Adriano, the image was put down and its feet washed with basil: it was then taken to St. Mary Major. (*Ibid.*, p. 193.)

The picture was exposed in the Lateran basilica for several days during the Jubilee of 1900.

XVI.—THE LATERAN PIAZZA—ST. FRANCES OF ROME.

The obelisk brought from Thebes by the Emperor Constantius, after long lying hidden underground, was raised on its present site by Sixtus V.

In the "Life of St. Frances of Rome," by Lady G. Fullerton, we are told that as the Saint and her friend Vannozza were returning from *Santa Croce*, and crossing this piazza a wild bull, that had escaped from its leaders, came dashing savagely towards them. Loud shouts warned them to get out of the way, but they walked on with eyes fixed on the ground, as directed by their confessor. The bystanders, cowering at a distance, shuddered and gave them up for lost. The savage beast, at the sight of the two women, suddenly stopped in its course, became perfectly tranquil, stood still while they passed and then resumed its flight.

The large hospital of St. Salvatore on one side of the piazza was frequently visited by St. John Baptist de Rossi, and two remarkable conversions he here made are mentioned in his life. (*Vie de S. Jean Bapt. de Rossi*, Rome, 1901, p. 198-199.)

XVII.—THE CHURCH OF S. CLEMENTE.

This sanctuary, one of the most ancient and most interesting in Rome, was originally the dwelling-place of St. Clement, disciple of St. Peter, fellow-laborer of St. Paul, and fourth pope and bishop of Rome. His house, converted by him into an oratory, was enlarged into a

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church, probably in the reign of Constantine, and is mentioned by St. Jerome, 320; Pope St. Zozimus, 417; St. Leo the Great, 449.

In 570 Pope John III made the marble choir and ambones, which bear his monogram. They were removed from the lower into the upper church by Paschal II in 1108.

(*a*) *The Upper Church*, that of Paschal II.—In 1084, this part of Rome from the Lateran to the Capitol, was burned by Robert Guiscard, (1) the Norman. St. Clement's suffered greatly from the fire.

In 1108 Paschal II filled in with earth the lower and damaged church, then used it as a foundation on which to build the present upper church. In the course of ages this lower church came to be quite forgotten, till rediscovered by Prior Mulhooly, O. P., in 1857.

The front entrance, no longer used, is by an old pillared gateway with a heavy canopy, leading to an atrium or court, paved with fragments of precious marbles.

(*b*) *The Choir of John III*, A. D. 590, in the upper church.—It is enclosed by a marble balustrade bearing the Pope's monogram, and has two raised *ambones* or pulpits, for reading the Gospel and Epistle. As stated above, these were removed from the lower to the upper church by Paschal II in 1108. The spiral Paschal candle stick, of marble inlaid with mosaic, deserves notice.

(*c*) *The High Altar and Tribune.*—The high altar, made by Paschal II in 1108, has a canopy resting on four columns of pavonazzetto marble. Beneath are the bodies of *St. Clement*, martyr, and *St. Ignatius of Antioch*, martyr, that will be referred to below.

The pierced marble screens in front of the altar are beautiful specimens of early mediæval work.

The tribune or sanctuary behind the high altar, has a marble episcopal throne bearing the name of Cardinal Anastasius, 1108.

The mosaics of the apse and on the face of the arch are of the time of Paschal II. The ancient ciborium or tabernacle in the wall, to the right of the altar, is interesting from its workmanship and position.

(*d*) *Frescos of Masaccio*, 1421, near the entrance of the upper church.—The scenes represented are from the Passion, and from the life of St. Catherine of Alexandria. It is said that young Raphael

1. Robert Guiscard, a famous Norman knight, Duke of Apulia and Calabria, came to Rome in 1084, to rescue Pope St. Gregory VII, who was besieged by the troops of Henry IV of Germany, in Castle S. Angelo. The Pope was delivered and part of Rome destroyed.

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came to study the style and coloring of these remarkable frescos. They mark a transition from the style of Giotto.

(*e*) Chapel of *SS. Cyril and Methodius*, off the right aisle.—The bodies of these brother saints, apostles of the Slav nations, were discovered in the lower church, and transferred to the present chapel about 1880. The frescos are by a French artist.

XVIII.—THE UNDERGROUND CHURCH OF S. CLEMENTE.

As stated above, this venerable church was partly destroyed by fire in 1084, filled in with earth in 1108, discovered and excavated in 1857-8-9.

The entrance is through the sacristy.

This lower church dates from about A. D. 385.

"Here are many pillars of the rarest marbles in perfect preservation, and a very interesting series of frescos of the eighth and ninth centuries, introducing the story of St. Clement and St. Alexius." (Hare).

The excavation of this church in 1857-8-9 was a work of great difficulty and danger, more than 130,000 cartloads of rubbish having to be conveyed away on men's shoulders. (See Mulhooly's "St. Clement and his Basilica.")

Beneath this lower church is a third structure discovered in 1867. It is decorated with rich stucco ornaments, and was probably the very house of St. Clement. Being often flooded with water, it is seldom seen. Its massive walls of tufa are thought to belong to the republican period of ancient Rome.

XIX.—SAINTS AND SHRINES AT S. CLEMENTE.

Beneath the high altar is the body of *St. Clement*, Pope and Martyr, brought from the Crimea by St. Cyril, Apostle of Bulgaria, in the ninth century.

On St. Clement's martyrdom see Roman Breviary, November 23.

Beneath the same altar are the relics of *St. Ignatius, Bishop of Antioch* and martyr. His body being torn to pieces by the lions in the Coliseum, nothing of him was found after his glorious combat but the larger bones. These, St. Chrysostom relates, were gathered up with pious care by the Christian bystanders, and "borne in triumph on the shoulders of all the cities from Rome to Antioch." They were brought to Rome in 637, when Antioch fell into the hands of the infidel Saracen.

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In the porch of S. Clemente died *St. Servulus*, a holy mendicant, amid the songs of angels. His story is told by St. Gregory the Great in his Dialogues, Book IV, ch. 14. His body is preserved under the altar of the Blessed Sacrament. In the chapel off the right aisle are the bodies of *SS. Cyril and Methodius*, brothers, Apostles of the Slav countries, who lived in the ninth century.

In a council held in this church in 417, Pope *St. Zozimus* condemned the errors of Celestius, the Pelagian.

St. Gregory the Great here delivered his thirty-third and thirty-eighth homilies. Every Saturday morning *St. Frances of Rome* came to S. Clemente to consult the Prior, Fra Michele, on spiritual subjects.

Good Father Tom Burke, O.P., was for some time stationed at this church.

XX.—CHURCH OF THE QUATTRO CORONATI.

Close to S. Clemente.

It is said to date from the fifth century, (1) was burnt by Robert Guiscard, the Norman, in 1084, and rebuilt by Paschal II in 1112. It stands like a fortress at the foot of the Cœlian hill.

There are two entrance courts, the inner one having formed part of the church destroyed by Guiscard. Paschal II shortened the length of the edifice.

Eight granite columns divide the nave from the narrow aisles, and, above these, smaller columns support a gallery as at S. Agnese. In the tribune or sanctuary behind the high altar is an ancient episcopal throne. The frescos of the apse are by Giovanni da S. Giovanni.

The pavement of nave and sanctuary is a mosaic patchwork of precious marbles.

XXI.—SAINTS AND SHRINES AT QUATTRO CORONATI.

The Quattro Coronati, or "Four Crowned Martyrs," are *Saints Severus*, *Severianus*, *Carpophorus* and *Victorinus*, soldiers, who suffered under Diocletian in 304. (Alban Butler, Nov. 8.) Their bodies repose in the crypt under the high altar.

With them are associated five other martyrs, *SS. Claudius*, *Nicostratus*, *Symphorianus*, *Castorus* and *Simplicius*, sculptors, who suffered

(1) P. Grisar (I. Papi, vol. i, p. 285) says it was first built by Pope Honorius I. in the seventh century.

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in the same persecution for refusing to make statues of the pagan gods. They were buried with the first four saints in the cemetery on the Labican way. Pope St. Leo IV translated the remains of these nine martyrs to this church about A.D. 847. The bodies are enshrined in two rich urns of porphyry and serpentine.

Popes St. Leo IV (847-855) and Stephen IV (768-771) are said to have been elected in this church.

Pius IV (1559-1565) made the road leading from the church to the Lateran.

Attached to the church is an orphanage for girls established by *St. Ignatius of Loyola*, and endowed by Pius IV and *St. Charles Borromeo*. A similar orphanage for boys was established by St. Ignatius at Santa Maria in Aguiro, near Piazza Colonna.

The church is served by the Capuchins, who here have a large convent and a splendid garden.

(*To be continued.*)

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THE LATERAN PIAZZA. NORTHERN ENTRANCE OF BASILICA.

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THE CHURCH OF S. CLEMENTE,

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AMONG THE BLIND.

By the Rev. D. Lynch, S.J.

"What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?" asks a saint, the venerable Tobias. His sorrow at the loss of his sight was, perhaps, due in great measure to the fact that he could perform no longer his works of active charity among his fellow-captives at Nineveh. "Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain." As the outer light was hidden, he seems to have uttered no complaint: "He repined not against God because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life." And—what is stranger still—when his kinsmen mocked at his misfortune, he rebuked them, saying, "Speak not so, for we are the children of the saints, and look for that life which God will give to them that never change their faith from Him." It was only when his wife joined in the upbraiding that Tobias "sighed and began to pray with tears."

The peaceful and steadfast resignation of Tobias, disturbed only by domestic unkindness, gives us a truer picture of the ordinary mental state of the blind than do the descriptions of many persons who, probably because they are enthusiasts for the education of the blind, exaggerate the sense of misery felt by those afflicted ones. We are assured by many witnesses that Milton's grief in considering how his light was spent ere half his days in this dark world and wide is not generally shared by blind people. On the contrary, they are cheerful, fond of talking, and, often, even fond of travelling. Remarkably enough, they distinguish the scenes through which they pass, they describe things as if they saw them, and receive a joy from outward nature much as their brethren do whose eyes are undimmed.

This we can understand when we remember the extraordinary development of the other remaining senses, to make up for the loss of sight. We meet persons deprived of sight yet with the sense of smell as keen as in the bloodhound. We find them excelling in all branches of knowledge, even in optics. But what shall we say when we see them eminent as sculptors? Vidal, the French sculptor, produced master-

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pieces. Among these is his lion, which, by the way, represents the monarch of the forest as irate and roaring. The sculptor would enter the animal's cage in company with its keeper, who pricked its foot to make it roar in pain. Then Vidal would pass his sensitive hands over the lion's head and body, and so formed in his mind the image which he reproduced.

Thus it is that God, the great teacher and provider, alleviates the sorrows of the afflicted. The first need and benefit of the blind is care and kindness. And as for their acquisition of knowledge, its most insignificant channel is the late-invented method of reading by means of raised type.

I.—HISTORY OF THE EDUCATION OF THE BLIND.

Systematic education of the blind is a lateward growth; being thus in harmony with national education itself. It is a product of the last century; although we read of a public institution for the blind in Bavaria in 1178, and of a home for his blind soldiers, erected by St. Louis, King of France, in 1260. Nor were those the only examples of asylums for the blind in the ages past. But our modern institutions, especially in the United States, are not asylums: they are educational establishments, with the aim of enabling the blind to support themselves by industrial or professional pursuits. The efforts and success of Abbé de l'Epée in instructing the deaf in 1784 inspired similar work for the blind. Its chief author was Valentine Haüy, who, beginning with a blind beggar, was encouraged by the Academy of Science and Arts in Paris, and even by royalty itself. From the institution which he founded, and which now stands on the Boulevard des Invalides, came very distinguished teachers of music and mathematics; and to-day it supplies many of the principal churches of Paris with organists. The French Revolution having interrupted the work of Haüy, he went to Russia, at the invitation of the Czar. The schools for the blind which he founded in St. Petersburg still exist, and the results of his labor and example are shown in the thirty excellent schools, all well-endowed by government, which Russia boasts at the present day.

Dr. John Fisher, of Boston, inspired by the French system of teaching the blind, obtained a State charter to open a school in his native city. Soon after (in 1832), Dr. Howe and Dr. Russ, who had both aided Greece in her struggle for independence, founded institutions for the education of the blind, the former in Boston, the latter in New

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York. Philadelphia quickly followed the example of those two cities. Dr. Howe was the Haüy of America; to his devotedness and intelligence our education of the blind is chiefly due. Visiting France to study her methods, he found himself in the midst of the revolution of 1830, by which Louis-Philippe was placed on the throne. His old instincts awakened, but he was dissuaded by Lafayette from taking any part in the struggle. Later, however, the French General confided to him messages and aid for the Polish insurrectionists. Dr. Howe modified the raised angular print so as to make it resemble ordinary type, at the same time reducing its size by about one-half. About ten years after, Rev. James Champlin, who was blind from birth, founded a school for the blind in Nashville, Tenn., which became a state institution in 1844. To this school, at its very beginning, came, as a boy, the now famous Dr. F. J. Campbell, who is Superintendent of the Royal Normal College and Academy for the Blind in London. At present, scattered over the States of our union, there are thirty-eight or more public institutions for the blind, all adopting the best modern methods of education and training, and all endowed by the State legislatures.

II.—METHODS OF PRINTING AND WRITING.

Printing in tangible characters is due to Valentine Haüy, who issued his first book in 1784. His type resembled our script, or italics. In 1834, Gall, of Edinburgh, replaced the curves by angular lines. Thus he printed the Gospel of St. John in capital letters. Alston, of Glasgow, followed Fry's system of Roman capitals. But Dr. Howe employed small Roman letters; adopting, however, the angular form introduced by Gall. The Germans made use of a system of Roman capitals in dotted lines. All those plans depended upon the alphabet. But a new system was introduced by the stenographic shorthand invented by Lucas, and the phonetic shorthand of Frere. A full written system was invented by Mr. Moon, who used occasionally Roman letters. His method is one of the simplest, but his plates are large and expensive. In Frere's system the lines run alternately from left to right and from right to left, so that the finger runs on from line to line without interruption, the characters in the inverted line (from right to left) being reversed or facing towards the left, in order that the finger may find them, as in the preceding line, running on continuously in the same position relatively to the finger.

Shorthand type is extremely useful for those who must read much. A very considerable number of the blind read fluently by Howe's

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method. His small modified (angular) form of the Roman letters is much used in the United States, and has the advantage of being capable of use by the seeing also, who can thus help the sightless. The smallness of the type is not a difficulty for those who have once learned to read fluently. But there is a large number of blind people who follow the text only by spelling. Writing is done by cubes with points, placed on paper set over a soft surface, which thus allows the elevation of the dotted lines of lettering. It is a very slow process and requires long practice. But the lately invented "type-writer" is now coming into general use among the educated blind people, who can use it to write twice as rapidly as ordinary persons do with the hand.

An altogether different system of writing and printing was invented by Braille. Braille was blind from birth, and was a pupil of the Institut des Jeunes Aveugles, founded by Haüy. He became one of the most distinguished organists in Paris, and was remarkable also for his acquaintance with science. The signs employed by him in his *dot system* are entirely arbitrary, consisting merely of varying combinations of six dots. They are arranged in two vertical rows; and by the omission of one or more points, sixty-two different signs are obtained; representing the alphabet, Arabic numbers, marks of punctuation, prefixes and suffixes, contractions, numerous word-signs, as well as a complete system of musical notation. The Braille system is used universally in France for both printing and writing; and for writing, almost everywhere. Mr. Wait of New York modified the system, and placed the lines of dots horizontally. Another modification was made later by Mr. Smith of Boston.

The best system of ciphering is that of Rev. W. Taylor. Square pins are set in star-shaped octagonal holes. The pin can be placed in eight different positions; and, being reversed, gives eight more. The first maps made for the blind were of embroidered cloth or canvas, the raised work representing land. Afterwards various contrivances were used to form raised maps. Some were engraved. And in some the names were printed in raised letters. At present the "dissected" map is in common use, each country being represented by a movable section. Of course, topographical maps, representing in miniature the natural outlines of countries—their mountain ranges, valleys, and plains, are useful for the sightless as for the seeing.

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III.—THE EDUCATION OF THE BLIND.

In purely intellectual matters, as, for instance, in mathematics and philosophy, the blind are not, generally speaking, inferior to others. They have often secured the highest rewards in educational establishments, and have filled the highest professional positions. Thus Nicholas Saunderson, the friend of Sir Isaac Newton, became, through the latter's influence, Professor of Mathematics in Cambridge University. He lectured on optical laws, and was so expert a numismatist that he detected counterfeits in antique coins more readily than ordinary people can in current money. He wrote several works on mathematics, and used the first ciphering-plate for the blind.

In educating the blind the first object is the development of the mental faculties, or general training, much as in the case of those who can see. Then the knowledge of some art or profession is imparted, by which the sightless may support themselves. Hence we have primary, common-school and high-school work. As blind children are often neglected, not even being taught or trained to help themselves or provide for their own needs, their first school exercises consist of physical drill, or gymnastics, and kindergarten. Object lessons are given by means of models, stuffed animals, etc., the English studies include rhetoric and philosophy; science includes advanced algebra, geometry and chemistry; and, in some places, Latin and French are taught. As the program of the famous Perkins Institution, of Boston, states: "This system (of education of the blind) must begin with the kindergarten and end with a completely equipped high or secondary school, bringing our graduates inside of the gates of the colleges and universities of the country. . . . It should procure for the blind such superior advantages as would best fit them to share in the activities of life, to enter the liberal professions, to respond to the ordinary requirements of business, and to discharge successfully their duties and obligations to society in whatever sphere they may be placed."

An example is given of one of the young lady graduates of the Institution who entered the State Normal School to become a teacher. She required no exemption from the ordinary studies or work, and was considered to have one of the best trained minds of a class of seventy.

The blind children are taught basket and rope making, plaiting, chair caning, knitting and sewing. This last branch is continued

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through nine years in the Perkins Institution, the use of the sewing machine being acquired, with the taking of measurements, the drafting of patterns and fitting. Although the trades taught to the blind are now fairly numerous, it is not easy for them, nevertheless, to support themselves by means of these. The Report of the Perkins Institution informs us that "every attempt to utilize various mechanical arts and render them reliable sources of income, even to a limited number of men and women of average ability, has failed." Acute competition and the universal use of machinery render the fight too unequal for the blind to win. Hence it is that the charitable have interested themselves and societies have been formed in various places to procure a market for the products of the labor of the blind.

The best and widest field offered to the blind is that of music. Here they reach excellence ; and many of them, great eminence. Hence all the well-equipped schools for the blind provide a thorough course of musical training ; and the pupils, when trained, make their living as musicians, organists, teachers of music, or piano-tuners.

There is, of course, a special difficulty in educating the blind, which is not found in educating those who can see. A large proportion of the blind are afflicted with ill-health, and some suffer from mental defects of various kinds. Their blindness renders them, moreover, helpless, and inactive or torpid. Their teachers, therefore, need experience and special training. It would seem that, generally speaking, the blind are quite as studious as the seeing ; and the amount of mental work which they do in well-conducted schools is surprising. Text-books in point are used ; but in some places purely oral methods are adopted when possible and with the most satisfactory results.

The fruits of the slow and patient labor of the teachers are most consoling and frequently very remarkable. Letters from their pupils express the warmest gratitude for having gained a means of livelihood or for the joy thrown into their lives by intellectual pursuits. A graduate of the Massachusetts School for the Blind, during leisure hours extending through nineteen months, transcribed, by means of the Braille point type, the following law-books: "Harriman on Contracts," "Bigelow on Torts," "May on Criminal Law," "Benjamin on Sales," "Mecham on Agency," "Schonler on Domestic Relations," "The Practice Art of Connecticut," and Andrews and Fowler's Digest of Connecticut Reports of 1896. A child who attended for some time the New York Institution for the Blind, and

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who has since become a Carmelite nun, assures us that she has read "nearly every book published in point." She was deaf as well as blind from about the age of twelve. Long before she entered the convent her zeal for the spiritual and temporal good of the blind was wonderful. She corresponded with hundreds of them, and many she helped to support. Her sense of touch was so delicate, that, even when those around her tried good-naturedly to deceive her, she immediately recognized former acquaintances when they took her hand. An apostle of devotion to the Sacred Heart of Our Lord, she transcribed the leaflets of the Apostleship of Prayer from morning till night. Prayer, which had extraordinary attraction for her, was constantly intermingled with work. She made clothing for the blind and various kinds of fancy work. Her absolute resignation to the Will of God, her long-continued prayer to correspond with His designs, her supernatural motive in all her actions and movements, have been crowned by her entire consecration of herself to a life of constant adoration in the seclusion of the cloister. In the same convent there is also another blind sister, who is a convert to the Catholic faith. There is a blind Carmelite sister in St. Louis, who writes most beautiful letters in type. She knows Latin, and joins in the community recitation of the Office by means of her breviary in raised type. Another blind sister, of the Order of St. Francis, has frequently written of the number of blind persons known to her who lost the faith in non-Catholic schools.

IV.—BOOKS FOR THE BLIND.

In 1879, Congress appropriated $250,000 to endow a printing house for publishing books in raised type and for manufacturing apparatus required in the education of the blind. The house is situated in Louisville, Ky., and the books and apparatus are supplied to the various schools according to the number of pupils. Thus have been published and distributed text-books in the various branches of education, besides many miscellaneous books in literature, history, music, etc. Among others, the Howe Memorial Press of the Perkins Institution is constantly issuing standard works in raised type. Among its late publications are Green's English History, Pope's Homer, and a Greek Grammar. The library of the Institution is free to all blind persons, and entirely without charge.

The Kleidograph, brought out at the New York Institution for the Blind in 1894, and its later improvement, the Stereograph, have received the warmest commendation. They have been designed for

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the purpose of writing literature, music, and works on mathematics, in embossed form, according to the New York Point system. A person can learn to use those machines in a few days, and with little labor. Thus text-books are easily multiplied. Work is done far more cheaply and rapidly than by the older methods.

Hampered as our Catholic people have been by poverty and by the pressing need of providing churches and schools for our vast and quickly-growing multitudes all over our country, the Catholic blind have been overlooked in the strain and stress of difficulties. It has been said that even thousands of them have lost the faith. Passing eight or ten years in institutions with an anti-Catholic atmosphere, without any Catholic religious instruction, without any Catholic books —even when they left school—to counteract the prejudiced statements and slanders to which they had so long listened, what wonder if many lost the way?

Until quite lately there were only two books of Catholic instruction printed for the blind—the Catechism and The Faith of Our Fathers. They were purchasable only at eight or ten times the cost of ordinary books ; the Catechism costing 75 cents, and The Faith of Our Fathers, $4.50. Those two books were to be found only in two or three libraries for the blind in the United States.

To provide for the great need of the Catholic blind, the Catholic Free Publication Society for the Blind was organized in 1900, with an office at 27–29 West Sixteenth street, New York. Its object is to send books without charge to State and City Libraries, for general and free circulation among the blind. Thus far, books have been placed in the State Library of Albany, and in the City Libraries of Boston, Philadelphia and Detroit, in the Ephpheta School of Chicago, and in the Cathedral Library of New York. The Society has its monthly magazine, *The Catholic Transcript for the Blind*, the first number being issued in August, 1900. The books already published in embossed type are "The Workings of the Divine Will," "The Will of God in Trials and Difficulties," "The Sacrifice of the New Law," "The Ceremonies of the Mass," "A Manual of Prayers," "The Life of Christ," (2 vols.), "Lady Herbert's Wayside Tales," (2 vols.), and "What Christ Revealed." It is an expensive work, the costs up to the present amounting to $1,949.69. This sum has been contributed by the charitable. The object is most noble, and the need most pressing. When we consider the field in view, the benefit of all our blind, and in the way proposed, we can form an idea of the greatness

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of the undertaking. Moreover, it appeals strongly for support to all who are blessed with sight, in whose hands, in those days of cheap and universal printing, literature of all kinds is placed at a nominal price.

As soon as the Catholic Free Publication Society for the Blind announced its projects, it received the warmest commendations from the hierarchy of the United States. Extracts from the letter of the Papal Delegate, and of the Archbishops and Bishops were published in our *Supplement* for July of last year, page 225.

To succeed in its object the Society needs the aid of the generous, and, indeed, of very many generous people. As it aims at aiding the blind all over our country, so it needs persons everywhere who will give and solicit contributions. The Director desires and requests that the names of Catholic blind persons be sent to him.

V.—ACHIEVEMENTS OF THE BLIND.

To our ordinary and natural way of thinking of the blind, the extraordinary mental work of many among them, and even their extraordinary physical feats, come as a revelation. Their outer gloom we commonly consider as associated with an inner, still more deplorable. Modern methods of education have shown that the sightless may be made self-reliant and useful members of society. The training of their faculties is only a little slower, if even a little, than that of others. Hence we find them as teachers, lecturers, translators. We meet them in the professions of law and medicine, in ecclesiastical ministries, in schools of scientific research. They preside over institutions, particularly of the blind; they are sent on important embassies. Sometimes their extraordinary works are accomplished in consequence of skill acquired in the years before they were sightless. Thus, whatever may be said of Homer, Milton, who wrote Paradise Lost after he had lost the outer light, had cultivated his poetical talent before he was deprived of the great boon. Mr. Fawcett, too, the Postmaster General of England, was of the age of five-and-twenty years before he lost his sight. In later years, although he saw not, he was generally spoken of as "far-seeing." In leisure hours he took part in various ways of recreation, such as riding, skating and fishing. Holman, an English military officer, having grown blind, became a famous traveller, and published in four volumes, his "Voyage Around the World," a work full of graphic descriptions. Similarly our own Prescott collected the matter for his great histories and wrote those works

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when he had been deprived of sight. The blind Sir John Fielding was Chief Justice of England. The similarly afflicted Dr. Milburn is Chaplain of the United States Senate. And Mr. Herreshoff, of Bristol, R. I., has designed the swiftest greyhounds of the deep; his yachts, constructed—may we be pardoned the expression—under his supervision, have invariably won the prize from our sea-faring kin of *outre-mer*.

But, then, there have been prodigies who were born blind; or who lost sight so early in childhood that their after deeds are clearly the fruit of education received through other channels than that of vision. Thus the famous Dr. Campbell, who has revolutionized the English methods of educating the blind, and whose institution has become the wonder of England, was deprived of sight at the age of three years. Educated at the Nashville School for the Blind, he became a teacher of music, and for sometime was in charge of the institution. Later, Dr. Howe placed him over the musical department of the Perkins Institute, and provisionally over the whole establishment. His school in London became so famous, that honors were heaped upon him by the highest people in England. He was presented to the Queen, and Edinburgh University conferred upon him the degree of LL.D. The Royal Normal College, over which he now presides, is one of the most famous schools for the blind in the world. Accompanied by his sons, he scaled Mt. Blanc. And his pupils take part in all manner of physical exercises—rowing, skating, cycling, etc.

There is a community of blind sisters in Paris, the Sisters of St. Paul, founded in 1853 by Mlle. Anne Bergunion. Each sightless sister has as her companion and protectress a sister who can see. They sit side by side in the chapel, go to Holy Communion together, and travel together if need be. On the feast of the Conversion of St. Paul the seeing sisters celebrate a feast for their blind companions, and the latter do the same for the seeing on the feast of St. Raphael. The community receive blind people of all ages into their house, and divide them into various classes, over whom they watch lovingly. All the inmates have employment of some kind. Some work in the garden, others attend to domestic duties. Teaching, printing, knitting, embroidering, etc., keep busy this community, as remarkable for its charity as for its industry. Their pupils have become teachers and excel in music. About 2,000 books in raised type, numbering some 10,000 volumes, have been already issued for the benefit of the blind throughout France.

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VI.

According to the census of 1890 the number of persons totally blind in the United States was 50,411. Although many are predisposed to blindness by hereditary causes, relatively few, it is said, are born blind. The circumstances in which people have to toil in shops and mills, as well as poverty and intemperance, are among the sufficiently common causes of loss of sight. The greater prevalence of this affliction among children points out the care parents and others should take to preserve the sight of the little ones.

Medical skill has done very much within recent years to prevent blindness. Small-pox and other diseases, formerly often followed by this misfortune, are not now so much to be feared. Ophthalmia and glaucoma need now no longer result in blindness as they did so frequently before. Sympathetic inflammation, by which the sight of a sound eye is threatened, owing to injury done to the other, may be averted by the prompt removal of the affected organ. Very often quite a trivial cause will lead to blindness in children unless intelligent care is bestowed upon the growing danger.

God, who provides for the birds of the air, entrusts to the charity of their fellow-men the afflicted ones whose way is always dark. In all ages they have been treated with pity; and, certainly, the care and kindness which they need so much is one of the eminent good works. How much can be done by conversation and reading to make their cross lighter! The Lord of life and light, who promises to wipe away at last every tear from their sightless eyes, does not meanwhile fail to speak to them His interior word; for we find them very generally in peace, if not in joy, and admirably resigned to the Divine Will.

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A KNIGHT OF THE EIGHTEENTH CENTURY.

Being a Short Account of Captain John MacDonald, Laird of Glenaladale and Glenfinnan.

By Miss Anna MacDonald.

"*Entreating that you will all give yourselves to God, for to Him we must all at last have recourse, I leave you my blessing.*"

[About sixty-seven years ago, being just able to read with some ease, my eyes scanned the above words of Captain John MacDonald of Glenaladale's "Last instructions to his children." The memory of these words has since served as a light in the many darksome days of life. Having recently found the original instructions, and the Captain's letter or memorandum to his daughter Flora, I was so overjoyed at my fortune that I resolved to edit them; and this not merely as a tribute to the author, but still more from the conviction that 'Words of life never fall without being taken up by some one." To the forcible and graceful pen of Miss Anna MacDonald, one of the clan, and who with her parents, Dr. and Mrs. MacDonald, of Charlestown, Mass., visited the ancestral Highland home of the late Glenaladale, while on their European tour last year, I leave the task of presenting to the public a sketch of the life of the author and these letters.—An Aged Clansman.]

Last year there came into the possession of one of the descendants of Captain MacDonald, a letter, so interesting and so instructive, that it was thought a pity to keep it hidden among family papers. Then, too, its publication would give to the Catholics of the United States and of Canada a chance to know something more of one whose deeds place him among the heroes of the Church in the New World.

In the history of the Scottish Highlands no clan is more honored or more famous than that of the MacDonalds. For centuries the great chieftains of this family, MacDonald, Lord of the Isles, and MacDonald of Clanronald, were practically independent princes treating with their king on almost equal terms. Powerful enough to awaken the jealousy of many of his neighbors, about six centuries ago, Clanronald was hard pressed by the surrounding clans. So to his younger son, a most intrepid and valiant man, he gave the estate of Glenaladale on condition that he would protect the borders of the Clanronald country. So well was this commission fulfilled, that the delighted father added to his first gift the lands of Glenfinnan. Thus, this John MacDonald, the ancestor of the subject of this sketch, became the head of another clan, he himself and his descendants acknowledging Clanronald as their chief.

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The MacDonalds were ardent Catholics and devoted adherents of the house of Stuart, with whose fortunes those of this heroic clan were inseparably linked. The defeat of Prince Charles Edward, in 1745, was for them, as well as for their daring young leader, fraught with most disastrous consequences.

When Charles landed in Scotland, among the first to greet him were young Clanronald and his kinsman, Alexander MacDonald of Glenaladale, the father of Captain John. They accompanied the prince to Glenfinnan, Alexander's estate, where on August 17, 1745, the standard of the Stuarts, blessed by Bishop MacDonald, was raised.

All know the history of this most romantic and daring enterprise, and no one, whatever his political opinions may be, can help but admire the little army of Highlanders who thought neither lands nor life half precious enough to sacrifice in their prince's cause. After Culloden, Alexander MacDonald was the one, after his cousin Flora, to whom the prince chiefly owed his escape ; though to all the Highlanders a certain amount of the credit of this is due, for many knew Charles' hiding place, and despite the large price set upon his head no one was base enough to betray his beloved prince.

It was in these troublous times that Captain John MacDonald, of Glenaladale and Glenfinnan, was born. For when the Stuart standard was unfurled on his father's land he was but three years old. When the persecution of the Stuart adherents had quieted a little, there being then no Scotch Catholic College, young Glenaladale was sent, at the age of twelve, to the Jesuit University of Ratisbon (Regensburg), in Germany.

Having received his degree at Ratisbon, Glenaladale returned to Scotland, a most cultured young gentleman, numbering among his attainments the mastery of seven languages. He married Miss Gordon, aunt of Admiral Sir James Gordon, whose naval career is a brilliant page in English history. By this union Glenaladale allied himself with some of the greatest Scotch families. Captain MacDonald was selected from among the chieftains of his family to be "Cashmer" or guardian, ranking next to Clanronald as the head of his clan, and acting as chief should anything befall his superior officer. So, revered by his fellow-chieftains, Glenaladale was leading a good and useful life, until about 1770 circumstances arose which called him to even a nobler vocation.

A relative of Glenaladale's, Alexander MacDonald of Boisdale, in the island of Uist, having married a Protestant, forsook the religion of

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his forefathers. Not contented with changing his own belief, he thought it would be likewise a fine thing for his people to follow his example. From the patriarchal Highland system of clanship, Boisdale, with the practically unlimited power of Kean Kinnhe, the "head of the family," was able to actually persecute his tenants. One of his fatherly acts was to drive his people by a vigorous plying of his stout yellow cudgel to the Protestant church. Was it a wonder that the new faith became in scorn "the religion of the yellow cudgel?" Boisdale, finding the old people rather hard to proselytize, hit upon another scheme. If he couldn't have the present generation, he'd have the next. So he offered to his tenants' children the privilege of instruction from the Presbyterian tutor employed for Boisdale's own sons. The poor simple people eagerly seized this splendid chance. However, they could not be long deceived. Day after day the children were obliged to listen to all sorts of attacks upon their religion, and even forced to eat meat on fast days. When they brought this information home, their parents, acting on the priest's advice, withdrew them from the school. Boisdale was angered beyond all bounds at this. Father Wynne, the priest, was compelled to return to his native Ireland; and, not to be balked of his prey, Boisdale took even severer measures. He had a paper written in their own Gaelic tongue read to his assembled tenants. To sign this document meant an absolute retraction of their religion and a promise under oath never again to have any dealings whatever with a Catholic priest: to refuse was to lose everything, homes and land, and to bring direst ruin upon themselves.

There are countless heroes and martyrs little known, and surely these noble people deserve to be numbered among the glorious army who have suffered for their faith. Not one faltered, all declaring they would endure any hardship rather than accept such infamous conditions. Dispersing, they returned home to prepare for the journey into the unknown world, whither they were forced to go to seek "freedom to worship God." Baffled in this, Boisdale agreed to leave his tenants in peace, if they would consent to have their children brought up Protestants. This proposition received the indignant reply from the Islanders, that "their children's souls were as dear to them as their own." So these brave people continued their preparations for departure.

Not only on Uist, but throughout the Western Highlands, the fire of bigotry, once lighted, spread with startling rapidity. It seemed as

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if the Church in these portions of Scotland would be destroyed root and branch. To the clergy and to the laity both, the situation seemed so alarming that Bishop Grant, Vicar-Apostolic of the Highlands, incited by the burning zeal of Glenaladale, deemed it necessary to bring the matter to the attention of Bishop Challoner of London, and even to send the sad news to Rome. The celebrated Dr. Hay, student, doctor in the prince's army, convert and finally priest and bishop, was at this time Dr. Grant's coadjutor. He, too, used all his powerful influence to aid the plans for benefiting the poor people of Uist. The one scheme which seemed feasible was for them to leave Scotland and go to America. This, however, was a matter demanding money, and most of these poor Catholics were rendered practically destitute by their inhuman landlords. Bishop Hay, besides contributing out of his own slender means a sum which to Glenaladale seemed heroic, wrote a memorial. He addressed this to the saintly Bishop Challoner, Vicar-Apostolic of London. Collections were taken up at the chapels of the Catholic embassies in London, and the proceeds of these, together with the contributions of Dr. Challoner's personal friends, made up a considerable sum of money.

Of all the Scotch laymen, the one most deeply interested in the welfare of his poor co-religionists was MacDonald of Glenaladale. He was the originator of the emigration scheme, and was willing to sacrifice everything to make it successful. Of him Bishop Hay says: "Worthy Glenaladale affirms that he will sell all he has for that end (the colonization plan), and that he will himself go along with them. His conduct, indeed, upon this occasion is exceedingly edifying; he seems to have inherited all the zeal of princes, as well as the piety of his own worthy ancestors."

So to Glenaladale was intrusted the carrying out of the projects for the relief of the persecuted Scotch. In 1771 he bought a large estate on the present Prince Edward Island, then known as St. John's, to which he intended to personally bring his charges. Then, in company with Bishop MacDonald, he visited Uist, where he found matters much worse than he supposed. Not one of the Islanders was able to pay anything toward the expenses of the journey; many of the mainland were; yet, as the sum of money collected was not in this case sufficient, it looked as if the plan of emigration must be abandoned. It would have been, too, but for the unparalleled generosity of Glenaladale. Rather than have the scheme fall through, he mortgaged the family estate at Glenfinnan to his cousin. As he was never able to redeem

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it, he thus parted with the home of his ancestors forever. When he arrived in Prince Edward Island, he had but five or six guineas in his pocket, and a debt of the purchase of the new estate he had bought there.

Thanks to his munificence, in 1772, the good ship *Alexander*, with one year's provisions, sailed from Scotland, bearing 210 later and nobler pilgrims across the sea. Glenaladale himself was detained in Europe until the next year. In 1773, after ordering (this time from Quebec) a third cargo of provisions and farm implements for the colonists, he joined his people, journeying by way of Philadelphia and Boston, towns already dark with the threatening war-clouds of the Revolution.

At the outbreak of our War of Independence, Glenaladale, in accordance, of course, with his royalist traditions, formed a company for the defence of Prince Edward Island and Nova Scotia against the Americans. He was appointed captain, and he and his men conducted themselves with praiseworthy valor. Of him as a soldier and a man the following report by General Small to the English government speaks for itself: "The activity and unabating zeal of Captain John MacDonald of Glenaladale, in bringing an excellent company into the field, is his least recommendation, being acknowledged by all who knew him to be one of the most accomplished men and best officers of his rank in His Majesty's service."

As a reward for his distinguished services in every capacity, civil and military, the government of Prince Edward Island was offered him. As he would have been obliged to take an oath, then in force, acknowledging the king's supremacy in spiritual matters, Glenaladale declined the proffered honor. The Secretary of State urged him to accept, remarking that such an oath, being merely a form, would not interfere with the free exercise of his religion. Glenaladale persisted in his refusal, saying, "that neither his honor nor his conscience would permit him to take such an oath."

Captain MacDonald was most genial and amiable in all his domestic relations. His first wife and only child dying in Scotland, he resolved never to marry again. He then named his brother, Lieutenant Donald MacDonald, whom he styled "the loveliest youth of his name," as his heir. Donald fell in a naval engagement fighting against the French. So, bereft of all his near relatives, after long years of widowerhood, Glenaladale married a second time. His choice was Miss MacDonald, of the Moran family, a near relative of the chief-

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CAPTAIN JOHN MACDONALD OF GLENALADALE AND GLENFINNAN.

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tain of Glengarry and connected with many other great Scotch houses.

Glenaladale was spared to the service of his country until 1811. He was too actively engaged in the service of others, and had sacrificed too much capital to develop his own fine estate in Prince Edward Island. Therefore he died a comparatively poor man. However, he gave to those who settled on his estate all the advantages coming from a lease of 999 years. Many, in this way, prospered enough to buy land of their own.

Glenaladale rendered another great service to the young colony. By defraying the expenses of procuring a missionary for the Acadians, he induced this noble people, so important to the development of the resources of the country, to remain on the island.

Captain MacDonald was obliged to take many long and perilous voyages in the interest of his countrymen. It was while absent on one of these journeys that the charming letter, which will soon be published in pamphlet along with this account, was written by him to his daughter Flora, then a pupil of the Ursuline Convent at Quebec. If we had no other record of Glenaladale than this epistle, it alone would be sufficient to prove him as he was, the noblest of the noble, a perfect gentleman, a perfect Catholic, a white and spotless knight—*sans peur et sans reproche.*

What the descendants of the cousin to whom Glenaladale yielded his Scotch estates have done for the Old World Church, and what an ancestral home he was to leave the following sketch will give some idea:

Glenfinnan, the present home of Colonel MacDonald and the birthplace of his brothers, the late Archbishop of Edinburgh and the late Bishop of Aberdeen, is situated about midway between Fort William and Arisaig. Glenfinnan takes its name from a little river running through it called after St. Finnan, the apostle of Christianity in this distant region. The scenery is surpassingly grand, with a wild and sombre beauty which befits the birthplace of the fatal expedition of '45. The life of the glen centres in the group of buildings belonging to the estate of Colonel MacDonald, the present head of the the Glenaladales. The church, built by an uncle of the colonels, the late Father MacDonald, is a Gothic structure. It is Father MacDonald's life work. He devoted his fortune to its erection, and it is indeed a noble monument to his zeal. Mass is held here every Sunday, and for miles around the faithful come to worship in this heart of Highland Catholicity. They speak the soft Gaelic tongue among

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themselves, keeping English for the Southron. It is a matter of great pride, that the master of Glenfinnan, in conversing with them, uses the language of their fathers.

The fine old mansion-house, though its grounds extend for some ten miles, is not far distant from the church. It is built on a terraced knoll overlooking Loch Sheil. No more beautiful situation could possibly be imagined. The terraces and the more level land slope gently down to meet the clear lake waters. On every side rise bold and craggy mountains, which would be too wild and stern, were it not for the purple Highland mists which clothe them with a peculiar and indescribable beauty. The house itself is most interesting. In the drawing-room are shown some of the many valuable relics of Prince Charles which are still in the possession of the MacDonalds. Notable among these are the portraits of the prince and of his mother, Louisa Sobieski. A copy of the queen's "Journal of Life in the Highlands," a gift from Victoria to Colonel MacDonald, is also here. It is a memento of the queen's visit to the house, the first time a sovereign's presence has honored Glenfinnan, since Victoria's royal ancestor, Charles Edward, rested here.

As another token of the queen's regard, Colonel MacDonald, during the Jubilee year, was summoned to Windsor to receive the Order of the Bath.

Perhaps nothing is so pathetic, in the alas! too pathetic Highlands, as the love the true-born Highlander still bears the Stuarts. It is fitting that in Glenfinnan some memorial of this attachment to a lost cause should be erected. Of all the great Scotch clans none were more faithful to the Stuarts than the MacDonalds. In that last desperate uprising, so rash, so daring, so heart-breakingly sad, Clanronald, as ever, was foremost. Up Loch Shiel came the bonnie prince, to a spot on the Glenfinnan estate, not far from the present mansion-house. Here Charles Edward met the assembling clans, here he offered the same price for the head of George that was set upon his own, here unfurled the standard of the Stuarts.

So the late Alexander MacDonald erected a monument to Prince Charles on the very spot where the banner was raised. On a massive column stands a statue of the prince in full Highland costume. The inscription, written in English, Gaelic and Latin, is as follows: "On this spot where Prince Charles Edward first raised the standard on the 19th of August, 1745, when he made the daring and romantic attempt to recover a throne lost by the imprudence of his ancestors,

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this column was erected by Alexander MacDonald, Esq., of Glenaladale, to commemorate the generous zeal and undaunted bravery, and the inviolable fidelity of his ancestors, and the rest of those who fought and bled in that arduous and unfortunate enterprise."

So, in the midst of heather fields, red as the noble blood shed for him, all his bright deeds cherished, all his faults forgotten, stands, as the glen people lovingly call him, the "bonnie king of the Hielans." There he stands, a witness that Highland hearts beat ever true, and that at least one great Scottish clan, forever faithful to its king, still bears on an unstained crest Robert Bruce's lofty greeting to MacDonald, the saviour of Bannockburn, "My hope is constant in thee."

AD ÆTERNA NON CADUCA.

By Rev. J. B. Jaggar, S.J.

Cling not, my soul, to what must pass and fade
And like the wind-whirled leaves of autumn fall
Unheeded, voiceless when the sunless pall
Of heaven hangs darkling o'er the sleep-bound glade
Dead captive by the frost-king in his raid;
And cherish not what fell decay's dark hall
Devours, and careless of thy sweet Lord's call
But follow hopes deceived and love betrayed.

Shake off, O soul of mine, thy sin-swathed sleep
And emulate the better gifts, the base
Desert, so that at last thy stubborn will,
Like Kingly citherns angel-finger sweep,
With strains of soul-fraught music sing and thrill
Responsive to the Master's proffered grace.

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THE CRAZE FOR PSYCHOLOGY.

By the Rev. T. J. Campbell, S.J.

A short time ago the London University conferred a very great and very unusual distinction on the Rev. Michael Maher, S.J., because of a little volume which he contributed to the study of Psychology. The honor was all the more remarkable because the London University has been for many years back the staunch defender of Huxley, Darwin, Tyndal, Spencer and the rest whose avowed purpose was to discredit all Catholic philosophy. Now comes Father Maher, who assails every one of these doughty champions, and lo! the University crowns him. They ought to have canonized him. That one brought up on the clear, rational, soul-satisfying conclusions of scholastic philosophy should have been able to exercise such heroic patience, such unfaltering benignity, such unfailing control over his risibilities, and what not other virtue besides, in studying, unravelling, expounding and refuting the incoherent utterances, the distraught ratiocinations and the bewildering and bewildered and sometimes humorous phantasies of the whole world of modern psychologists and to condense it all into one small volume in a way to call for the high approval of the hitherto antagonistic University, is to have done something worthy of a halo.

The work will be valuable at least as an intellectual corrective for the vast army of teachers who have to pass constantly recurring examinations on a most pernicious kind of anti-Christian psychology, in order to obtain or even to retain their diplomas in the schools. Experimental pedagogy and atrocious psychology are at present in league for deadly work with the children. Of course, as the book in question treats of Catholic psychology, it is much more serious than the compilations of wild views which they are compelled to familiarize themselves with for school purposes and the warning of the poet about the Pierian Spring is especially imperative in these higher and severer studies. The titubating pronouncements of many of our psychological oracles may be explained by their neglect of the advice.

The glory which Father Maher has obtained seems to have disturbed the usual benignity of Mr. Mallock, who takes exception to many of the doctrines advocated in the book. But in an elaborate series of articles in the present issues of the *Fortnightly Review* on *Religion*

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and Science at the Dawn of the Twentieth Century, in which while professing himself merely a "philosophical accountant," he nevertheless constitutes himself forthwith an auditor-in-chief and decrees authoritatively that many of the arguments are "futile," he admits that the book is "an epitome of the whole defence which the religious apologists of to-day, meeting science on its own ground, are able to offer, and which Father Maher has collected with great learning and diligence, and expressed with great care and lucidity."

With that we have nothing to do; for we have no doubt that the "futility" will be ultimately adjudged to Mr. Mallock. But it only goes to show the necessity of available text-books and intelligible lectures on the subject of psychology for Catholic teachers who are left helpless in presence of such adversaries and whose faith as well as that of their pupils is endangered.

Psychology is a subject which cannot be evaded in educating the educators of to-day. Though the existence of the soul is commonly denied or some absurd substitute put in its stead, the world has gone daft on the matter. Everybody knows something about it—often in the wrong sense. It is sung to us on every note of the gamut. We have psychology and psychologism and psychogeny and psychiatry. Even the raciest novel is nothing if not psychological, or at least psychologistical. W. D. Howells, who is the *Petronius Arbiter* of light literature, assures us that "it is consoling as often as dismaying, to find in what seems a cataclysmal tide of a certain direction, a strong drift to the opposite quarter," and he then proceeds to illustrate this phenomenal observation by animadverting that "quite as surely as romanticism lurked at the heart of realism, something that is called psychologism has been present in romanticism which it must be the pleasure and duty of criticism to deal with;" and he instances a recent writer, "who just saved himself," he says, "because his latest novel, though still so largely romanticistic, is in its present effect psychologistic, which is the finer analogue of realistic."

We are not quite sure that we grasp all this, and have a suspicion that this watcher of the ebb and flow of other men's minds is indulging in a little gentle hilarity at what is before him, but the business advice which he conveys to the craft shows how widespread the mental malady is. It is epidemic in all its forms, and is treated not only by the amiable spinner of romances in illustrated magazines, but by all manner of men independent of race, color, or previous condition of mental servitude, till serious people are tempted to lose their tem-

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per, with the psychology of the brain, the psychology of the nerves, the psychology of pictures, the psychology of football and what not else besides. In fact, on their principle that the soul is nothing but a matter of molecular mechanics, there is no reason under the sun why we should not have the psychology of a trolley or an automobile. The field is as unrestricted as the imagination that has discovered it, and each day new absurdities are exploited. Thus a recent writer treats us to an interesting if not convincing study of the psychology of the whale.

"If a harpoon," we are told, "be stuck in the tail of a whale, the impression requires time to be transmitted along the afferent or centripetal nerve to the whale's brain before the whale becomes conscious of the pain, and another period is needed for the transmission of an impulse from the brain along a motor nerve to set the tail in motion. In the whale there are five different stages of the phenomenon. They are: (1). The excitation of the end organ sufficiently to start the neural change. (2). The conduction of the neural change along the centripetal or afferent nerves to the brain. (3). The transformation of the sensory impression into the motor impulse. (4). The transmission of the motor impulse back along the efferent nerves to the appropriate muscle. (5). The excitation and contraction of this muscle into the signalling action," when, namely, he wigwags his distress.

This minuteness of detail shows how gravely scientific men regard this matter, but like the whale, we poor laymen are at sea. We had set out to measure thought and find ourselves recording this ancient mariner's sensations. For it is at best, only physiology and not psychology that we are here treated to. And even in the physiology of it we are estopped. For other scientific men are beginning to doubt if we know anything at all of the internal economy of the animal world in so far at least as it avails to throw light on psychological problems. Heretofore it had been quasi axiomatic, we fancied, though perhaps unwisely, that the brain had to be always reported to as a central office, but now we are beginning to hear all sorts of gruesome things about physical and psychic action going on "even when a not inconsiderable portion of both sides of the brain is atrophied or removed." In fact, a recent scientific volunteer from Boston maintains that, "Consciousness is merely a certain form of force, *i. e.*, molecular action, and it is probable that this force is not confined within the brain, but can pass into space, and no more ceases

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to be consciousness after it has leaked out from the brain than electricity ceases to be electricity after it has leaked out of the wire;" and no less a personage than Mr. Fiske who is the mouthpiece of most of our modern philosophers is not at all positive where "the pulse of cognitive consciousness" may strike in. "Where," he gravely asks, "does the conscious state, the thought, the feeling come into the brain?" And he answers in mild surprise: "Why nowhere. The consciousness is merely concomitant, and the possibility or probability of the continuance of one without the other becomes a subject of further inquiry." As for our ability to trace, or track thought by such observations he laughs at the mere suggestion of it. "You can ascertain the mechanical equivalent of heat, but you cannot give an account of thoughts and emotions in foot-pounds, because thought is devoid of extension and cannot be submitted to mechanical measurements." And with this view, Herbert Spencer, in his later works, almost agrees. So in the words of the immortal Mr. Dooley "there we are." We cannot measure thoughts and we cannot even measure sensation, and we are brought face to face with an economic question which has almost a commercial value, viz.: if what all these philosophers tell us about sensation being only a concomitant of the nervous system and as working perfectly well without it, be true, then the most ordinary business man who is not a philosopher would like to know what is the use of all the marvellous mechanism of brain and nerve, muscle, and cells, and grey matter and the rest? Is it all useless rubbish, and are these philosophers right in their speculations? There is only one answer to that question. The investigators are at sea.

Of course this example of the whale is only fanciful. For we cannot imagine any serious psychology deduced from a floundering and fighting fish. But the more tranquil observations on human subjects who are captured for what are called psychical laboratories are hardly more satisfactory. The person operated on is blindfolded and seated in a chair. As he feels a tap on his right leg he touches an electric button whilst a finely graduated time-keeper measures to the one hundredth part of a second the interval between the tap and the signal, then his left leg is tapped and so on. It has some of the unpleasant features of an electrocution.

But "the owl for all his feathers is a-cold." For what in the name of Plato has this to do with psychology? The measure of sensations is purely a physiological matter, and, though ancillary to psychological knowledge and as old as Aristotle, does not enter into the

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domain of psychology proper. Psychometry is strictly speaking a misnomer and the deductions drawn from it especially in the present fevered state of the public mind are largely unilluminative, unwarranted and misleading.

In this connection there is a very timely and valuable communication by Mr. Nathan C. Schaeffer, State Superintendent of Public Instruction of Pennsylvania, in an article entitled *One Sided Training of Teachers* and just published in the December number of the *Forum*. "A visitor" he says "was recently shown through the rooms in which psychology is taught at one of America's famous schools for the training of teachers. The walls were covered with excellent diagrams and charts showing the different parts of the nervous system. The rooms were well supplied with expensive models of the brain and with delicate apparatus for testing the various kinds of nerve action. When the visitor was about to leave, the teacher told him she had no time to discuss *thinking* with her class." And he adds: "To train, develop, and discipline the mind surely means more than the education of the spinal cord and of the grey matter of the brain. It involves more than the formation of habits based on nerve action. Important as the brain and the nervous system are in education, careful study of their functions cannot atone for the neglect of inquiring into the nature of thinking." "Let none" he says further on, "underestimate the importance of a careful study of the nervous system and the brain; nor should anyone doubt that ultimately the discoveries of the psychological laboratory will prove valuable in constructing a rational system of pedagogy. But there are important, yea, fundamental questions in the science of education, which cannot be solved by laboratory sections of the brain or by experiments upon the nerves of frogs or other animals. The overemphasis of any field of investigation in the training of teachers is fraught with disastrous consequences. The reformer often becomes a deformer making sad havoc by his experiments on human beings. While doing some good work and perhaps getting their names into the treatises on the history of education, they also do great harm by the one sided work which they introduce into the schools. Many have given the world splendid examples of how *not* to do it, and the visitor is often surprised to find how in schools which were established to investigate educational problems by laboratory methods, the children being treated as means to an end very much like the materials used in laboratory experiments, everything gravitates as years pass, toward the traditional school; the reformers virtually acknowledging

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how difficult it is to improve on that which has stood the test of ages."

Educational conservatives will be very grateful to Mr. Schaeffer for this bold utterance. It is bold, for at the present time the world is flat on its face before its scientific idols, which it adores because of their hugeness, and in spite of the unlovely and at times grotesque features, which they often present. Let us look at a few of them, for disenchantment sake.

Take for example Darwin's and Huxley's doctrine on mind genesis, or psychic evolution, as it is called. According to them no man really thinks for himself; he may think he thinks, but he does not. Each judgment, no matter how it may fill him with conceit, as his own personal brain-product, is only a residuum, a deposit made during the lapse of ages along the line of an entire ancestry, not only to the first man, but away back through millions of generations, which have intervened between the primal man and the original protozoa. So that if you conclude that two and two are four, it is not your conclusion, but a result of affirmations to that effect, which began to be made in the original protoplasm. "O! how can the spirit of mortal be proud" after that? No one, especially if he be a thinker, can afford to have "pride in his port, and defiance in his eye" henceforward.

In descanting upon the psychology of the frown and the tear, these usually solemn sages really seem, by way of contrast, to have a twinkle in their eye. Thus Darwin explains such phenomena as "the effect on the eyebrows and lachrymal glands of the contraction of certain ocular muscles." This is like saying that milk is lactic acid and a leaf's coloring matter chlorophyll. "It is the result," he goes on to say, "of prolonged fits of screaming during infancy in the early history of the race." Family men will assure him that it still persists in the early hours of the morning for the actual infancy of the race. How he knows so much of the early history of the race, we are not informed. "Scratching the head," he tells us, "was serviceable for the relief of cutaneous irritation, during the long years of pre-human existence, and still persists as a gesture aroused by intellectual distress." Lord Burleigh, in the play, showed his distress by shaking his head, and Mr. Puff bade him shake it more, as the perplexity increased. "Spencer tells us that a faintly pleasurable feeling may excite a slight lateral oscillation in a dog's tail." We were aware of that and also that "a stronger emotion sets him barking and capering around."

On the serious subject of the frown, however, the philosophers differ.

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Darwin, as we have seen, describes it as the resultant of long ages of infantile screaming. Spencer is more warlike and says, "the corrugation of the eyebrows is useful in protecting the eyes from the rays of the vertical sun and would, therefore, have afforded an advantage in tropical regions during the combats of the animals from whom we are more immediately descended. Accordingly, those individuals in whom the nervous discharge accompanying the excitement of the combat chanced to cause an unusual contraction of the muscles of the forehead would be more likely to conquer and leave posterity—the survival of the fittest tending in their posterity to establish the peculiarity." This reads almost like an extract from a humorist. It is ascribing heroism to the warriors who fought with an umbrella. And, not to quote further, Spencer, expatiating upon the sometimes patulous aperture of the nose, says that "it arose from the accidental advantage gained by those of our ancestors in whom the diffused discharge chanced to dilate the nostrils during the conflict, especially when influenced by non-pleasurable feelings, their mouths were occupied in holding on to part of their antagonists' bodies." It is not pleasant to contemplate any of our forbears in that attitude, but fortunately we are not obliged to admit it; and it is almost unnecessary to be told by a critic that "the fertile imagination exhibited by both the philosopher and naturalist in presenting hypotheses which conflict in their conclusions ought to warn us of the exceedingly precarious character of their theory. The truth is that once we get into the regions of pure imagination there is no limit to fanciful hypotheses." Cicero used to say that two augurs could never meet without a laugh at the credulity of their followers. In private these two Britishers must have often indulged in a guffaw. But possibly they had not the sense of humor. Unhappily, however, this humor, or the lack of it, has moral effects.

In their frantic efforts to prove that thought was merely a sensation, a molecular movement, a pulse of cognitive consciousness, a deposit, a residuum, a resultant from the past or something else, a substitute had to be provided for what men were wont to call their soul; some ubication at least in which these movements and pulses and resultants could rattle about, and as the brain was found to be a sort of a clearing-house for neural disturbance, it was hit upon as available and was accordingly measured and weighed, and chemically analyzed and all its cells located with most exquisite appositeness for the manufacture of thought.

At the outset a great brain was considered synonymous with a great

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intellect. But it was found out that if that were true the elephant and our friend the whale would excel the greatest human genius. When that was discovered it was suggested that the greatest relative weight ought to be taken as a measure. But in that case man would be surpassed by the diminutive titmouse and the adult by the child. Even among adults the theory was found to act like a boomerang. For the average cubic capacity of Parisian skulls which enjoyed the proud distinction of being the biggest skulls in Europe was surpassed by a number of skulls of the Cave-dwellers of the paleolithic period, and also by the cubic capacity of those of the ancient Gauls; a discovery which upset the Parisian conceit and was a death blow to the theory of Evolution; just as that other discovery of Max Müller's was, viz.: that the magnificent ruins of the dialects of the Fuegians, Mohawks and Hottentots reveal for us in the framers of those languages mental builders whom no one could match at present and yet the Tagan language was that of the natives of Terra del Fuego whom the unerring Darwin set down as the lowest and least developed family of human beings yet found. So relativity in size had to be abandoned. Even the weight of the "brain-stuff" failed to satisfy. For, although the four pounds of Cuvier's brain persuaded men for a long time that heaviness was the test to be applied for mental agility it was found subsequently that many a man of moderate abilities outclassed the great Cuvier in that respect. It appears that the average British brain weighs only three pounds, while Gambetta whose adorers were sure would furnish at least ten pounds of grey matter had no more than the lowest tribe of savages; which some people would say was quite enough for him.

Not thwarted yet it was suggested that the multiplicity, complexity and thickness of the convolutions on the surface of the brain might solve the riddle. But in that respect the dull ox can beat us all. Lastly, in despair, the chemists imagined that the phosphorus of the brain supplied the intellect, a fancy which gave a pretext for physicians for some time to feed their patients furiously on fish for brain-fag. But it turned out that the animals which have the largest supply of phosphorus in their dome of thought, are the sheep and the goose. And so the soul's substitute continues to be a will o' the wisp, and modern psychology is still hunting it, and, of course, has landed in a bog.

Naturally the language of these oracles is as obscure and as absurd as their fancies. Professor James of Harvard, describes most of them

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as "paroxysmal unintelligibilities." Professor Owen, for example, learnedly defines life as, "a centre of intussucceptive assimilated force capable of reproduction by spontaneous fission." There must be a stream of consciousness running down to that professor from Dr. Johnson who described net-work as a "decussated or reticulated material with interstices between the intersections." Kant tells us that we form a judgment when, "whatever is presented to the mind is moulded by the forms of the Ego and unified in the transcendental unity of apperception that is in the permanent activity of the pure, original, unchangeable self-consciousness." His disciples imagine they understand this dithyramb.

An admiring critic of German philosophy admits, without apology, that the method adopted by Fichte was not calculated to throw light on the axioms of his philosophy. Probably he did not want the light. He was more awesome in the dark.

Here, for example, is one of his starting points: "The primitive condition of all intelligence is that the Ego shall posit or be aware of itself. The Ego is the Ego. The Ego is not until it has affirmed itself. What the Ego posits is real; what is opposited must be the negative of what is posited. The non-ego, not, be it noticed, the world as we know it, is opposed in the consciousness to the ego. The ego is not the non-ego, but the non-ego is posited in the ego," and so on. Were not this a philosopher who talks, some irreverent Philistine would draw very uncomplimentary conclusions from such a jumble of vocables.

Herbart who is a philosophical educator by mathematical processes, says in describing the genesis of an idea: "There ensues a conflict in which the opposed presentations comport themselves like forces and mutually suppress or obscure each other. The act of presentation becomes partly transformed into an idea until a position of equilibrium is reached. We have thus the statics and mechanics of the mind. In the statics two magnitudes have to be determined. (1). The amount of suppression or inhibition and (2), the ratio in which this is shared by the opposing presentations. The first must be as small as possible; thus for two totally opposed presentations, *a* and *b*, of which *a* is greater, the inhibendum=*b*," and so he drools on.

This sort of thing may serve as a relief in the dreary studies of philosophy, but the practical result of all this nonsense is revealed in a largely adopted school text-book called the *Psychology of the Schoolroom*, by A. H. Garlick, B. A.

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Along with many philosophical absurdities we find that in the author's opinion, morality is a mere matter of sentiment, not even of reason; something that is determined by one's self; a matter in which there is no question of the will of Almighty God, no question of Christ, no question of Christian motives or Christian helps, or of the eternal sanctions which Christianity inculcates. Even the Ten Commandments are referred to merely as a Jewish Code, and God as the Creator and Lawgiver is absolutely ignored.

On that kind of morality is the rising generation being formed by means of this "Psychology of the Schoolroom," and the question arises: Are the American people aware of the silent and systematic propaganda that is going on in the schools, not only to destroy the Christianity of the children, but to make them atheists? It may be interesting to know for purposes of defense how such a degradation and destruction of common sense, which promises such moral disaster in the near future has been effected, and what process of psychic devolution has led the world to a condition which Mr. Howells would describe as cataclysmal. It may help us, perchance, to a worldly-wise *Index librorum prohibitorum*. The process is not hard to trace. Hogarth, were he alive, would find pictures in it for a rake's progress of intellectuality.

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A HISTORY OF JESUIT MISDEEDS IN GENERAL.

TAUNTON'S HISTORY OF THE JESUITS IN ENGLAND.

By the Rev. F. J. Lamb, S.J.

THE author of a recent work on China requested his publishers to print the book Chinese fashion, beginning on the last and proceeding thence to the first page. As an argument in behalf of so extraordinary an innovation in English literature, he argued that all children and most women naturally open a book at the end, and in a measure he proved his assertion by handing a book to some dozen children, each of whom really opened it at the second cover.

We are not of the number of these back-handed readers, but we would have had reason lately to congratulate ourselves had we been so constituted by nature or habit. All through our reading of the four hundred and seventy pages of the Rev. Ethelred L. Taunton's "History of the Jesuits in England," we had struggled against the conviction, growing firmer and deeper with each succeeding chapter, that the author was not fulfilling the promise thus stated in his preface: "We profess to want truth, and truth is not served by party spirit. Hence I neither suppress anything nor explain anything away." All hesitancy, however, in our judgment disappeared when we reached the opening paragraph of the *Appendix*. "We shall choose," says Father Taunton, speaking of the quotations he is about to make from the writings of Father Parsons, "only such passages as will sort well with the plan of this book." And this is precisely what the author has done, not only in the *Appendix* but throughout his whole volume. What this plan is must be apparent to even a careless and superficial reader. It is to vilify, to blast, if possible, the reputation of the Society of Jesus, and to show that upon it rests the responsibility for all the evils that have befallen the Catholic Church during the past three hundred and sixty years, not in England alone, but in every country where its ministry has been exercised or its influence felt. To quote the *Athenæum* of May 4, 1901, "Mr. Taunton's book should have had another title. It is a history of Jesuit intrigues, Jesuit ambition and Jesuit misdeeds in general, from a secular priest's point of view; but even in this respect it throws no fresh light on historical

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problems, and is by no means free from inaccuracies of detail and indeed the graver faults of partisanship." Nothing could be more succinct and truer than this analysis of the book before us, although we must differ from the *Athenæum* in its judgment as to the viewpoint from which it is written. Those who are familiar with Father Taunton's career and previous publications will recognize that he speaks for himself and not for his brother clergymen.

If then we except the "Jesuit Oath," there is not one calumny that through the centuries has been hurled against the Jesuits, which is not repeated with approval, whether it be pertinent or not to the subject in hand, and this, we note, despite the protestation in the very first sentence of the preface: "In this book I deal with the subject of the Jesuits only so far as they belong to English history." If the calumny cannot find place in the text, then room is made for it in a footnote, and where no categorical accusation is forthcoming, rumor with its "it was said," "it was believed," serves to give the peculiar coloring or bias desired. *Se non é vero, é ben trovato*, is his handy working principle, and so all that makes for his purpose, "that sorts well with his plan" is pressed into service. The anonymous, untrustworthy report of government spies, the writings of unscrupulous and discredited Protestant historians, the virulent attacks of the Appellants, of Bagshawe, Parsons' personal enemy from Oxford days, and of Pascal and Lammenais, are all accepted with as full credence as if they were Gospel truths, while the domestic annals of the Society, the histories of More and Foley, the dying declaration of Henry Garnet, are swept aside with one stroke of the pen, because as the products of Jesuits they are tainted with the original sin of the Order—equivocation and dishonesty—betraying themselves in the "omission of essential parts of documents adverse to their case," and even stooping so low as the deliberate mutilation of historical manuscripts, as is intimated on page 173.

Of these reiterated assertions of the charge of historical unfairness and falsification absolutely no convincing proof is given, and we may dismiss them in the words of Mr. Andrew Lang, certainly an impartial and competent witness: "If ever one has met absolute, sportsmanlike fairness in the discussion of historical points which excite partisanship, it is among members of the Society of Jesus. No doubt this does not apply equally to all members of that or any other community of any sort. But speaking as a Protestant, one may declare that whatever the principle and training of the Society may be, they

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do not warp in individuals that not too common intellectual virtue, absolute fairness of judgment in historical questions." Mr. Lang must therefore dissent from Father Taunton's declaration, that Jesuit letters to one another must be read between the lines, and his still more unworthy practice of doing the reading for us, and thereby, of course, unearthing meanings whose presence even the most acute of fair-minded men would never have suspected.

Thus, if Parsons in a letter to Garnet says nothing to which exception can possibly be taken, "the letter is evidently meant to fall into the hands of the Government." If Father Holt memorializes the Holy See to place bishops in England and an Englishman in the Papal *Curia*, as an adviser in English matters, the whole document is "proof of the settled and systematized policy of the Jesuits to subjugate the secular clergy," despite the fact that these bishops and cardinal were to be chosen from the secular ranks. If Parsons on his deathbed writes a letter to his English religious brethren exhorting them to mutual esteem and love, his omission of any reference to the secular clergy is strange and significant, and argues of course that it was not his wish that charity should be extended to them.

These are but a few out of many similar instances where evil is substituted for good, unworthy motives openly attributed or covertly insinuated, and assertions recklessly made in direct contradiction to well-known and established facts. Let us take two more specimens of Father Taunton's method of making history. As we shall see later on, Father Parsons in the eyes of the author is the incarnation of Jesuitism at its worst. He must therefore be an archconspirator, meddling at every turn of life in politics. Father Taunton, however, cannot ignore the legislation of the Society in its Fifth General Congregation, whereby it was forbidden all its members, under holy obedience and therefore under pain of mortal sin, to have aught to do with political affairs. The conclusion, then, would seem to be that if Father Parsons did really enter into political intrigues, he had violated this solemn precept. But this conclusion would be too narrow to sustain the thesis against the whole Society, and especially its Generals, "of going outside the purely religious sphere to enter into the stormy region of secular politics." Therefore "Aquaviva appears to have used his dispensing power" in this matter (p. 152), and from this appearance, when again treating of the same subject, Father Taunton passes to the categorical statement (p. 289): "We have seen, in the case of Parsons, how formal orders of the very highest authority were given with one hand and dispensed with the other."

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TRUE PORTRAIT OF FATHER PARSONS.

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The second specimen is still more unfair and misleading. In a footnote on page 9 he says: "It may be pointed out that M. Hermann Müller, in his study on the 'Origins of the Society of Jesus' lays great stress upon the theory that St. Ignatius derived the essential features of his Society from certain Mahometan secret societies then flourishing in Spain. The episode of the 'Saracen Knight' and the stay at Manresa are well-known incidents in the life of the great founder." Now this fantastic theory of Hermann Müller was completely overthrown by the *Month* of November, 1899, through the simplest and strongest of all arguments, namely, that these secret Mahometan societies did not come into existence until two centuries after the birth of the Society of Jesus, and of this refutation Father Taunton could not have been in ignorance, since throughout his work he shows, when it suits his purpose, familiarity with the contents of this English magazine. But this is not our main objection to the passage just quoted. Anyone unacquainted with the history of the Jesuits would at once conclude that here in their domestic annals is a direct confirmation of the charge that the Society is of Mahometan origin. And yet what is the fact to which reference is so confidently made? It is this. St. Ignatius shortly after his conversion chanced to meet a Moor who offered an insult to the Blessed Virgin, and not yet divested of his old military spirit, he deliberated whether it was not his duty to avenge the insult by killing the Moslem. Comment on argumentation of this kind would be superfluous. Here, as elsewhere in this remarkable book—"curious and original" as it is styled by its publishers—we ask where is the connection or relevance? Isolated, unsupported statements fall with their enunciation.

But perhaps though Father Taunton's methods lie open to criticism, his facts may be beyond dispute. Let us see. We shall reproduce in outline the composite picture he draws of the Society of Jesus, leaving our readers to judge of its faithfulness to life. First of all, he has to explain how the monster he depicts could have stolen its way into the true fold, and his explanation is that at the beginning of the sixteenth century the whole Church from the Pope down, and especially the Roman *Curia*, was diseased and corrupt to the very core. The Renaissance "was not only a literary and artistic revival, but a great moral awakening of nations emerging from childhood to man's estate," and, he adds, by blindness to this fact Luther, for voicing a legitimate protest, was driven into heresy. This is certainly a novel and even startling discovery. We had always thought that the char-

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acteristic mark of the Renaissance period was, if anything, moral lethargy and decadence, and the words of a priest proclaiming the immoral father of the Reformation the leader in a moral awakening must sound strange to Catholic ears. "It was at this point that a meanly clad man with nine companions knelt at the feet of Paul III and offered his services for the benefit of the Church in her hour of need. A crippled, broken-down Spanish soldier proposed to retrieve the misfortunes of the Church." This is word painting, but it is not history. St. Ignatius bore to his dying day the effect of the wound received in his heroic defense of Pampeluna, but it did not make him a cripple, nor was he broken down either in health or spirit. He was never a more high-spirited, valiant, fearless soldier than when with his companions he knelt to beg recognition from the Holy Father for the new company he was recruiting to fight the Church's battles, and the opening words, *Regimini Militantis*, of the Bull establishing the Society of Jesus, have remained for all time a lasting monument to the military ardor by which its founder and its first members were actuated.

What was the design that Ignatius unfolded before the Pontiff? According to Father Taunton, "to set up a religious Order which should be the embodiment of the absolutism of authority, wherein no room was to be left for self-will, and the General who alone was the Living Rule directed all things, and his soldiers, mere functionaries, had only to do and die." Moreover, "through a perfect manifestation of conscience which must be made outside the Sacrament of Penance, a Jesuit superior knows his subjects thoroughly, even in their most secret thoughts, and all this knowledge and the power it implies is locked up in the hands of one man, the General over the whole Society, who is appointed (?) for life. The members were to yield to Superiors a blind obedience which seems the negation of both will and judgment, excluding the possibility of doubt as to the advisability of means and ends, and destroying all sense of personal responsibility. If Jesuits were forbidden to aspire after or accept ecclesiastical dignities, it was because as bishops they cease to be under the General and responsibility thus becomes individual."

Such, according to our author, is the foundation upon which the Society of Jesus is based, but it unfortunately crumbles into dust when the Constitution of the Society is applied to test its solidity and strength, for there is scarcely a clause in the foregoing statement which is not, to say the least, inaccurate and misleading. The General is not alone the Living Rule directing all things. His authority

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is subordinate to that of the General Congregation, made up mainly of Fathers elected by the different Provinces, and in the exercise of his high office he is bound by the Constitution of the Society formulated by St. Ignatius, and interpreted and amplified by the decrees of these same General Congregations, which have the right and the duty to depose him, if his government is not carried on within these well-defined limits. As the General, so too his subjects down to the lay-brother cook in the smallest residence have written rules to guide them in the discharge of their respective duties, and the obedience exacted of subjects does not, therefore, make of them mere functionaries, only to do and die in performing the arbitrary commands of the General. In this connection it may be interesting to note that the *Corpus Juris*, the Institute of the Society of Jesus, makes up two large quarto volumes, and that a special year, known as the time of the Third Probation, is set aside for its study.

Again, the manifestation of conscience, Father Taunton to the contrary, may be made under the seal of confession. Even when not so made, it is protected by a secret so inviolable that not one word of this manifestation may be divulged to anyone, not even by a Rector to the Provincial, nor when made to a Provincial, by him to the General. What then becomes of the statement that all this knowledge of the most secret thoughts of each member, and the power it implies, is locked up in the hands of the General? The blind obedience which seems the negation of both will and judgment and which excludes the possibility of doubt as to the advisability of means and ends, has long passed into the domain of fable and calls for no explanation or refutation. Should there be any who still harbor the notion that it is Jesuit doctrine and working principle that a good end justifies a bad means, we would refer them to the December issue of the *Month*.

We must, however, say a word on the charge that this obedience destroys all sense of personal responsibility, as it recurs under another form, when, in speaking of Jesuit colleges, the author asserts that infusion was substituted for education so that the pupil received the same moulding as his master and individuality and initiative were not encouraged. Against this double statement militates the whole history of Jesuit theology, Jesuit education and Jesuit asceticism, in so far as they form distinct systems. Their moral theology stands for the liberty of the individual human will, and therefore for personal responsibility, in the highest degree consistent with God's supreme dominion

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over His creatures. Witness their firm position against the rigorism which would impose a certain and binding obligation in the absence or default of any fixed or explicit law or precept. Their education aims at making men think for themselves and is therefore opposed by the present-day sciolists who have substituted information for education, mere facts for training, in the curriculum of studies. We need only point to the long list of distinguished scholars who have graduated from the Society's colleges to show that individuality and initiative have not been discouraged, but rather promoted and built up and made to enter into the life-work and characters of its students. To take but a single example out of many thousands that present themselves, Leo XIII from his preparatory studies to the end of his course in theology had no other teachers than Jesuits and he has more than once given expression to his feelings of gratitude towards his old masters. And who will say that the education he received was mere infusion, depriving him of all individuality and initiative?

Nor does the education imparted by the Society to its own members differ from that of its other pupils. It must be remembered that from the very beginning of the Order, and even at the present day, Jesuit scholastics, the members of other religious congregations and laymen sat side by side in the same classroom to receive instruction from the same professors, so that its educational methods and aims are no secret from the world. And if this education of the schools was supplemented by the home training of the religious life, this too made for the development of personal responsibility. It could not well be otherwise if the works peculiar to the Jesuit vocation were to be carried on with success. Personal responsibility and initiative may be in some measure eliminated, if you will, in a strictly cloistered contemplative community where the superior is always at hand and there are few points of contact with the outside world and the occasions are rare when subjects are called upon to act and speak for themselves. But when religious are sent to the uttermost parts of the world, there to live in isolation from immediate superiors, where even in the round of ordinary parish duties and in the management of a class, men have to act upon their own resources, it is idle to charge that Jesuit obedience destroys all sense of personal responsibility. We have dwelt perhaps too long on this point, but the importance attached to it by Father Taunton is our warrant, as it is his contention that all Jesuits are but puppets in the hands of their superiors, and that they in their turn

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would keep in leading strings, "mere hewers of wood and drawers of water," all who fall under their influence and direction.

To return to our composite picture some of whose lines have already disappeared beneath the touch of truth and actual experience. The Society, we are told, was founded to teach elementary schools, so that in teaching higher studies it has departed from its Institute. Neither in the preliminary discussions before the adoption of the Constitution, in the Constitution itself, nor the decrees of General Congregations is there the slighest ground for this assertion, and we may challenge the author to produce a single instance, outside of course the field of foreign missionary labor, where elementary schools were taught by members of the Society. There is no mention of such schools in the Bulls of Pius III and Julius III in which the objects of the Society's establishment are enumerated and commended, while there is mention of colleges for secondary and higher studies. There is not one word about elementary schools in the Constitution, of which one-fourth—twenty-eight out of one hundred and eleven pages—lays down the rules to be observed in the founding of colleges and universities, methods of study, care of students, etc.; and the minute provisions of the *Ratio Studiorum*, compiled during the generalship of Aquaviva, regard only college and university classes. But from arguments of this negative character we may pass to positive and explicit legislation. Father Aquaviva in 1592 published an ordinance in which he states that the education given by the Society must not begin below "the rudiments of grammar, in which boys must already be versed; they must know how to read and write; nor is any allowance to be made in favor of anyone, whatever be his condition of life; but those who press these petitions upon us are to be answered that we are not permitted" to teach the elements. In making this regulation Aquaviva refers to the Constitution itself.

So much from the standpoint of the Society's legislation. If we turn to the pages of its history, the response is not less clear. In 1542, two years after its foundation, the Universities of Coimbra and Goa were established, and before the death of St. Ignatius in 1556, other Jesuit universities and colleges had sprung up in Alcala, Valentia, Valladolid, Gandia, Barcelona, Bologna, Saragossa, Messina, Palermo, Venice, Tivoli, Ingolstadt and Vienna, not to mention, because too well-known, the German and Roman colleges in the Eternal City, and in all these institutions of learning the lowest of the three college courses presented to the choice of students embraced

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grammar, humanities, languages and moral theology. Even this long list is incomplete, but it is enough to show that in teaching secondary and higher studies the Jesuits have not departed from their Institute. On the contrary, colleges are so substantial a part of the Society's work, that in civilized countries parishes will not be accepted where there is not at least the hope of a future college, and where this hope has died out, the parishes, as far as possible, are relinquished into the hands of the Bishop. In our own country, prosperous parishes were given up in many large cities for this sole reason.

"And so under successive Generals," to quote the concluding clause of Father Taunton's sweeping indictment against the Society of Jesus, "it (the Society) developed into a power which sought to direct the Church, to tune the pulpits and professional chairs, to influence men's minds in the confessional, and going outside the purely religious sphere to enter into the stormy region of secular politics and to renew the face of the earth after their own ideas." Truly an organization so constituted could not fail to prove an Ishmael among the nations, with its hand against every nation and every nation's hand—rightfully of course—against it. Every thing or person who opposed it was necessarily good, and kings and popes and prelates who praised and aided it, weak or wicked. The persecutions of English Catholics by Elizabeth and James were due to their political intrigues and therefore in a degree justified. Jansenism, because combated by the Jesuits was, like Luther's protest, a legitimate crusade against moral laxity, and its condemned tenets simply "a more rigid and earnest view of religion joined to theories on the abstruse subjects of grace which were opposed to the opinions of certain Jesuit theologians."

There could be but one ending to the career of so infamous and unscrupulous an organization, and Clement XIV, more courageous than his predecessors in the chair of Peter, impelled by a stern sense of duty, pronounced its death warrant. "After a long inquiry over which he would not be hurried by the clamors of the Bourbon courts, after scrupulously weighing the whole case, he issued on 21st July, 1773, his famous brief *Dominus ac Redemptor Noster*, and suppressed the Jesuits. In this brief after mentioning the grave and weighty reasons which moved him—their meddling in politics, their quarrels with bishops and other religious, their conformity with heathen usages in the East, and the disturbances that they had stirred up even in Catholic countries, which caused persecution to the Church—he adds

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that there were others personally known to himself. 'There,' said he, putting down his pen, 'there, then, is the Act of Suppression. I do not repent of what I have done. I did not resolve upon the measure until I had well weighed it. I would do it again. But this will be my deathblow.'" We have transcribed this passage in full as it is a characteristic specimen of the whole work in its animus against the Jesuits and its malversion of facts and official documents to prove a point. Nowhere in the brief *Dominus ac Redemptor Noster* does Clement XIV assert that crimes committed by the Jesuits furnished the motives which led him to suppress the Society. He simply enumerates the charges that have been brought against them without pronouncing on their truth or falseness, though even in this he seems to incline the balance in favor of the Society by citing the high praises bestowed upon it by preceding Popes. More than this. Clement XIV states in the clearest and most emphatic terms that the sole ground of their suppression were the interests of public peace. Confronted with the alternative of either sacrificing the Society or of being compelled to sacrifice all the religious Orders, and perhaps even the very existence of the Church itself in countries ruled by the principles of Choiseul and Pombal, the Pontiff's long inquiry and scrupulous weighing of the case resolve themselves into a continued effort to ward off the demands of the Bourbon courts in the hope that they would recede from their unjust position. In vain he pleads that he cannot act without a judicial trial. Their answer, as that of the Jews before the tribunal of Pilate, was, "Away with them, away with them. If they were not guilty, we would not have brought these charges." "*Compulsus feci*" was the anguished cry of the grief-stricken Clement as he affixed his signature to the Act of Suppression, and it will take evidence weightier than that of the partisan Guignard to prove that he gloried in the deed.

With this we may close our review of Father Taunton's treatment of his general theme. It would be well-nigh impossible to write a truthful history of even the savage Iroquois or Hurons wherein would not figure some act of praiseworthy heroism, some bright pages standing out against the background of barbarism and cruelty. Surely there are some such pages in the history of the Jesuits, but Father Taunton's eyes are blind to them, and their educational triumphs, their missionary labors, their saints, their martyrs are all passed over in silence. All is black and repulsive, but darkest of all is the charge only insinuated in this volume, but which has been brought out in

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bolder relief by the controversy which the book has aroused in England. "Regicide," writes Father Taunton, "is the favorite doctrine of the Society, the exact seat of the disease or kink of the conscience which allowed men like Parsons to act as they did." What is the basis of this charge? First, that a Spanish Jesuit, Mariana, wrote a book in which it was taught that regicide under certain extreme circumstances was permissible. Grant it, but why does not the author tell us honestly that the book was condemned by the General, Aquaviva, and was only reprinted in unauthorized editions by German Protestants? But Suarez and Parsons and Bellarmine taught this same pernicious doctrine Father Taunton asserts, yet when challenged to do so he cannot quote a single passage from their works to this effect. "But they discuss it." Now we respectfully submit that to discuss regicide is not to teach it. St. Thomas of Aquin discusses the question of the existence of God. Would we therefore conclude that he denies His existence, or that his "Sed contra" sets forth anything more than the objections to his thesis? If these writers were teaching we might convict Catholic moralists of the gravest immorality. Such a conclusion may be reached by ignorant non-Catholics of the English Protestant Alliance type, but in a Catholic priest it surely argues a more serious mental defect.

We have for two reasons devoted the larger part of this paper on the "History of the English Jesuits," to a consideration of the author's accusations and insinuations against the whole Society. First, because we hold with the critic in the *Athenæum*, quoted above, that the work is in purpose and intent "a history of Jesuit intrigues, Jesuit ambition, and Jesuit misdeeds in general;" and, secondly, because the refutation of what is said against the English Jesuits has been so thoroughly and completely done in the pages of the *Month* and the *Tablet*, that nothing is left to be added by an American reviewer. We have seen, too, that the *Athenæum* has given the weight of its great authority to the adverse criticism of the book. As, however, these periodicals may not be in the hands of many of our readers, it will not be without profit to repeat briefly some of the points they make against Father Taunton's claims to fairness and historical accuracy.

"Its main defects," says the *Athenæum* (May 4, 1901), "are its one-sidedness and its suppressions. If the Jesuits aimed at ruling the clergy, an explanation or justification of these aims may lie in the weakness, lack of organization or incapacity for united action possessed by the secular priests. If the Jesuits waged their clerical warfare at

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ALLEGED PORTRAIT OF FATHER PARSONS.

Frontispiece of Taunton's History.

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times savagely and treacherously, our judgment of their conduct may be at least modified by a knowledge of the sort of men they had to deal with and the provocation set. But on the exasperating faults of what may be called his own party, the men who forsooth 'contented themselves with the cause of religion,' but who had the misfortune to count among their numbers an embarrassing crowd of cowards, renegades and betrayers of their brethren, Mr. Taunton is singularly reticent."

Again, it is Father Taunton's boast that before the appearance of his own work the subject of the English Jesuits had been practically left untouched, and to this the *Athenæum* makes answer by naming no less than eight authors who have treated the subject in question, adding "that by the method of his references Mr. Taunton occasionally conceals rather than acknowledges his indebtedness to them." "It is a pity," continues the reviewer, "that Mr. Taunton, while aiming apparently at a comprehensive history of the English Jesuits, should practically have restricted his scope to their political action. . . . The general reader, who commonly labors under much ignorance concerning the spirit and government of this mysterious society, should at least be enlightened as to the secret of the extraordinary influence which a handful of Jesuits exercised in England. That secret must lie somewhere else than in statescraft. Indeed, Mr. Taunton declares that Parsons and his followers only achieved a brilliant failure, while Campion, Southwell and Thomas Garnett 'did better work' and were 'the true heroes of the Society in England.' What sort of history of the Jesuits, then, is this which treats with comparative neglect the true heroes who did the better work? If this 'better work' of sacerdotal or literary activity has, in Mr. Taunton's opinion, substantially contributed to the strength or permanence of the Catholic body in this country, it is a result which Protestants may deplore, but it is nevertheless one which most properly belongs to English history."

Let us add that even this better work is referred to only to paint the darker by contrast the characters of Henry Garnet, Petre and Parsons, of whom the last-named is charged "with fastening the fatal cord around the neck" of the innocent Campion by his political intrigues. Now as these political intrigues were not begun until after the martyrdom of Campion, we may judge of the value of this accusation, made, as is intimated by the *Athenæum*, without a shred of evidence in its support. We do not deny that Parsons favored the intervention of a foreign nation to right the wrongs and to end the persecutions under

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which Catholics groaned for a whole generation, but we do contend with Father Pollen in the *Month* (May, 1901), that Father Parsons' invocation of an appeal to arms was not necessarily unpatriotic, and cannot be fairly judged until provocative causes are allowed for. Precisely the same principle was at stake in the "glorious" Protestant revolution of 1688, and we of the United States rose in rebellion against the Mother Country for reasons infinitely less justifiable than those possessed in abundance by English Catholics in the reigns of Elizabeth and James. Had we failed, John Carroll would have doubtless figured in Father Taunton's volume as another instance of the Jesuit political intriguer, and his kinsman of Carrollton, Lafayette and Steuben would have been held up to posterity as shining examples of the evil effects of Jesuit college training.

There are other chapters in this "summa" of historical inaccuracies which we regret that lack of space requires us to pass over unnoticed and unrebuked. Chapter X, for instance, on the Gunpowder Plot, would itself demand as many pages as we have given to this whole review, were we to run to the ground all the errors and peculiarly unsound opinions with which it teems. Happily for us, this task has been successfully accomplished by Father John Gerard in his well-known book, "What Was the Gunpowder Plot?" and his paper in the *Month* for June and July, 1901. It has been further elucidated by a lengthy correspondence, covering several months, in the columns of the London *Tablet*, and we have to thank God that Father Taunton's doctrine on the seal of confession does not obtain among Catholic moral theologians. Indeed, we are frank to admit that were it not that an American edition of Father Taunton's book had been issued by the publishing house of the J. B. Lippincott Company, we would have left the work unnoticed in the dishonored grave to which it has been consigned by the English reviewers, Protestants and Catholics alike.

While therefore giving Father Taunton all credit for the labor he has expended in compiling this large volume, we must regret that he judged it wise to prefix a preface whose correct canons of historical composition are set at defiance on almost every page of the work. Without the preface it would have been an open, above-board attack on the Society of Jesus, of no small literary merit, and marked by a cleverness and ingenuity highly admired in a special pleader, though not in an impartial historian. We may lay down our pen where Father Pollen begins, for, even as the Appendix, so the frontispiece,

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stamps the character of this latest contribution to historical fiction, and shows us the quality of the metal that would pass for current coin. "On opening Father Taunton's book we are at once struck by the frontispiece. It sets before us an old and somewhat grim cleric. By his dress and by the escutcheon in the right-hand corner, we see that he was a foreign prelate, either a bishop or an abbot with the right to crozier and mitre. From the date inscribed on the other side we see that this reverend gentleman had his portrait painted in 1622. Father Taunton, by his label at the foot of the page, introduces this grave ecclesiastic to us as 'Robert Parsons, S.J., 1546-1610.' Thus does our author graphically, emphatically and from the first, give us the exact measure of his volume. It is a portrait of the wrong man. He describes his volume in one pregnant phrase. 'Robert Parsons *is* the History of the English Jesuits.' The frontispiece gives us the equally pregnant corrective. '*This* is not Robert Parsons.' A gross error has been made about the identity of the person portrayed as concerns his bodily lineaments, and we are forewarned to expect errors not less grave in dealing with the infinitely more complex problems of his soul."

The prognostication, we have seen, has proved accurate, not only with regard to Robert Parsons, but in reference to the whole Society of Jesus. The outcome of these errors is a work that will sadden and grieve fair-minded readers, but which will be hailed with joy by our enemies who have now collected into one volume and in English dress the material of controversy which hitherto must have been gleaned from French and German sources or from old English pamphlets not accessible to all, nor easy of reading when at hand, by reason of their antiquated spelling.

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THE BLESSINGS OF PERSECUTION. [1]

THEY have all eternity! is the scoff of M. Viviani, the spokesman of French Socialists in the Chamber of Deputies. The churches, meaning the bishops and their clergy, he wrote, in *Française* not long since, will not want for bread, if deprived of support by the State. "They might want it for a time, but that need not trouble us. They have the Eternal!" It sounds, does it not, like an ironical retort to the Preacher on the Mount: "Blessed are they that suffer persecution for justice sake, for their's is the kingdom of heaven." (2)

We are familiar enough with some pictures of Christ in vogue of late years, with Beraud's "Way of the Cross," for instance, in which the Redeemer is represented ascending Calvary amid friendly and hostile groups, quite modern in garb and gesture, but identical in heart and sentiment with those who met or followed Him on that sad journey. The outcast, destitute, sick and dying are there, appealing to Him by every form of pathetic greeting; and the roue, the courtesan, the sectary and socialist follow, reviling and buffeting Him as if He were a worm and not man. It is not difficult to imagine the conduct of their prototypes when He delivered His Sermon on the Mount, and uttered the: "Blessed are they who suffer persecution for justice sake." Indeed, unless by voice, or look, or gesture, some of the listeners had scoffed and cried: "Let them them have the kingdom of heaven!" it is difficult to explain why He should have emphasized forthwith this beatitude, adding: "Blessed are you when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and rejoice for your reward is very great in heaven." (3)

Whether the audience interrupted Him or not "He knew their thoughts;" (4) "He needeth not that any should give testimony of man, for He knew what was in man." (5) He knew also the doubt with which this blessing would be regarded in all ages. No one knew better than He the blessings of peace. He had just uttered His solemn blessing on peacemakers. Peace was the blessing that came with His Advent: peace was His last wish to His disciples before His

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1 The object recommended to our prayers for January.
2 St. Matthew, 5, 10.
3 *Ibid*, 5, 11. 12.
4 St. Luke, 6, 8.
5 St. John, 2, 25.

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Passion, and again before His Ascension. The very kingdom of heaven, or of God, promised to those who suffer persecution, is described by St. Paul as, "justice, *peace* and joy in the Holy Ghost." (1) His prophets sighed and prayed for it, and we have their inspired example to praise God for it as the most precious of blessings. Nay, we have Scriptural warrant for execrating the names of those who disturb our peace: "Blot out the name of Amelec from under heaven." We cannot but feel satisfied when we read of Jeroboam's hand withering as he was about to seize the prophet from Bethel; and the fate of Jezabel, Achab, Sennacherib, Nabuchodonosor, Antiochus, are recorded as much for our reassurance as for our warning. The Church seeks to evade persecution by every lawful means. Her Supreme Head is willing to make any possible concession in order to save those who are weak in faith or unable to withstand the assaults of her enemies. She has all the wisdom of ages of persecution, the story of the fate of her persecutors, and of the curse that follows their cruelty and sacrilege. She repeats this with all confidence in order to reanimate her afflicted members; with confidence she reassures them that their's is the kingdom of heaven, and yet, moved by her divine Founder she prays for peace, and groans in spirit with all the anguish of a sorrow-stricken mother when the least of her children are tried in the fires of persecution.

When uttering a blessing, therefore, on those who suffer persecution for justice sake, Christ appreciated better than we the need of an immediate reward to sustain the faith that is constant in resisting unto blood. His bidding to be glad, and "rejoice for your reward *is* very great in heaven," was spoken of the present as well as of the future.

The kingdom of heaven which not merely *will be*, but actually *is* ours, is not something afar off, vague, visionary or uncertain. It is part and parcel of ourselves. "The Kingdom of God is within you." (2) It is the something which once gained, brings all else along with it. (3) It is the kingdom Christ came to establish, not in the heavens, but on earth; the blessing promised to Abraham; the object of the precious revelation of God; the effect and the object of all God's mercies; the fruit of all the hopes, prayers, expectations and sacrifices of the Old Law; the reign of God's grace in our souls; the empire of the love of Christ from which nothing can separate us; the supremacy of truth; the law of justice—in a word, the Church of

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1 Romans, 14, 17. 2 St. Luke, 17, 21.
3 St. Matthew, 6, 33.

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Christ in which we dwell, regenerated, nourished, strengthened by the influence of His doctrine, His Sacraments and His authority exercised by His Lawful ministers. Were this the only blessing attached to suffering persecution for justice sake, viz. : that it is an unmistakable sign of a true member of the Church of Christ, His Kingdom on earth, it is more than sufficient to make one be glad and rejoice, for the very great reward to come is in due measure already ours.

Persecution for justice sake purifies the soul; it detaches the heart from the perishable goods and joys of this life, and attaches it to treasures in heaven "where neither the rust nor moth doth consume, (1) and where thieves do not break through and steal." It ennobles life to stand for virtue, for truth, for justice. It is an unequivocal testimony of our devotion to Almighty God. It develops in us courage, constancy, and a greatness of soul which rises superior to the ordinary trials and disturbances of this world. It is the highest school of wisdom, quickening, as it does, the soul to detect the real motives of our persecutors, their fallacies, their deceptions, and the futility of their threats. It is the best means of learning the supernatural philosophy of a Christian life, and the calmness, "the peace of God, which surpasseth all understanding," (2) "the perfect charity which casteth out fear." (3) Finally, it preserves and confirms the bond of union which binds men together in Christ. The history of the Church is one long story of the persecution of Christ's chosen followers, and one long story of their triumph. Every page is a testimony to the assurance "their's *is* the kingdom," a repetition of the scene of the Apostles moving from the presence of the council after their scourging, "rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." (4)

We are not to account it strange, therefore, if we are warned to expect persecution and to suffer it for justice sake, and to be glad and to rejoice in it. "Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you. But if you partake of the sufferings of Christ, rejoice." (5) "For this is thanksworthy if, for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin and being buffeted for it you endure. But if, doing well, you suffer

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1 St. Matthew, 6, 20.
2 Philippians, 4, 7.
3 St. John, 4, 18.
4 Acts 5, 41.
5 St. Peter, 4, 12.

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patiently, this is thanksworthy before God. For unto this you are called : because Christ also suffered for us, leaving you an example that you should follow His steps." (1) The motive of persecution is clear ; for justice sake, for Christ. The blessing, therefore, the kingdom of heaven, is sure, because persecution for this motive associates us with Christ.

We are not to invite or provoke persecution. It is wrong not to take every possible means of avoiding it. It is wrong to give any occasion, by ignorance of our faith or by infidelity to our religion, to misunderstandings, misrepresentations, prejudices, hatred, hostility to our holy Church. It is the meanest selfishness to assume that we are persecuted when we are thwarted in our cupidity or ambition. It is often absurd to impute hostile motives to people who do not dream of opposing us because of our faith. When, however, persecution does come, when, through no fault of ours, religion is the object of attack, when we are reviled, persecuted, calumniated for Christ's sake, then it is unchristian to repine, treachery to shrink from the suffering, poltroonery to be scandalized in the Master for asking us to fill up the things that are wanting in His Passion. Nay, it is not true loyalty on our part if we marvel why our brethren may have to endure persecution even when we are at peace ; if we question why this endurance should be necessary on the part of others, or ourselves, when we know the infallible mark of fellowship : if they have persecuted me, they will also persecute you.

It is not out of place to speak of the blessings of persecution at this joyous time when all is peace. The only true peace is that which keeps the soul tranquil in spite of every disturbance, and no soul appreciates the "Peace on earth to men of good will," so well as the one which rests secure in faith, in spite of doubt, error, the struggle with poverty, with worldly-minded relations and friends. No soul, which has not endured their reviling, their persecution, their calumnies, can know the peace that men can neither give nor take away. Instead of omitting the thought of suffering for justice sake from our Christmas memories and wishes, we should, on the contrary, bless God that this anniversary of the Birth of Christ renews our faith in this beatitude above all others and fills us already with a sense of the blessing so plentifully that instead of cursing those who persecute us, we can "Bless those who persecute us : bless and curse not." (2)

[1] St. Peter, 2, 19. [2] Romans, 12, 14.

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EDITORIAL.

1902. GREETING.

THE name and object of this magazine are familiar enough to its readers to need no statement of our programme or policy for the coming year. As a religious periodical published in the interest of the Apostleship of Prayer, the scope of THE MESSENGER, like the object of this world-wide association, is universal. It is, therefore, a complete religious magazine for the clergy and laity, nearly all of whom are engaged in some way in works of zeal and of Catholic devotion, fostered by this organization. It aims at developing the spirit, and at promoting the exercise of an intelligent piety, by imparting knowledge and cultivating sentiments which best enable us to render to God a reasonable service. Timely and popular expositions of Catholic doctrine and of the grounds on which it rests; asceticism and the principles of Christian ethics; religious history and edifying biography; the beauties of Catholic literature and art; the tribute of all true science to faith; the interests, the struggles and progress of the Church; the record of important religious movements and of secular events, in their relation to religious affairs; the story of Catholic missionary, educational and philanthropic enterprise; editorial comments and suggestions; a contemporary Catholic Chronicle; book reviews and canons of good reading and impartial criticism. In this summary of the contents of THE MESSENGER, its readers will recognize nothing beyond its proper scope. To their kind appreciation and support we owe the success of our attempts hitherto, to carry out this programme, and in return we hope to prove our gratitude and the sincerity of our wish of Happy New Year to all our readers, by the earnestness with which we shall labor in their behalf in 1902.

FEDERATION A FACT.

It is no exaggeration to say that one of the most important events in the history of the Catholic Church during the year 1901 is the federation of Catholic societies, which was accomplished in Cincinnati during the second week in December. The bishops, clergy and laity who have devoted themselves to the task for the past four years deserve our deepest gratitude. In spite of every obstacle, of the misunderstanding and of the misrepresentation from which every good cause must suffer, and in spite of discouragement and secret opposition on the part of some, to whom the advocates of federation might justly look

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for hearty sympathy and coöperation, they have labored patiently, and success has finally crowned their efforts. In fact, they have turned every obstacle to their own advantage, for, if the opposition has accomplished anything, it has enabled the champions of federation to set forth its benefits more clearly, to make its programme more definite, and to satisfy reasonable minds that it is not the mere partisan political scheme which some considered it, but a federacy of Catholic societies, which will be no more political in their character, now that they are to act in concert for the interests of religion and of society, than they have been in the past, when acting as units. Our readers, who have followed the story of this movement in THE MESSENGER the past three years, will do well to read the proceedings of the convention, at which Mr. T. B. Minahan, of Columbus, Ohio, was elected president.

THE OBSERVANCE OF SUNDAY.

The country is agitated about the observance of Sunday. This, our readers may recall, was the object recommended to our prayers during the month of August. It is gratifying to us, as Catholics, that we never think of having recourse to the civil law to regulate our Sundays. In this, as in all other matters of serious import to religion and morality, we follow in all simplicity the guidance of the Church. Even without referring to her authority, we are imbued with the Catholic principle, so tersely expressed by our Lord: the Sabbath was made for man, not man for the Sabbath; and since He instituted His own day for our benefit, we find it natural to refrain from everything that would prevent us in turn from devoting the day to Him, from servile labor and unbecoming amusements, so as to spend it in divine worship, with proper rest and relaxation. By an unwritten law, the world pays tribute to the Catholic custom of observing this day, Catholic, because whatever true regard there is for the Lord's day is due, not to the Reformers, not to Sabbatarians, with their puritanical restrictions, but to the reasonable and truly religious manner in which the Church has safeguarded this observance from the beginning. If we wish to derive profit from the present controversy, we should take the pains to study the origin of this day, and strive to appreciate the spirit in which the Church has ever required her children to observe it. If, besides, we desire, as we should desire, to help our fellow-citizens who are now agitating the question, whether they be members of a church or not, to derive benefit from the controversy, we can do nothing better than set them an example of true Sunday observance by attending strictly to what the Church requires. Ten million Catholics, nay 15,000,000, if we have that number, as some compute it, out

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Sunday morning to Mass, and many of them again to the afternoon or evening services, would be a moral force for this observance, far more effective than books of laws with armies of policemen to enforce them. Here is matter for a New Year's resolution!

THE FRENCH PREMIER'S CONSISTENCY.

Cynically consistent the French Premier may be, but he is consistent all the same. His policies may vary, but he pursues relentlessly the same object throughout. He can suppress Religious Orders in France, or drive them into exile one day, and the next, force the Chamber of Deputies to protect them in their Missions. He can inspire legislation which virtually secularizes them, and still caution his Prefects to see that some of them be not admitted into the ranks of the parochial clergy. He can denounce them for taking interest in politics, and yet remind his friends at a banquet that it is impossible to live without such interest, "as it is the very life and soul of us all." He can countenance decrees banishing God from the Army and Navy, and yet compel the Deputies to include the Church in the Budget of Worship. All this is done ostensibly for reasons of State, but his words betray the real motive. He does not mean to abolish religion from France entirely, for that is impossible; but he means to subject it utterly to the State. With him union of Church and State means State control of religion, and he can brook no ecclesiastical element which refuses to comply with his views. The Religious must go because the Pope exercises authority over them directly, and that runs counter to Rousseau's plans. He assumes that the Concordat gives the State authority over the clergy, and he hopes to control them by making them feel dependent on the State for their support. When it can be broken without losing control Rousseau will be a willing agent; but just now to deprive them of support would mean the creation of a new hierarchy of which the head would be at Rome; to introduce into France a spiritual chief in addition to the temporal one. The question raised by M. Brunetiere in *Deux Mondes* for November, 15, "Do we wish a National Church" and the other question in the *Quinzaine* for November 30, "Can we have a National Church?" by M. Fonsegrive, are not after all as speculative in France as some would believe. The dream has bewitched some imaginations and furnished Rousseau and his compeers with an aim which makes the most contradictory policies cynically consistent.

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THE SAME OLD SLANDER AND THE SAME OLD TACTICS.

For some weeks a controversy has been going on in England over the reasons for the French Associations Law. It will be remembered that one of the pretexts for persecuting the Religious, particularly the Jesuits, was that they were engaged in political intrigues against the French Government. Among others, Sir Henry Howorth repeated this accusation and several letters have passed between him and Fathers Gerard and Sydney Smith, he always dodging the issue, and they holding him to it. In publishing his last letter *The Tablet* remarks: "It will be noted, however, that the controversy has traveled a long way from the original point of dispute. Sir Henry was challenged to bring definite proof, if he could, for the statement that the Jesuits and their allies had so persistently infringed against the French Republic as to justify their expulsion under the new Associations Law. If such proofs could be discovered, Sir Henry Howorth seemed the man to find them. He is a man of distinction, industry, and knowledge; he is a member of half a score of learned and literary and scientific societies; he is a trustee of the British Museum and President of the Archæological Society; his book upon the history of the Mongols is the classical work on the subject, and what he does not know about Chinghis Khan and his ancestors is probably not worth knowing; he has written at length about the mammoth and the flood, and he has addressed the world through the columns of *The Quarterly* and *The Edinburgh Review;* he has been called to the Bar, he has sat in Parliament and he is a Governor of Owen's College. With all these honors and attainments and achievements to his credit Sir Henry Howorth seemed admirably fitted for finding and producing the missing evidence, and at the outset he seemed to throw himself into the task with considerable zest. The correspondence has now been going on for many weeks in *The Tablet* and *The Times*, and yet not a ray of contemporary evidence has thus far been produced."

Needless to say, Sir Henry will fail to prove his accusations. The men in control of the French government, with whom the accusation originated, have not offered one instance of such political intrigue, and they are not the men to neglect the opportunity, if they knew of any instance that could possibly be misconstrued to support their charges.

The English Jesuits have adopted the only proper course of silencing these slanderous accusations. To escape a suit for questioning his veracity the *Methodist Weekly* has already apologized to Father Gerard, and paid the costs; the *Rock* is calling frantically on its friends for funds to support it in the action brought by Father Vaughan against its editors for libel by accusing him of taking the

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so called Jesuit's oath ; and the *Referee* has been forced to propose the appointment of a committee of judges to examine the constitutions, rules and writings of Jesuits, in order to determine if they contain the doctrine: the end justifies the means, even when the means are bad. To the offer of the editors to appoint a committee of three Protestants and three Catholics, Father Thurston replies that it is not necessary that any of the judges be Catholics, that any three men, or more if they desire, competent to read the works in question in the original, should be able to detect such teaching. In plain words, his answer comes to this : Your statement is false, and all the research possible cannot substantiate it.

CATHOLIC EDUCATIONAL CLAIMS IN ENGLAND.

In view of the disposition everywhere manifested to give a hearing to the claims of our school system, we publish in full the following from the London *Tablet:*

STATEMENT OF THE CATHOLIC CLAIM IN THE MATTER OF A NATIONAL SYSTEM OF EDUCATION.

The Cardinal Archbishops and the Bishops of the Province of Westminster, in view of the contemplated legislation on education next session, desire to place on record the principles which they think ought to guide themselves and their flocks on the question of the control of elementary and secondary education by the county councils.

I. They take it for granted that the payment of public moneys, whether derived from the rates or the taxes, will be made equitably to the maintenance of all schools fulfilling the educational conditions, irrespective of creed.

II. They consider it essential that there should be placed on the Education Committee of the County Council representatives of the great educational interests that have grown up with the Education Department.

For this purpose each of the school associations (if it have schools in the county) should nominate one representative to sit among the co-opted members of the Education Committee of the County Council: One and the same nominee, elected by the School Association, to represent the interests of both elementary and secondary denominational schools on such Education Committee.

The Bishops desire to point out that such limited representation upon the Education Committee is not sought in order to weaken, control, or outvote the local authority of the County Council, but in order to secure to it, and to all concerned, several beneficial and most important results, that would be otherwise hardly attainable. Such as :

1. Placing the County Council in continuous possession of full information respecting the educational needs and circumstances of the denominational schools.

2. The absolute removal from the outset of friction between the County Council Education Committees and the religious bodies having a principal stake in the education of the nation.

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3. The insurance of the smooth working of the county educational machinery by making the committees include the interests of the voluntary schools, as well as the interest attached to the board school system.

This consideration is urgent. The Educational Committee, being heir to the School Board, and paying for the sites, buildings and administration of the board schools, will be naturally drawn to prefer and favor what may be called *their own schools*, unless this inclination be somewhat adjusted by the presence on the committee of persons chosen to represent the denominational schools. As these latter are the more numerous and contain the larger number of scholars throughout the country, to exclude their representation altogether from the Education Committee would be, not only impolitic, but unfair and intolerable.

The absence of such representation on the County Councils has already operated unfavorably in several cases, where denominational schools have applied for a share in the money distributed in furtherance of technical education.

It must also be borne in mind that the Education Committee of the County Council will be the educational citadel of each county. If that citadel do not contain chosen representatives of the great Christian educational bodies, these bodies will be constrained from the first to take up an attitude of well-founded fear and suspicion. They will perceive that the lead of the Government, ignoring their claim even to a minimum of official representation on the Education Committee may easily be improved upon to their serious and permanent disadvantage. They will understand how, in the absence of official representation, public opinion may by degrees be formed and strengthened in the County Councils against the interests of definite Christian education.

Thus, the refusal to admit any official representation of the religious or voluntary schools upon the Education Committee will inevitably lead to the introduction into the County Council elections of organized politico-religious animosities and contests, which will be followed by their natural consequences. Whereas, if the constitutional precedent be followed, which recognizes the claim of religion to be represented in the Imperial Legislature, evidence will be given of a sincere desire to maintain that equilibrium of forces which is essential to the peaceful and progressive development of a national system of education.

III. The Bishops consider it essential to the natural growth of Christian schools throughout the country, the clause in the Scotch Education Act of 1872, section 67, which recognizes the increase of such schools, regard being had to the religious belief of the parents, should be introduced into the English Bill.

IV. They hold that it is an essential condition to the existence of their schools that the managers shall retain in their hands the right of appointment and dismissal of teachers; while, at the same time, public bodies responsible for public money may naturally claim a representation on the school management for sanitary, financial and scholastic purposes, in a proportion not exceeding one in three.

V. In the case of scholarships granted for secondary education, they consider that these should be tenable in every school in the district recognized as efficient.

VI. They desire that there shall always be an appeal from the educational authority of the County Council to the Board of Education at Whitehall.

Signed on behalf of the Bishops, etc.,

HERBERT CARDINAL VAUGHAN.

November 29, 1901.

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THE CATHOLIC SCHOLARSHIP QUESTION IN GERMANY.

(*Communicated.*) (1)

BY THE REV. B. GULDNER, S.J.

THE excitement caused in Germany by the appointment of Dr. Spahn to the chair of History in the University of Strasburg, offers material for a second chapter to our article in the MESSENGER of February 1901, "Is Catholic Scholarship Necessarily Inferior?"

To understand the situation it is necessary to recall to the minds of American readers that in Germany there exists union of Church and State; and this is true not only of the Protestant bodies, but also of the Catholic Church. The universities are state institutions, and the Catholics could not, if they would, have universities of their own, as they have one, for example, here in the United States. Moreover, the physician, the lawyer, judge, magistrate, teacher in the gymnasium, etc., must have attended the university and passed the state examinations. The Catholics, therefore, are forced to send their sons to the universities under penalty of being excluded from the professions. Now, it is a well-known fact that during the nineteenth century Catholics were systematically excluded from university chairs. I could cite, if space allowed, numerous cases of scientists that were kept out or crowded out of universities because they were or had become Catholics. But the persecution called the "Kulturkampf" welded the Catholics together into a compact body and produced leaders of consummate ability. And though they will always be a numerical minority, they have for more than ten years held the balance of power in Parliament, so that practically no legislation can be accomplished against their opposition. They have used their power with moderation and for the good of the empire. This has forced the Imperial Government, if not from a sense of justice, at least through political necessity, to listen to their claim and satisfy many of their just demands.

One of the bitterest and most persistent complaints of the Catholics has been this exclusion from university professorships, and consequently from the intellectual life of the nation, radiating from these centres of learning. The ministers of public instruction in the legislatures of the various states of the empire have of late years been making fair promise, followed by some deeds, but it will take many years of agitation and hard work on the part of Catholics before they will get their fair share, if they ever get it.

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1 The New York *Evening Post*, which we commend to our readers for its fairness and scholarship, published this letter in its issue of December 18, in answer to a letter from its Berlin correspondent, in its issue of December 9.

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I come now to the "Spahn case." After the conquest of Alsace-Lorraine in 1870, a university was founded in Strasburg for the reconquered provinces. It is, of course, supported by the taxes of the people, nearly seven-eighths of whom are Catholics, whereas less than five per cent. of the professors of the university are members of the Church. Now, the Catholics of Alsace-Lorraine feel it is a grievous hardship that, being forced to send their sons to the university, these youths necessarily fall almost exclusively under the influence of men who are out of sympathy with or even hostile to the Catholic Church. Hence, when last year, in the local legislature, the annual money-grant for the university was voted for, they renewed their complaint, and made the surely modest demand that at least a Catholic professor of history and another of philosophy be appointed. They were even willing to grant the money for the establishment of two new chairs, if there were no other way out of the difficulty. The government of Alsace-Lorraine promised to take the matter into consideration. It so happened that last spring the chair of modern history, held by a Protestant, became vacant. The philosophical faculty of the university presented the government four candidates to fill the vacancy, three of them Protestants, the fourth a nominal Catholic.

The Catholics, by the way, prefer fair-minded Protestants to men that are Catholics only in name. The government, however, chose young Dr. Spahn for the chair of modern history, giving him at the same time a Protestant colleague. The philosophical faculty of Strasburg protested in vain against Spahn's appointment. At once the brilliant young professor's enemies sought to ruin him in the eyes of Catholics by disclosing, in a dishonorable way, the fact that more than three years ago, when he was hardly more than a boy, he had some literary dealings with the ex-Jesuit and apostate Catholic Count Hoensbroech. The Catholics were disgusted and scandalized; their enemies rejoiced exceedingly. Fortunately, Dr. Spahn was able to explain that the act for which he expressed regret had been done in a moment of weakness, and to convince his co-religionists that he was still a loyal Catholic. Then came the emperor's sensational telegram confirming Dr. Spahn's appointment. He began his lectures with éclat, and was well received by the students. Your correspondent says that "the Bishop of Strasburg issued an order forbidding Catholic students to attend Spahn's lectures." He has done no such thing. When he first heard of Spahn's youthful escapade he intended to recede from his promise made to the government of allowing the students of his theological seminary to attend Spahn's lectures. This intention he did not carry into effect, since the young professor was able to clear himself.

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But the end was not yet. When all seemed at peace, suddenly came Professor Mommsen's manifesto like a bolt from the blue. He protests, in the name of *science without assumptions*, of scientific truthfulness (*veraussetzungslose Wissenschaft;* a ponderous phrase!) against the appointment of professors on denominational lines. He declares it to be a degradation of the university and a peril that menaces the whole nation. Yet he himself makes an exception in favor of the professors of theology. Are they, perhaps, to be exempted from the duty of truthfulness? It was pointed out to him that there is not and cannot be any science without assumptions, since every scientist stands on the shoulders of his predecessors, and has to take many of their conclusions on trust; and that in certain sciences, such as philosophy and history, the personal convictions of the investigator must necessarily enter as an element affecting his conclusions. In fact, no less a man than Professor Mommsen's celebrated colleague at the Berlin University, Dr. Harnack, flatly contradicts him. Speaking as an expert, he declares that so far from being a man without assumptions or convictions, the historical investigator must be a man full of prejudices (*vorurtheilsvoll*), or he will be a complete failure. Professor Mommsen in his manifesto confesses that a Protestant historian cannot do justice to the mighty work of the Papacy, nor a Catholic to the great ideas of the Reformation.

If then neither Catholic nor Protestant can teach the history of the Reformation, who is to do it? A disciple of Frederick Nietzsche, of Nietzsche, who was *convinced* that the Christian religion was the greatest of all conceivable corruptions, the one great curse, the great shameful blot on the human race? Would such a one do justice to the Reformation? Is it not more reasonable, then, on the showing of Mommsen himself, to have both a Catholic and a Protestant historian teaching side by side? That is what has just been done in Strasburg. Has not Professor Mommsen himself in his famous "History of Rome" been influenced by his political convictions in his estimate of his hero Julius Cæsar? The great scholar, who is now eighty-four years old, and has been a university professor for more than fifty years, has known all this time that by virtue of two decrees of the Prussian Government, dated respectively 1827 and 1853, there must be appointed in the University of Bonn two professors of philosophy and two of history, one in each discipline a Protestant, the other a Catholic. The same decrees are applied in Breslau. The system has worked well, and Professor Mommsen has never even raised his voice in protest against it. In the University of Rostock down to this day a law is in force by which each professor before his appointment must sign a document to the effect that he is a

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member of the Lutheran Church. The world has never heard of Professor Mommsen's protest against this degradation—yet it has been at work since the Reformation. And when, not many years ago, Professor Roesler, on becoming a Catholic, was expelled from Rostock, Professor Mommsen was silent. The statutes of the University of Halle-Wittenberg require to this day that "all professors and officers of this university shall be members of the Evangelical Church." Does Professor Mommsen approve of this intolerant exclusion of Catholics, and if not, why has he never raised his voice in protest? The German Jesuits count among their numbers some brilliant scientists, the peers of the best, yet they are excluded by law from university chairs in Germany. As Professor Roesler had to go to the University of Tokio in Japan, so the German Jesuits must seek university chairs in Rome, in America, and in India. When Leo XIII opened the Vatican archives, of which few men have made better use than Professor Mommsen, the Pontiff laid down for the Catholic investigators this admirable rule of action: *Ne quid falsi dicere audeat, ne quid veri non audeat.* Let him never dare to say what is not true, let him never fear to say what is true. And this direction they faithfully adhere to. What more does Professor Mommsen want?

However, he has already beaten a retreat and given up his watchword of science without assumptions. In his published reply to the protest of Professor von Hertling, he says: "We do not protest against men of Catholic convictions being given university chairs, nor against Catholic scholars getting their due share in university teaching, but against the brutal policy of appointing men to chairs simply because they belong to a certain religious denomination." A new position entirely which Catholics can heartily applaud. For their demand has always been that men of Catholic convictions should also be appointed, and they have always protested against the practice of selecting non-Catholics for appointments, to the exclusion of Catholics. Why then all this anger? Much ado about nothing.

We have it now in black and white from Professor Mommsen, that he is willing that the Catholics should have their proportionate share in university teaching. That is just. But how are they to get it? By appointment on the nomination of the faculties? Never, as the Professor knows full well and as the whole history of the nineteenth century abundantly proves. Professor Hugo Münsterberg, of Harvard, wrote for the May number of the *Atlantic Monthly*, a eulogy of the German universities. Coming to the nominating privilege possessed by the faculties, he writes as follows (p. 623): "Of course the choice has to be made by men, and thus human prejudice and passions must enter. It is not always the best scholar who gets the place—cliques

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and parties obscure the ideal there as everywhere." Is it a wonder, then, that the Government is sometimes obliged to override the narrowness and party spirit of faculties?

Professor Mommsen's campaign has not been a success. Halle, Königsberg, Tübingen, Freiburg, Bonn, have refused to sign his manifesto. In Breslau only half of the professors signed. In his own University of Berlin only about half-a-dozen professors were willing to sign; consequently nothing was done! The undeserved attack by Michaelis, of Strasburg, on Dr. Althoff, has been severely condemned by men like Harnack and papers like the Munich *Allgemeine* and *Kölnische Zeitung*.

CATHOLIC CHRONICLE.

HOME NEWS.

The Archbishops and the President.—The Archbishops, at their annual meeting in the Catholic University under the presidency of Cardinal Gibbons, on November 29th, expressed their deep regret at the untimely death of President McKinley and besought God to bless his successor, President Roosevelt.

Federation.—The federation of Catholic associations was agreed upon without difficulty by the 500 delegates who met at Cincinnati on December 10th. The delegates represented societies numbering 600,000 members. Archbishop Elder's address in favor of federation has been described as the most vigorous made by him for many years. Bishop McFaul, to whose efforts federation is largely due, pointed out the beneficial consequences of federation for Catholic interests and action, the press, the explanation of the Catholic position, the development of Catholic works, etc. Mr. T. B. Minahan was the principal spokesman of the laity. Two motions, particularly, were carried in the beginning "with enthusiasm"—a message to the Pope for his blessing, and another to the President as a profession of loyalty. A constitution was adopted. There will be a national executive council, with provisions for county and state federation. The great social questions of the day, as well as works of Catholic piety, will be the object to which federated action will be directed. No partisan politics, directly or indirectly, will be allowed to intervene. Mr. T. B. Minahan, of Columbus, Ohio, has been chosen as the first president of the executive council.

Catholic Progress.—Every day and almost everywhere there are marks of progress. In the archdiocese of Chicago, since the middle

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of September, there have been opened six new churches, one college, two academies, and eight parochial schools. The teachers of the Catholic High School of Philadelphia have begun a night school. A large property at La Porte, Trinity Bay, Texas, has been bought by Bishop Gallagher. It is to be St. Mary's Seminary. Mrs. Judge, widow of one of Utah's mining kings, has given to Bishop Scanlon of Salt Lake funds to erect a home and hospital for aged and infirm miners, without any distinction as to religious belief.

Mr. Wm. M. Byrne, district-attorney of Delaware, in his plea for the exemption of Catholic schools and Sisters' residences from taxation, showed from the reports of the public schools that the education of each child in these schools supposed an investment of $61.78 in property, and $20.80 for annual current expenses. There are 2,327 Catholic children in the parochial schools of Wilmington. If these were sent to the public schools, the city would have to invest $143,762 in property, and pay annually, besides, $48,401.60. The Wilmington *Evening Journal* says thereupon, "The members of the Catholic Church have assumed great burdens, and to their credit be it said they bear them uncomplainingly. They not only contribute to their churches, but keep an efficient system of schools in operation. They make no complaint, notwithstanding the fact that they pay taxes just as others do to sustain the public schools."

A Calumny Rebuked.—Bishop McQuaid of Rochester, in answering the age-old slanderous attacks of three Episcopalian bishops—Doane, Kinsolving, and Brent, who accused the priests of Brazil and the Philippines with being immoral, said that these priests would compare favorably with American Protestant ministers; and that the Filipinos when invaded by the Protestant missionaries would certainly lose their present morality, and would never regain it. He recalled the fact that under such missionary influence the people of Hawaii had dwindled down from 300,000 to 30,000; and that the seizure of Church property in the Philippines was exactly similar to such action on the part of Henry VIII, England's "Merry Monarch."

UNITED STATES OF COLOMBIA.

State of Religion.—Colombia is a devoutly Catholic nation, in close union with the Holy See. It is as large as France, Spain and Austria, or twice as large as the German Empire. The spiritual interests of its nearly 5,000,000 of people are provided for by one Archbishop, ten Bishops, two Vicars Apostolic, and only 1,000 priests. Soon there will be four Archbishops, four Vicars Apostolic, and two Prefects Apostolic. There are twenty-seven Religious Orders, with

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many houses. The Sisters of Charity number 800, and the Jesuits, 150. In the capital, Bogotá, with a population of 150,000, there are thirty-three Catholic churches, twenty convents, a large seminary, ten large colleges and many small ones, with several female academies. There are 11,000 children in the elementary schools of the city. In the Jesuit church in Bogotá the Apostleship of Prayer has 19,000 members; but in the whole country there are 193,320. In this church 128,799 confessions were heard during last year.

The Character of the War.—The war at present raging here has, unfortunately, a much more religious and sanguinary character than is usual in the revolutions of South America. In one battle, which lasted for four or five days, the number slain on both sides was 5,000. In 1861, when the "liberals," as they call themselves, came into control of the government, the churches were closed, and Mass had to be said secretly as in the days of Queen Elizabeth in England; while convents, churches, and seminaries were despoiled of their property. There were forty revolutions during the twenty-four years of "liberal" tyranny. Doctrines most hostile to Christianity were taught under government favor.

The occasion of the present outbreak was the acknowledgment by Congress of the "social sovereignty of Jesus Christ." The irreligious secret societies appealed for aid, and not in vain, to their brethren in South and Central America, in the United States, and in Europe. Money and Mausers were contributed. Venezuela gave 12,000 rifles, and Uribe went away from New York boasting that the munitions of war which he took with him were contributed by Freemasons to crush the Catholic Church in Colombia, where it is the Church of the whole people. Rebel rifles were stored away in the Presbyterian mission-house in Colombia, and the criminals of the country were enlisted in the rebel army. Italy, under pretence of obtaining an indemnity for the revolutionist, Serruti, landed war supplies, to be used against the lawful government of the country. The soldiers of the government practise their religion in camp and field, wearing badges of the Sacred Heart, and kneeling to receive absolution before battle. Some Sisters attending the wounded have given up their lives for religion and their country.

ENGLAND.

A Convert Bishop Dead.—Bishop Brownlow, of Clifton, died on November 9. He was a convert, the son of an Anglican rector, and was received into the Church by Dr. Newman in 1863. His *Roma Sotteranea* is a standard work on ecclesiastical archeology.

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English Missions.—It is a remarkable characteristic of the relatively small Catholic body in England, that they send out a considerable number of foreign missionaries. The missionaries of Mill Hill are about to build in the Tyrol, a generous benefactor furnishing the means. Bishop Hanlon, one of those missionaries, reports that over 3,000 natives were baptized in Uganda (Central Africa) this year, and that thousands are under instruction. Twelve new missionaries are ready to start from Mill Hill.

Against the Coronation Oath.—The Catholic Archbishop and Bishops of Madras (India) have written to Mr. Chamberlain, protesting against the present form of the Coronation Oath. The Rochester Diocesan Conference (Anglican) coincide with the Catholic Bishops. The Bishop of Rochester said that the present form of the oath was "superfluous, irreverent and almost (!) profane." The Conference laughed at the idea of a *Protestant* religion. One speaker, Mr. Hill, said that to make the King profess his belief in the Protestant religion, was to make him ridiculous.

Converts and Controversies.—Cardinal Vaughan assures us that there is no truth whatsoever in the statement sometimes made, that Catholics are not increasing in England. A recent very careful census showed that converts are becoming more numerous. In his own diocese last year there were 1,500.

The old controversial questions have not yet lost their interest. The Protestant Alliance addressed to the Prime Minister a protest against the admission of the exiled French Religious, asserting that "their pernicious influence is known and abhorred." In their organ, *The Rock*, they recite over again the Jansenistic attacks on the Jesuits, who, "it is well known, allow murder, etc." Of such calumnies Döllinger says in his "Church History," that they are "so palpably a fraud, that one doubts whether most to wonder at the dishonesty of the compilers, or their effrontery." The *Methodist Weekly* apologized for the error of its ways, paid the costs, and Father Gerard, S.J., dropped his suit against it. A very substantial victory, which will be an example, we trust, to our own country, has been gained by the Catholic members of the Liverpool School Board — the removal, namely, of an objectionable text-book from the schools. It is a book of history, which asserts, that his Holiness, the Pope, tried to have Luther and his followers burned alive. Some members of the Board stood by the book; but the more fair-minded ones said that as it was objectionable to a large number of people it was a wiser plan to set it aside.

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IRELAND.

Against the Liquor Traffic.—Father Finlay, S.J., in his address in Dublin, uttered an impressive warning against the destructive effects of drink on the race which he truly called magnificent. He bitterly complained of the multiplication of places where drink is sold. "The vigor and strength of the nation is thus undermined," he said; "its physical and moral qualities destroyed." "Children of a man demoralized by drink imbibe the seeds of that demoralization in their early years." Archbishop Walsh brands a worse demoralization still, that namely caused by the enormous English garrisons in the towns and cities in which they are stationed. Bishop McEvilly affirms that the multiplication of liquor licenses is due to the magistrates, who thus favor the henchmen of the landlords.

For a Catholic University.—The best presentation of the Catholic grievance in the matter of higher education was made by Bishop O'Dwyer of Limerick before the Royal Commission. Catholics, who are 74 per cent. of the people, have no opportunities of higher education. The 13 per cent. of Episcopalians monopolize Trinity College; and the 10 per cent. of Presbyterians, the Queen's College, Belfast. One of the first fruits of this injustice to Catholics is seen in the lack of training in their teachers, particularly in science; 8,000 youths are presented annually for the Intermediate Examinations, and 75 per cent. of the prize-winners are Catholics; but their education halts there half-way, there being no university for them. In the old days, dark and long, when Protestant civil and social supremacy was undisputed, none of that privileged class ever cared whether the Irish Catholic could even read and write. Hence almost until now there was scarcely a Catholic among professional men.

FRANCE.

Rousseau Defends Religious.—M. Waldeck-Rousseau has actually defended the Religious Orders, and this in the Chamber of Deputies. Citizen Hubbard had proposed to make sure the paying of the Chinese indemnity to all others but the Religious; and this was opposed by the Premier as likely to lead to the revocation of the authorization given to the Religious by China "at the demand of France." France, said the Premier, has need to expand; that is, by the labors of the Religious Orders. "In every province," he continued, "to which *our missionaries* penetrated there are hospitals and dispensaries. . : . It is the education given by the Religious which enables us to hire a staff exclusively French" (for foreign railways). At the

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same time, he stabs them in the back by sending a circular to the Prefects of Departments, warning them to watch the Religious who may seek to do parochial work to the detriment "of our secular clergy!" and not to permit their secularization. The Paris City Council is not in accord with the views of the Premier. It declares the Associations Bill to be "a bad law, of illiberal reaction, and consequently anti-Republican." It refuses, moreover, to aid in enforcing the restrictions put by the Bill on any association.

Religion Banished from the Navy.—The government has fitted up for the Maronite Catholic Religious (from the East) the edifice formerly used by the Academy of Medicine; because, forsooth, they are "most valuable advocates of French interests." While to offset this act of kindness, Lanessan, Minister of Marine, who declared at a Masonic banquet in 1880 that it was the policy of French Freemasonry "to crush the infamous one" (*écraser l'infame*), explaining that the infamous one was God, has forbidden the hoisting of the flag as an invitation to Divine service on Sunday in the navy, the arsenals, and naval schools. He interdicts all official religious ceremonies, and this just as the marines were going to defend the rights of France in Turkey. The *Gaulois* says that Lanessan's act is "in defiance of liberty, good sense, and propriety."

Catholic Re-action.—As the general elections approach the signs of Catholic activity are becoming more manifest. Conservative coalitions and adoption of a political program are agreed upon. There is a strong movement in Paris to withdraw the workers from revolutionary societies, to unite classes, and foster patriotism and religion. The Ladies' League of Liberty purposes to exclude from drawing-rooms all men who will not vote. The people will respond if properly led; for a writer in the Quaker *American Friend* assures us that "provincial France is intensely Catholic, and the morning Masses are crowded with the well-to-do bourgeoisie."

ITALY.

The Church and Socialism.—Signor Villari declares in the *Monthly Review*, that Italian socialism is "essentially revolutionary." Anti-clericalism, in Italy, as in the rest of Europe, can hope to dominate only by a coalition with socialism. There are thirty-three socialist deputies at present in the Italian parliament. These with thirty-four radicals and twenty-nine republicans make up ninety-six revolutionary legislators. For them more than one-fourth of the whole vote of Italy has been cast. The vote scarcely reaches a million and a half, because Catholics are forbidden to take part in the national elections of a usurp-

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the loyal Catholic who seeks the honor of membership in a German University has a right to expect from his colleagues that they shall believe him on his word.

The Holy Land Society.—The German Holy Land Society (see MESSENGER, April, '01, p. 389) held its general meeting on November 24, in Münster. After a Pontifical Mass in the Cathedral the meeting, which was largely attended, was called to order in the large hall of the town-house. Addresses were delivered by the Bishop of Münster, by Dr. Klein, Vice-President of the Society, by the Mayor of the city, and an eloquent discourse by Prof. Mgr. Dr. Schröder. Dr. Custodis, of Cologne, who introduced himself as the beggar from the Holy Land, reported on the special collections taken up for the building of the Basilica of Our Lady on Mount Sion and for the hospice. "The gifts for the former have been exceedingly generous, having reached the sum of 597,000 marks and are still flowing, whereas the contributions for the hospice at the Damascus gate have been disappointing. We need 400,000 marks, but can dispose, up to the present, of no more than 48,000 marks. Yet the establishment of this hospice is a matter of even greater importance than the building of the Basilica. We fear that this matter has not been made quite clear to our Catholics. Besides being a lodging-house and a hospital for German pilgrims and a rallying point generally for German Catholics, it is also to serve as a home for German Catholic scholars engaged in Oriental studies in the Holy Land." Vice-President Klein read the annual financial statement of the Society. The regular income of the year amounted to 73,000 marks, expenses 43,000 marks, consisting mainly in distributions to the various German Catholic works in the Holy Land maintained or subsidized by the Society. Telegrams were sent to the Holy Father and to the Emperor, to which gracious replies were received. Among the resolutions passed was one condemning the outrage committed on November 4 against the Franciscan friars, the guardians of the Holy Sepulchre, and expressing gratitude to the good friars for their fidelity and heroism.

Prussian Historical Institute in Rome.—The unsatisfactory condition of the Prussian Historical Institute in Rome has given rise of late years to loud complaints on the part of learned men. The charge was made that the members of the Institute were incompetent, and that the Institute was unproductive. The splendid work done by the Catholic Görresgesellschaft in Rome, which has just astonished and delighted the learned world by the publication of its first volume on the Council of Trent, was contrasted with the sterility of the Prussian

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Institute. It was even suggested to abolish the Prussian Institute altogether and in its place establish an Imperial Institute. The crisis has just found a happy solution by the appointment of Prof. Aloys Schulte, of Breslau, as Director of the Institute. He is regarded in Germany as one of the foremost historians, and his latest work on mediæval commerce has received from Protestant scholars praise that almost sounds extravagant. And this man, only a few years ago, was rejected by the University of Freiburg, in Baden, as Professor of History, on account of his being a Catholic !

The three German (counting the Austrian) Historical Institutes in Rome are now under Catholic control. The Görres-Institute is, of course, altogether Catholic. Prof. Pastor is Director of the Austrian, Prof. Schulte of the Prussian Institute. It's another little evidence of Catholic inferiority ; and it is safe to say that notwithstanding Prof. Schulte's eminent merits and rare qualifications for the position, the appointment would never have been made, had it depended on the votes of those Universities.

The Dead Ambassador.—Count Hatzfeld, one of the ablest German diplomats and ambassador in London since 1885, died in London, in November, just after resigning his position through ill-health. The *Germania* reports that Father Bernard Vaughan, S.J. gave the last sacraments to the dying nobleman. An imposing funeral service was held in the Jesuit Church in Farm street. Count Wolff-Metternich, the late ambassador's successor, is also a Catholic.

Persecution of the Poles.—We have to chronicle another act of cruel persecution of its Polish subjects on the part of the Prussian government. The little Catholic children at Wreschen, in the Province of Posen, were compelled to recite their prayers and learn their catechism in German. This has been going on in the diocese against the archbishop's authorization and against his will. In fact, this noble prelate's administration has been a veritable martyrdom. When the little children could not, or would not obey, a regular bastinade was ordered. It is reported that they stood in rows like little soldiers unflinchingly waiting their turn. The floggings were most unmerciful. At last the frantic mothers rushed into the school-room to protect their little ones against the barbarity of the schoolmaster. For this they were brought to trial at Gnesen for sedition, and sentenced to long terms of imprisonment. One poor washerwoman was sentenced to two years and a half. She had a severe hemorrhage in prison and had to be released on bail. This latest act in the Polish tragedy has made a tremendous sensation, not only in Germany, but all over Europe, particularly in Russian and Austrian Poland. The

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Catholic Germans have always stood by the Poles in their heroic struggle for their rights, though it must be admitted, that the latter have become so embittered that many of them in their anger now forget the services the Centre-party has rendered to them. The whole nation, with the exception of a few anti-Polish fanatics, is beginning to be ashamed of the barbarous and futile policy of the Prussian government. A policy, says the leading organ of the Protestant Conservative party, which has recourse to the rod and beats the children black and blue in order to drive into their unwilling heads German prayers, cannot possibly make the victims rejoice that they belong to the powerful German Empire. "How unspeakably shameful," says the *Germania*, "is their attempt to further germanization with the cudgel, and to use religion as a means to that end. Frantic mothers who do not know what sedition is, go to jail for two years and a half, Lieutenant Hildebrand who, in cold blood, shoots his comrade in a duel for a foolish act committed by the latter when stupidly drunk, gets two years of honorable confinement in a fortress with the prospect of a speedy amnesty! The sympathies of the civilized world are with these poor people. All over Germany pro-Boer meetings are held, and the name of 'Joe' Chamberlain has been hooted and hissed everywhere. He has his revenge. He can now point the finger of scorn at us and say: 'Sweep before your own door.'"

Intolerance.—The Catholic parish priest of Rostock in Mecklenburg, the Rev. Ludwig Brinckwirth, died last November in that enlightened university-town, says the *Germania*, after a long martyrdom of twenty-five years. He was pastor of the civil and military Catholics of the town and as such—according to the laws of Mecklenburg—belonged to the Protestant parish, and a fee of eighty marks had to be paid to the Lutheran pastor for the funeral with which the latter had nothing whatever to do. For years he had been petitioning for permission to build a church. To his first petition the answer was negative, and the reason given, that Catholics did not enjoy the rights of public worship. To his further petitions no answer was vouchsafed. An anti-Catholic Berlin paper exclaims: "One is ashamed to be a German on reading such stories." Last September a South German paper announced that Professor Hoffmeister of Tübingen had received a call to the medical faculty of the University of Rostock. It was at once denied by a Rostock paper in this wise: "Why, that's out of the question; he cannot be appointed, as he is a Catholic." True enough, Hoffmeister's appointment would have been contrary to law. And that same Mecklenburg government authorized a house-to-house collection in furtherance of the Los-von-Rom movement in Austria.

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The St. Charles Borromeo Society.—The St. Charles Borromeo Society for the propagation of good books, has just published its annual report. This admirable society is established in all the dioceses of the empire, it counts 87,000 members, distributed in 2,128 local groups with over 2,000 local libraries, maintained by the society. During the past year 87,000 gifts of books have been distributed among the members, and to local libraries books to the value of 66,000 marks have been given gratis. The income of last year reached 345,000 marks, of which 300,000 was spent for the purchase of new books. To the great Catholic leader, Augustus Reichensperger, is due the foundation of this noble association. Since its foundation in 1845, it has distributed books to the value of more than 4,000,000 marks and has lent financial aid in the publication of many Catholic works. Every year it issues a large list of Catholic books, which can be bought by members at two-thirds of the publisher's price.

Los-von-Rom.—Speaking of this unsavory subject, we may mention, by the way, that the Berlin papers, which have been abetting the Los-von-Rom movement, are in great sorrow. One of their most violent agitators, Wolff, has shamefully come to grief. He has so disgraced himself that the leaders of his own party have compelled him to disappear from public life. He has resigned his seat in the Bohemian legislature as well as in the Austrian Reichsrath, where he used to conduct himself more like a savage than a civilized being. The next appearance of this vile shouter against the corruptions of Rome and the immorality of the confessional, and founder of a purer religion, will be compulsory—in the divorce-court !

University Students' Union.—The Albertus-Magnus Verein, in aid of Catholic University students, which was founded in Trier about three years ago, is rapidly spreading all over Germany. (See MESSENGER Feb. 1, p. 159). The Central Committee for the diocese of Breslau held a meeting on November 27, in which cheering accounts of steady progress were given. A new centre is about to be established in Berlin. In the diocese of Breslau alone 2,890 marks have been distributed among twenty-five university students.

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THE READER.

A RECENT critic of Cornish's study of Chivalry concludes that although ideally the woman of the ages when knighthood was in flower, held a most exalted position for the virtue which is the glory of her sex, she was in real life frequently guilty of many things opposed to our modern ideas of modesty. Twenty years ago the splendid work of Leon Gautier on *Chevalêrie*, had vindicated the women of the middle ages in this particular. "There is no doubt" he says, "that many of the *jongleurs* and the romancers of those days represented her as a shameless cynical monster; but, although I admit, that she had not the exquisite delicacy of language of a Mme. de Sevigné, or a Mme. de Grignan, I cannot admit, that after many centuries of Christianity, so many young women in a country entirely Christian should have been anything like the type which has been popularized by comic poets." In direct contradiction with these libellous descriptions we have serious and reliable historians like Villehardouin, Joinville, and the Chevaliér de la Tour Landry and the work called the *Menagier de Paris*, in which she stands revealed in her true colors as the dominating influence which the Church made use of, by means of the most exquisite womanly virtues which it developed in her, and which were used to lift up those ages from the savagery in which they began.

An instructive instance of this perversion of truth for the purpose of aspersing Catholic ideals is shown to us and, at the same time, denounced in an excellent article by Havelock Ellis, in a recent numnumber of the *Argosy* on the "Women of Spain." While, according to the women of that country, a physical beauty beyond that of almost any other race, he portrays them as "serene, motionless, self-possessed whether they are observed or not." "Their face," says this man of the world, "withstands your gaze, graciously, indeed, but coolly as a marble statue. In their dress there is a proud, almost self-conscious absence of artifice which is strictly expressive of the woman it covers." This Protestant Englishman dismisses with contempt the words of Salillas, the Spanish sociologist, who describes his countrywomen as "tame savages." "Such a generalization," says Ellis, "contains as much truth as most epigrammatic attempts to reduce complex phenomena to simplicity." That is to say, it is a mere smart phrase and nothing else. In the same fashion he scores the libellous caricatures of Merimée and Bizet and Louys. "Louys," he says, "in describing the humbler classes of people has shown us a picture of the bold and bad Servillian *cigarrera*, and represents the tobacco factory

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itself in a somewhat appalling light; while Baedeker speaks of it as an unpleasant and malodorous spot which no one should visit with pleasure. Bearing this in mind my own visit to the Fabrica was planned not without some misgivings. So far, however, from being unpleasant, the Fabrica seemed to me one of the most delightful spots of this delightful city. The workrooms are vast chambers resembling cathedral crypts, scarcely redolent even of tobacco; all the women were so absorbed in their work that even the hum of conversation is scarcely heard and but few workers looked up to see the strangers pass. Every workroom has its duly decorated altar, and here and there one notes a beautiful carnation placed in water while its owner is at work. A more restful and charming scene of labor and more typically Spanish, it could not be possible to find. The scene a few days later, at the annual festival of the *cigarreras* in the Eslava Gardens, gave the same evidence of womanly modesty and reserve." "Clearly," says Mr. Ellis in conclusion, "one was indeed far away from the typical English factory girl, and scarcely less remote from the insolent *cigarrera* of legend."

* * *

A recent writer in the *Fortnightly Review* contends that man does not desire immortality, and hence that it is useless to allege any such longing to prove that there is an after life.

He himself was a faithful and ardent member of a Psychical Research Society for sixteen years at a guinea a year. After having expended the vast sum of sixteen guineas in order to obtain a satisfactory answer to the question: "Is man immortal?" he lifts up his voice and wails that he has been the victim of misplaced confidence. The main proof, he informs us, in sweet liquids and labials "of the endless dithyrambs of inexhaustible eloquence on the part of our poets and preachers" is the fact that "death and immortality are absorbing objects of meditation with the greater part of the human family. "But, ah me!" he sighs, "were a Martian philosopher to descend upon this sphere, he would not find it a dominating or even an important influence in human psychology even in the churches or the universities, and still less amid the bustle of active life, but in the asylums in which are secluded the unhappy victims of religious mania or melancholy in whom an insane logic has overpowered the healthy indifference to death and its consequences characteristic of the make up of the normal mind."

Never having met a philosopher from Mars and having a personal preference for one from Mercury, we cannot say whether or not such an inquisitor possesses the characteristics of the make-up of the normal mind, and it is simply ridiculous to call the doctrine of immortality "a

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ghost story," because "no State has ever appointed a Royal Commission to inquire whether it be true that its citizens are immortal, and no legislature has ever contained a member 'faddy' enough to hold that the decision of this question had an important bearing on the greatest happiness of the greatest number, and to demand from the Supreme Official of a State Church a report on the prospective condition of the masses in the future life and suggestions arriving at its amelioration."

Such a desire does exist in the human heart and nature has many ways of expressing it. The restless craving for something more, the constant unrest of human beings in possessions whether of wealth, or knowledge, or power, or pleasure, is a desire, conscious or subconscious or demi-conscious or unconscious. It is an appetite and an appetite is a desire. It is a hunger and a thirst which he may endeavor to sate with earthly things and which he frequently does till they act like an opiate, but his very efforts to satisfy himself connote the desire dead or dormant of something better. This desire has different degrees of intensity. It may find its expression in a guinea a year for sixteen years in a Psychical Research Society; it may have tormented one's youth as this writer admits it did his, till some dissipated old fellow told him to forget it; it may be a constant and daily motive in the shaping of a Christian life, or it may find utterance in the cry of one of the greatest men that ever lived: "I desire to be dissolved and to be with Christ"—a cry which countless millions have re-echoed and who, in spite of the sneer to the contrary, are not a negligeable part of humanity.

The Society of St. Augustin, of Bruges, Belgium, have issued a beautiful collection of chromolithographs of the "Angels," after the famous paintings of Fra Angelico. The collection comprises twelve subjects. Prices: Ordinary edition, 230x185 mm., 50 centimes each; edition "de grand luxe," 284x140 mm., fcs. 1.50; opals, two subjects only, sizes 90x200 mm., with brass easel, fcs. 2.50 each.

BOOKS RECEIVED.

Sermons of the Curé d'Ars. Joseph F. Wagner, N. Y.

Lucius Flavius. By Joseph Spellman. B. Herder, St. Louis, Mo.

Her Father's Daughter. By Katherine Tynan Hinkson. Benziger Bros. $1.25.

A Life's Labyrinth. Mary E. Mannix. Ave Maria Press, Notre Dame, Ind.

Catholic Missions in the Philippines. Catholic Truth Society, San Francisco.

Her First Appearance. Richard Harding Davis. Harper & Bros.

Introduction to English Literature. Maurice Francis Egan. Marlier & Co., Boston.

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CHAPEL OF ST. BARBARA, CHURCH OF ST. GREGORY THE GREAT.

STATUE OF ST. GREGORY THE GREAT.
(Partly modelled by Michael Angelo.)

—See "Pilgrim-Walks in Rome."

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THE MESSENGER

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MORGAGNI—THE FATHER OF PATHOLOGY.

"*Vir ingenii, memoriæ, studii, incomparabilis.*"—HALLER.

BY JAMES J. WALSH, PH.D.,M.D.

DURING the last half century it has become the custom to think of discoverers in science as having more or less necessarily tendencies to unorthodoxy. This feeling has been especially fostered with regard to members of the medical profession, and somehow devotion to scientific medicine has come to be considered as almost an assured index of at least religious lukewarmness. Much of this feeling, which is not entirely mistaken, is due to the fact that during the present century scientific advance of all kinds, and especially in medicine, has come mainly among the northern nations for whom the light of religious faith has not since the Reformation burned over brightly.

Before the present century, however, nearly all of the great modern medical discoveries were made in Italy. Among these distinguished medical scientists of the Italian peninsula practically all were sincere and earnest Christians, whose faith was not in the slightest obscured by any scientific advances that they might have been fortunate enough to make. It must not be supposed either that the progress of science during these too often misunderstood times was slow or that the great discoverers were rare. Vesalius, Fallopius, Eustachius, Spigelius and Malpighi are a few of the greatest in the list of original investigators in anatomy in this favored country, the names of so many of whose sons are irrevocably attached to great discoveries in anatomy.

When, some seven years ago, Professor Virchow, the celebration of whose eightieth birthday has drawn to him within the last few months the homage of the entire medical world, was asked to address the International Medical Congress at Rome, he chose for his subject a

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great Italian medical scientist, Morgagni, to whom he gave the title of Father of Pathology. Morgagni represents some of the best traditions of the great North Italian schools of medicine. He was at the same time one of the representative men of his generation. He was the personal friend of most of the scientific investigators of the world in his day, and none of them ever came to Italy without paying him a visit. He was, besides, an intimate friend of kings and princes, of popes and cardinals, and wielded an influence over his contemporaries such as it is given to the lot of few men to possess.

Beyond all this, however, and in the midst of his busy scientific investigations, his protracted literary labors and his time-taking professorial duties, Morgagni was a simple, happy man of domestic tastes, with a clearness and a firmness of faith almost patriarchal in its simplicity. He raised a large family and seems to have been happy to see all of his children, except one son, follow religious vocations. He was known for his uniform charity and Christian helpfulness to those in need, and seems to have imposed himself on those immediately in contact with him, more as a model of the little virtues of the practical life than as the great scientific medical discoverer whose work was to leave its impress on medicine for all time, and whose name was to be honored by distant generations who would know nothing of his character for highest Christian gentlemanliness.

John Baptist Morgagni was born on February 25, 1682. His birthplace was Forli in Romagna. It was the capital of a little Papal state, lying at the foot of the Apennines to the southeast of Bologna. The modern American traveler is apt to know something about it, because it is one of the principal stopping places on the road from Bologna to Rimini, for at least the feminine portion of any traveling party will want to make a pilgrimage to the home of Dante's poor Francesca. Forli itself is noted for the beauty of its situation, and the pretty little town deserves a visit for itself for it contains a famous palace built after designs made by Michael Angelo. The town was a small one at the end of the seventeenth century, when Morgagni was born there, but it was favorably known for the high standard of cultivation among its inhabitants, possessed a good library, a number of schools and a well-known college.

Like many another great man, Morgagni seems to have been especially fortunate in his mother. He was left an orphan at a very early age. His mother, however, whose maiden name was Marie Tornielli, not only bore her loss bravely, but devoted her life and talents to the

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education of her gifted son. She seems to have been a woman of uncommon good sense and remarkable understanding. Morgagni often spoke of her during the course of his life and attributed much of his success to the training he had received from her. It is the custom sometimes to think that women have come to exert great cultural influence only in these latter days. Nothing could well be more untrue. All through history are abundant traces of women exerting the highest intellectual influences in their own sphere, and the North Italians in their era of highest cultural development seem to have been happier in nothing more than their recognition of the possibilities that lay in providing educational facilities to women.

These times and this part of Italy are famous in history for some of the opportunities afforded women in the matter of higher education. It has been suggested that it is perhaps to the liberal culture of the mothers we owe the fact that this part of Italy furnished for 150 years about this time the greatest men in science of the time. It is well known that women occasionally held professorships at the University of Bologna, not far from Morgagni's birthplace. The general culture of the women of this section was very high. Modern masculine historians have even been ungenerous enough to point out that Bologna was famous for two things—the opportunities provided for the higher education of women and the extensive manufacture of various forms of prepared food, the best known of which, the classical Bologna sausage, has come down as a precious heritage to hurried housekeepers in our own time.

After an excellent preliminary education at Forli, always under the careful supervision and enlightened encouragement of his mother, Morgagni as might have been expected from the place of his birth, went to the neighboring university town of Bologna for his higher studies. Bologna was at this time at the very acme of its reputation as the greatest of existent medical schools. The science of anatomy had been especially developed here as the result of important investigations and discoveries made by some of the greatest men in the history of medical science. Mandino had, very early in the fourteenth century, recreated the modern science of anatomy as we know it.

He was the first to realize the importance and urge the necessity for the dissection of human bodies, if any real lasting progress in human anatomy was to be made. Before this time the rifling of the bodies of the dead, as it was called, had been considered sacrilegious. Shortly after the city and University of Bologna passed under the direct rule

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of the Popes, permission to dissect human bodies at the university was granted. The prejudice against the practice was really a relic of pagan feeling in the matter, but popular sentiment maintained it until formal permission was granted. Mandino was even allowed to demonstrate the anatomy of man on the human cadaver. Medical teaching before this time had been by lectures and disputations upon the work of Aristotle, Hippocrates and Galen, but actual observation on human tissues and organs now replaced the older method. Under the fostering care of the Popes, the University of Bologna became then the centre of medical teaching for the whole world for several centuries.

As the result of actual observation and patient study instead of idle theorizing there came a large number of great discoveries in anatomy. From Mandino to Morgagni there is a continuous series of great men in connection with the University of Bologna such as no other institution can show. About midway between the first and last came the great Vesalius, who was to introduce the methods of the Bolognese school to Paris and Madrid and many other great universities, and whose work on anatomy was to be a treasure for anatomists of all countries for many generations. It was while teaching at Bologna that Vesalius made the famous series of dissections that formed the subjects of the illustrations for his great work on anatomy. Titian, the celebrated Venetian artist who had come down from Venice in order to study anatomy for artistic purposes at the famous school of anatomy and under the supervision of its great teachers, is said to have executed the plates for the book. The work remains a worthy monument of the two great masters in their respective professions whose collaboration created it.

During the century before Morgagni's entrance into the University of Bologna, the distinguished English physician Harvey, who was to lay the foundation of modern physiology by the discovery of the circulation of the blood, was attracted to Bologna because of the opportunities it presented for advanced work in the studies in which he was so much interested. It was while repeating some of the dissecting work that Vesalius had done that Harvey was led to suspect the existence of the circulation and had his thoughts directed in the channel which finally led to his masterly exposition of the subject. In a word, it was here at Bologna that the study of the physical side of life, so important a characteristic of latter-day science, became a distinct and recognized branch of science. As Professor Benjamin Ward Richardson said, in his sketch of the life of Morgagni, "Since that time

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there has been no decline in interest in these studies and medicine has been developed in a manner as daring in project as it has been useful in application."

Bologna was, at the time, certainly an excellent place for Morgagni. He went there as an inquiring youth of fifteen and began his medical studies at once. He became a student of two of the most celebrated professors of the time—Albertini, a leader in his day, though since more or less forgotten, and Valsalva, whose investigations into the anatomy of the ear assure him a permanent place in the science of anatomy for all time. When Morgagni went to the university, Valsalva was at the zenith of his brilliant career as an anatomist. He was in the midst of his great work on the organ of hearing. This extremely intricate piece of human mechanism had never been understood before his time, and the working out of its details proved a time-taking but intensely interesting investigation.

It was not long before the genial insight of Valsalva picked out Morgagni as a person excellently fitted to assist him in his dissecting work. Morgagni had not only an enthusiasm for the work, but had what is much more precious under the circumstances, untiring patience and industry and unswerving perseverance. These were the qualities that were afterwards to prove the foundation of his reputation. His genius consisted certainly in the faculty for hard work, and his special talent was an infinite capacity for taking pains. Nearly all of the dissections which Valsalva required for his demonstrations during lecture hours, or for the illustrations of his books, are said to have been made by Morgagni under the master's personal supervision.

After four years of this precious training and study at the university, Morgagni took his degree as Doctor of Medicine and of Philosophy. The late Benjamin Ward Richardson, one of the great English medical men of the end of the nineteenth century, says that this is a happy combination of qualifications which might, with great advantage, be required of the graduate in the present day, when so much of medicine and so little of philosophy is demanded of the student, to the manifest detriment of both departments of knowledge.

Some idea of the estimation in which Morgagni was held at this time may be gathered from the fact that, though scarcely more than twenty-one years of age, he was sometimes allowed to assume Valsalva's lecture obligations during the master's absence. After graduation he spent some time at the university doing special work in connection with the science of anatomy, in which he was so much interested, and

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as an assistant professor and tutor. Bologna at this time enjoyed as wide a European reputation as at any period of its history. Students from all countries in Europe flocked here, especially to make their legal and medical studies. Among the medical students Morgagni was always a moving spirit, a leader in the phases of thought in many lines that were occupying students' minds at the time.

He was the founder and director of a society of young professors and maturer students, whose object was the discussion of scientific subjects of many kinds. The standard of the new society was personal investigation and observation as a means of arriving at scientific truth. The principal maxim that guided their discussions seems to have been that nothing was to be accepted on authority, merely because it was authority. In the physical sciences thought had been absolutely cramped to fit the old theories inherited from Galen and Pliny and Aristotle and Hippocrates. A quotation from one of these classic authors on a point at issue was supposed at once to settle any difficulty that might be the subject of discussion.

Morgagni's society was called the Academia Inquietorum—"The Academy of the Restless or Unquiet"—the idea of the curious name being that the members were not satisfied to rest peacefully in the knowledge to be gleaned from the older authors, but preferred to get at science for themselves by direct observation and planned experiment. Morgagni's idea in founding the society seems to have been premature. The fate of the Academy of the Restless is involved in some obscurity, but biographers seem to hint that it failed of its purpose. Neither the university nor the times were yet ready for such freedom of thought as this. Even in our own day such a scheme would be considered radical and chimerical. The discouragement met with finally led to the abandonment of the meetings, and Morgagni gave up his attempt to inspire others with his own industry and enthusiasm for original investigation in the physical sciences.

For some years after this he seems to have been absent from Bologna. His time was spent especially at the scientific schools of the great universities of Venice and of Padua. Students who wished to make some special branch of medicine, such as physiology, or anatomy, or the then as yet scarcely known science of pathology, their prime object in life, had to visit various universities in order to find opportunity and suggestion for study. Morgagni devoted himself so faithfully to his work that his eyesight failed him for a time and very probably his general health also. For some years he returned to his

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native town to recuperate. Here he took up the active practice of medicine. As so often happens, this period of rest after years of study proved especially broadening in its influence upon Morgagni. After his rest his contemporaries began to realize his great possibilities as a scientist.

His first publication was a series of notes on anatomy. These were published in the form of collected essays, with the title "Adversaria Anatomica." The title has a pugnacious sound, but Morgagni did not indulge in controversy and *adversaria* is only the Latin name for note-books. The first articles thus collected together were really communications made by Morgagni to the "Academy of the Restless" during his presidency of that body. This opened his career as a writer, and it is interesting to note that his last book was to be published some sixty-three years later—a period of fecund authorship almost unprecedented.

As the result of the reputation gained by this work he was offered a teaching position at the University of Padua and later was transferred to the chair of the second professorship of anatomy. After a few years he succeeded to the first professorship of anatomy at the university, at that time the most important post in the medical school. This gave him, at the age of about thirty-five, one of the greatest university professorships in the world. Opportunities for research were now amply provided. He was in a position where his communications would be received with due attention and his reputation was secure.

A university professorship in those days was a position of more importance than even in our own, and Morgagni was especially favored in the fact that it should have come early in life, so as to enable him to round out his career. His work was eminently congenial to him and the labor it involved was that which constituted for Morgagni the highest form of recreation. He made many friends among professors and students. The lectures which Morgagni delivered to the university became so popular that his lecture-room was overcrowded and new quarters had to be provided. Many foreign students were attracted to the university by his widespread reputation as a great and suggestive teacher. These students came in great numbers especially from the northern countries of Europe. At one time there were over a thousand German students at the University of Padua, and when they organized into a guild for mutual help and social purposes, Morgagni was chosen by them to act as their patron.

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It was here at the University of Padua that Morgagni was to found the new science of pathological anatomy. Normal anatomy had received its development at the hands of the other great masters in the schools of North Italy. To Morgagni it was to be given to describe the changes which take place in organs as the result of disease. Needless to say, this is the most important practical branch of modern medical science. The symptoms of disease mean very little unless we know just what organs are affected and what changes have taken place. Morgagni's work on "The Seats and Causes of Disease" contains the foundation of modern pathology. Modern advances might seem to put it out of date, but the acuity of its author's observations and the truth of his investigations make it an enduring classic.

Of this work of Morgagni's, one of the greatest English physicians of the end of the nineteenth century, Benjamin Ward Richardson, said: "To this day no medical scholar can help being delighted and instructed by the study of this wonderful book. To move into it from the midst of a body of current medical literature, is like passing from the periodical flux of current general literature to the perusal of a Shakespearean drama, the "Pilgrim's Progress," or "Paradise Lost." It is a transition from the mediocrity of incessant repetition of well-known truths told in long and hackneyed terms, back to descriptions derived direct from nature and fresh from her treasury. It matters not where the book is opened, it is always good and instructive reading, full of suggestion and rich in original narrative."

Some of Morgagni's work in clinical medicine and in pathology, as detailed in these volumes, remains of perennial interest and is often referred to. Many an after-time discovery, proclaimed loudly by its author, will be found, at times only in embryo but often enough in entirety, in its pages. There are frequent surprises to the reader in the anticipation of what are supposedly much later thoughts in medicine. Some of these passages of more general interest I venture to present here.

It was Morgagni who first realized that minute connections between parts of the nervous system might very easily provide the basis for symptoms quite distant from the site of actual disease. He gives, for instance, a detailed account of a curiously interesting case in which the patient, a man somewhat beyond middle life, was annoyed on a number of occasions by violent sneezing. These attacks of sneezing became more and more frequent and finally were accompanied by difficulty of breathing and a sense of pressure over the chest.

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Joannes Baptista Morgagnus

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These symptoms became more and more marked, until finally, during an specially violent attack of sneezing, the man suddenly died.

Up to this time anatomists generally had declared that there was no direct nervous connection between the mucous membrane of the nose and the diaphragm. Sneezing is due to a violent contraction of the diaphragm and is almost invariably caused by the presence of an irritant in the nose. This is, in fact, nature's method of getting rid of irritant material on the sensitive mucous membrane of the nose by an explosive expulsion of air through the nose. This expulsion of air is brought about by a convulsive contraction of the diaphragm. It had always been supposed that the sneezing was due to irritation transmitted through the brain to the diaphragm.

Morgagni, in discussing the reason why the diaphragm should be excited into sympathetic reaction by the presence of an irritant in the nose, pointed out a fact that had been forgotten or the significance of which had not been appreciated. The membrane of the nose concerned in smell is supplied by the first pair of cranial nerves, the so-called olfactory nerves. Between this olfactory nerve and the nerve which supplies the diaphragm, the phrenic nerve, which is a cervical and not a cranial nerve, that is to say, comes from the central nervous system through the spinal cord in the neck and not directly from the brain, the older anatomists declared there was no connection. Morgagni pointed out that the mucous membrane of the nose is partially supplied also from the fifth pair of cranial nerves. From the fifth nerve, small branches of connection with the cervical nerves, as low even as the intercostal nerves, had been traced by Meckel. This shows the possibility of a nervous reflex ; that is, of a communication of nerve impulses without the necessity for the intervention of the central nervous system.

This was the first direct tracing of distant reflex nervous action in human physiology. The problem of nervous reflexes was to remain obscure for more than a century later, until light was thrown upon it by the investigation of the French physiologist, Claude Bernard. Here, however, was the pregnant suggestion of the explanation of the seeming mystery. In subsequent cases Morgagni looked for the confirmation of his theory in this matter and found it. He pointed out that there was a relationship between the abdominal viscera and the olfactory mucous membrane of the nose. In one of his cases an epileptic seizure was always accompanied by a sense of discomfort in the upper abdominal region and a fetid odor. This odor was entirely

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subjective ; that is, though extremely annoying to the patient it could not be noticed by anyone else, even though the patient was close at hand and exhaled his breath at the moment of the observation.

This would seem to point to the fact that Morgagni realized that there were other connections between the special senses and important organs besides those which had been discovered by anatomists up to that time. As a matter of fact the so-called sympathetic nervous system does place all the organs of special sense in direct connection with the other important organs of the body. Morgagni's suspicions were to be confirmed by the discoveries made in this sympathetic system during the succeeding century.

Morgagni first of all seems to have realized what was the mechanism by which alcohol did harm to the human system. He pointed out that the excitation of the heart due to the action of alcohol was reflected in an overdistension of the arteries. This overdistension gradually led to degenerations in the arterial walls. The loss of elasticity thus induced brought on a disturbance of the circulation in the important organs of the body and so gave rise to symptoms of widespread interference with organic functions.

Morgagni's studies in aneurism, that is, in the dilatation of blood vessels, show how thoroughly he understood the mechanism of the formation of this serious pathological condition. He pointed out that the first noticeable disease change that occurs is a degeneration of the inner coat of the artery. This leads to the formation of furrows on the inner wall of the vessels and finally brings on weakness of the middle coat of the artery. Morgagni realized that the progress of these arterial changes was due to a large extent to blood pressure within the arteries. He felt, too, that blood pressure could be kept from being dangerously high by due attention to diet and exercise. If aneurisms are discovered in early stages the patient's life may well be prolonged by these simple measures. This idea contains the germ of the Tufnell treatment, which has been the most successful therapeutic measure for the treatment of aneurism in the nineteenth century.

The Italian anatomist's acumen led him to appreciate better than ever before in medical history the influence of the mind on the circulation. He pointed out that emotions have a powerful influence on the circulatory system in all its parts. How much the peripheral blood vessels are affected can be seen in the tendency to blush during certain forms of excitement, involving shame or embarrassment ; on the contrary, pallor in anger or indignation or fright. He pointed out,

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too, that the heart is affected by such emotions and is sometimes strenuously excited and sometimes very much retarded. Morgagni realized that the influence of such emotions in especially excitable individuals led to wear and tear on the blood vessels and so to a shortening of lives. He thought that even aneurisms, that is dilatation of the large blood vessels, might be caused by sudden intense emotions, and especially by violent efforts to suppress or conceal emotions. We know now, however, that these pathological conditions are due to human passions, but quite other than those which Morgagni had in mind.

It is interesting to realize that comparative pathology, that is the study of the diseases of animals as illustrating corresponding conditions in human beings, had already attracted the attention of the Bolognese school of medicine. Albertini, who had been a professor of Morgagni's, pointed out that aneurisms were rarely found in animals, because brutes were not subject to emotions as are human beings. Morgagni used still further observations in this line to confirm his own conclusions in the matter. For a time in his earlier life Morgagni devoted himself to the study of fishes, because they seemed to promise to throw light on certain problems in human anatomy and pathology.

How closely he studied pathological changes in tissues can be gathered from the fact that his observations led him to point out that aneurism of the aorta occurs most frequently at that part of the curvature of the aorta against which blood is constantly projected by the heart. The realization of the importance of this mechanical feature in the production of aneurism is one of the first successful results of carefully applied observation and knowledge of physical laws of the causation of changes in the tissues rather than elaborate theories with very little foundation in fact.

Variations in the pulse attracted Morgagni's attention, and he was among the first to point out that the occurrence of flatulency is liable to cause disturbance of the heart's action and to bring on noticeable cardiac palpitation in the absence of any organic affection of the heart itself. Morgagni also pointed out that intermittence of the pulse may be due to nervous conditions. He showed that severe mental shock or trying emotions may cause irregularity of the heart's action and pulse intermittency. Some of his observations in this matter show an intuition with regard to the nerve supply in nerves supplying the heart that is quite beyond the anatomy of his time and seems to indicate

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that he suspected the existence and function of the sympathetic system and also the existence of a special nerve supply to the small arteries.

Perhaps Morgagni's most penetrating bit of insight in pathology and its relations to clinical medicine was with regard to tuberculosis. Over a century and a half ago he insisted on its contagiousness. He refused to make autopsies on patients who had died of tuberculosis and his position in the matter was undoubtedly of the greatest service in directing the attention of his contemporaries, and especially those closely in contact with him, to the important question of intimate association with tuberculous patients as a potent factor in the acquirement of the disease, more potent even than heredity which then occupied all men's minds on this subject.

It might be considered that this advanced position of Morgagni's was due rather to intuitive abhorrence of the disease than to the conviction of actual observation and that his conclusions were the result more of prejudice than of real knowledge. Any such opinion, however, is absolutely contradicted by the fact that he knew and understood better than any one of his generation the pathology of consumption. He it was who pointed out at a time when any chronic affection of the lungs was liable to be considered consumption that there are a number of forms of chronic bronchitis that are not due to pthisis pulmonalis, but to other slow-running conditions within the lungs.

Morgagni anticipated very completely the present position of surgery with regard to the treatment of cancer. He advised the operative removal of these malignant tumors whenever possible. As Benjamin Ward Richardson points out, this advice was given evidently not with the idea that the disease could be always thus completely cured, but because early operation gave speediest relief of annoying symptoms and assured the longest prolongation of life. Many other methods of removal of cancerous growths have been suggested in Morgagni's time, as in our own, and many false promises made and false hopes raised by their advocates. Morgagni pointed out that the quickest, the safest, the surest and in the end, for the patient, easiest method of removal is by the knife in the hands of the bold and skilful surgeon. After a century and a half of vauntedly great advance, especially in surgery, we are practically in the same position as when Morgagni's advice was penned and his opinion remained as practically valuable to-day as then.

In another important point of practical medicine Morgagni seems to

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have anticipated the opinion of our own time. It was the custom to practice venesection very freely. On one or two occasions in his own lifetime Morgagni fell ill and venesection was recommended. His biographer says that he constantly refused this method of treatment, adding very naively, "and he who had often cured others by venesection would never allow this remedy to be used upon himself because, as I believe, he had a natural abhorrence to it."

It was an index of thoroughgoing independence of thought in those days to stand out even for personal reasons against the overwhelming tradition in favor of blood letting. But Morgagni had well-grounded doubts as to the remedial efficacy of abstraction of blood, and at least avoided it in his own case.

Besides practical and theoretic medicine, Morgagni was a man of cultivated taste in art and conversant not only with the literature of his own language, but also of French, besides Latin and Greek. He was always welcomed in the literary circles of the cities of Northern Italy and counted among his friends many of the great writers of the time. His success in winning the friendship of rulers was especially noteworthy and had not a little influence for the advantage of education and science. The patricians of Venice were proud to consider him as a personal friend, and it is to the Venetian Senate that he owed his professorship at Padua. The King of Sardinia, Emanuel III, looked upon him as an intimate acquaintance. All the Popes, five in number of the second half of his life, were on terms of personal intimacy with him and his advice was asked on many important questions with regard to educational matters in his own day.

Some of these Popes are among the most influential pontiffs that ever occupied the Roman See. The great Benedict XIV, himself a native of Bologna, and an intimate friend of the scientist in his classic work De Beatificatione Servorum Dei mentions Morgagni in terms of special commendation. His scarcely less famous successor, Clement XIII, had often consulted Morgagni professionally at Padua before his elevation to the See of Rome. After his election as Pope he assures Morgagni of his continued esteem and friendship for him and asks him to consider his residence always open to him on his visits to Rome. In an extant letter Clement praises his wisdom, his culture, his courtesy, his charity to God and men, and holds him up as an example to others, since with all his good qualities he had not aroused the enmity or envy of those around him.

Morgagni's life must have been in many ways ideally happy.

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Rewards for his scientific success began early in life, even before his professorship, and continued all during his long career. The Royal Society of England elected him a fellow in 1724, the Academy of Sciences of Paris made him a member in 1731. In 1735 the Imperial Academy of St. Petersburg conferred a like honor on him. In 1754 the Academy of Berlin elected him to honorary membership.

His English biographer, Dr. William Cook, says quaintly that all the learned and great who came into his neighborhood did not depart without a visit to Morgagni. He was in correspondence with most of the great men of his time and the terms of intimate relationship that this correspondence reveals is the best evidence of the estimation in which Morgagni was held, especially by the prominent scientists of his time. Among them were such men as Ruysch, Boerhaave, Sir Richard Mead, Haller and Meckel. This wide acquaintanceship of itself was a great distinction at a time when the means of communication were so much more limited than at present.

It is gratifying to realize that Morgagni must have been enviably happy in his private life, though, as usually happens when this is the case, very little is said explicitly on this subject. His untiring labor deserved the compensation of a loving domestic circle. During his retirement to Forli, after his graduation from the university and when from overwork his health failed him for a time, he married the descendant of a noble family of the town, Paola Vergieri by name, a companion for him who biographers declare could not have been surpassed in judgment or in affection. They had a family of fifteen children, eight of whom survived their father though he lived to the ripe age of eighty-seven years. There were three sons, one of whom died in childhood, another became a Jesuit and taught in the famous Jesuit school at Bologna whose magnificent building is now become the municipal museum, the Accademia delle Belle Arte. The third followed his father's profession, married and settled in Bologna, but died before his father, who assumed the care of his grandchildren. All of Morgagni's daughters who grew up to womanhood, eight in number, became nuns in various orders.

The spirit of science had not disturbed the development of a homely simple faith in the family. The great Father of Pathology, far from being disturbed by the unselfish self-sacrifice of so many of his children, bore it not only with equanimity but even rejoiced at it. His relations to his children were ever most tender. After the suppression of the Jesuits, his son, who had been a member of the order, worked at

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science with his father at the University of Bologna and not without distinction.

The estimation in which Morgagni was held by his contemporaries can be judged from the fact that twice when invading armies entered the Emilia and laid siege to Bologna, their commanders, as in old Greek history did the Grecian generals with regard to Pindar and Archimedes, gave strict orders that special care was to be taken that no harm came to Morgagni, and his work was not to be hampered. Having lived his long life amidst the reverent respect of all who knew him he died full of day and honors. Succeeding generations have not been backward in acknowledging Morgagni's merits. I have already spoken of Virchow's tribute to his greatness. The Italians have long considered him as one of their most brilliant names in medicine. One of the best known of the representative Italian medical journals is *Il Morgagni*, published at Milan. To its pages the foreigner seeking to know the progress of Italian medicine turns almost as the first resort. *Il Morgagni* was founded some fifty years ago, and continues to uphold its reputation as one of the world-known medical periodicals.

The great scientist, the idol of his students, the best known and revered of his generation, the friend of popes and of rulers, the sincere son of the Catholic Church, the glad father of a houseful of members of religious orders, deserved well the honors that came to him all unsought. In the midst of them he remained the simple-minded man who did the work well that came to his hand, and followed his conscience, and reaped his personal reward in the peace that is beyond understanding to those who have not the gift of faith to appreciate the things that are beyond the domain of sense.

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PILGRIM-WALKS IN ROME.

THE LATERAN BASILICA AND THE CŒLIAN HILL.

By S.J.

(*Continued.*)

XXII.—S. STEFANO ROTONDO ON THE CŒLIAN.

FROM below Quattro Coronati we ascend the Cœlian hill, on which are many sanctuaries full of beauty and rich in holy memories. Though now but sparsely populated, the Cœlian was, in the early ages, the aristocratic part of Rome, and many noble Christian names (Pinianus, Pammachius, Cyriaca, Anicii, etc.) are associated with it.

St. Stefano Rotondo (The Rotunda of St. Stephen), is one of the most ancient religious edifices of Rome, being built by Pope Simplicius in the fifth century, and is architecturally and archæologically interesting because of its remarkable construction. (1) It consists of a double peristyle or circle of granite columns, thirty-six in the outer, twenty in the inner circle. Originally there were three concentric rings of pillars, enclosed by a wall decorated with pilasters. Nicholas V (1447–1455) shut out this outer wall, and filled up the space between the columns of the outer circle with masonry, thus reducing the church's size from 210 feet diameter to 133 feet. The fifty-six columns still seen present a unique and striking appearance. The dome rests on two lofty columns of granite and two piers or pillars of masonry. Though cold and bare now, the interior was once rich with marbles and noble monuments.

In the vestibule is an ancient marble Episcopal throne, from which St. Gregory the Great is said to have delivered one of his homilies.

(*a*) *Chapel of SS. Primus and Felicianus, Martyrs.*—The chapel to the left, on entering the circular edifice, is dedicated to two brothers, who suffered a cruel martyrdom under Diocletian, about A.D. 286. Their remains were translated from Nomentum, where they suffered, to this church by Pope Theodore I, about A.D. 645, and were discovered under the altar of this chapel in 1625, in the time of Urban VIII, when they were enclosed with great solemnity in a new and richer shrine, and replaced under the altar. The frescos on the walls represent their martyrdom and the translation of their remains.

(1) Some have supposed it was originally the *Macellum Magnum* or Great Market of the time of Nero, but this opinion is no longer held.

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CHURCH OF SAN STEFANO ROTONDO.

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S. MARIA IN DOMNICA (DETTA LA NAVICELLA) AND HOUSE OF ST. CYRIACA.

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The mosaics in the small apse behind the altar are of the seventh century. This is also the chapel of the Blessed Sacrament.

(*b*) *Mural Paintings.*—Around the circular walls of the church is a series of frescos by Tempesta and Pomarancio, representing the chief martyrdoms in the ten great persecutions of the early church. These pictures fearful to look at, and perhaps in some cases too realistic, are intended to make the beholder realize how terrible were the sufferings of the martyrs, the horror of which no painter can adequately portray ; (1) and how precious is the gift of Faith to which they clung more than life, no torture being able to wrest it from them. Formerly it was customary for parents to bring their children to this church and show them what the martyrs have suffered for the Faith. Though ordinary visitors may be inclined to turn away fastidiously from these pictures, affecting to be shocked by the representations of bodies torn by iron hooks and iron claws, or racked, rent, scourged, scorched and burnt, yet the Catholic pilgrims will kneel to venerate the memory of God's innocent ones, and to thank Him for their triumph. Their mortal remains, from which their souls fled under every appalling form of death, are cherished by the church as precious relics, being destined to rise in glory on the Last Day, when their wounds shall be resplendent with light outshining the sun at mid-day, and every blood-drop shall sparkle with brilliancy like a ruby gem.

XXIII.—RELIGIOUS MEMORIES OF S. STEFANO ROTONDO.

Adjoining the church was formerly the famous monastery of St. Erasmus, founded, it is said, by St. Benedict himself. Pope Adeodatus (672-677) was here a monk.

To this monastery Pope St. Leo III (795-816) was dragged by his enemies, after they had plucked out his eyes and cut off his tongue, near the church of St. Silvestro in Capite. (See Roman Martyrol., June 12.) He was delivered from their hands by his servant Albinus, his sight and speech being miraculously restored.

St. Stephen of Hungary here founded a college of twelve priests at the beginning of the eleventh century. (Alban Butler, Sep. 2.)

Nicholas V (1447-1455), after the alteration in the building mentioned above, gave the church and monastery to the hermits of St.

(1) *Lactantius* (De Morte Persec. n. 16) says : "Though I had a hundred mouths and tongues, with an iron breast, it would be impossible for me to describe the various and horrid tortures that were inflicted on the guiltless Christians."

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Paul. Their tomb may be seen at the entrance of the chapel of SS. Primus and Felicianus.

In the sixteenth century, Gregory XIII gave the church and its possessions to the *Collegio Germanico* (founded by St. Ignatius of Loyola), as part of its endowment. They are still the property of the college.

The old conventual buildings are occupied by a community of poor Carmelite nuns, whose convent in the Via Venti Settembre was seized by the Italian Government and ruthlessly destroyed, about A. D. 1880, to make way for the new War Office. They live here in great poverty and privation, but at any rate in peace and quiet.

XXIV.—THE HOUSE OF ST. MELANIA THE YOUNGER.

In a rich mansion near S. Stefano Rotondo there lived at the end of the fourth century and the beginning of the fifth, St. Melania the younger, with her husband Pinian, son of Severus, the prefect or governor of Rome. She was the daughter of Publicola (son of St. Melania the elder) and Albina, and her family belonged to the highest nobilty of Rome. Obeying an interior call of grace and encouraged by the example of her saintly grandmother, who had renounced the splendors of the world to lead a life of poverty at Bethlehem, Pinian and Melania, both young, bound themselves by mutual vows to serve God in perpetual chastity, and determined to forsake the world with all the riches and honors they enjoyed. They freed 8,000 of their slaves, and those who would not accept of their freedom, they gave to Melania's brother. They sold all their rich estates in Spain, Gaul, Italy, Sicily, and distributed their immense wealth to the poor. Their most precious furniture was bestowed on churches and altars. Having thus by an heroic sacrifice impoverished themselves for Jesus Christ, they retired first to Sicily, then to Africa, where they were received by the great St. Augustine, and finally to Bethlehem, where they lived in great poverty and austerity. Melania's widowed mother, Albina, also distributed her wealth to the poor and joined them at Bethlehem.

St. Melania buried her mother in 433, and her husband, Pinian, two years later. She survived him four years, shutting herself up in a monastery of nuns, which she built and governed. Her feast is kept by the Church on December 31.

XXV.—SANTA MARIA IN DOMINICA.—THE HOME OF ST. CYRIACA.

This church, which is close to S. Stefano Rotondo, is also called *Santa Maria della Navicella*, from the marble figure of a Roman galley placed in front of the building by Leo X.

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The name *Dominica* is a latinized form of *Cyriaca*, the Saint whose house was on this spot, and who owned the property in the *Veran Field* (*i. e.*, *S. Lorenzo*), where the cemetery or catacomb is called after her name.

The church served by Greek Melchite Priests, is seldom open. It is uncertain when it was first built. Paschal I restored it in 817. It was again restored in the sixteenth century from the designs of Raphael, by Cardinal Giovanni de Medici, who became Leo X.

The beautiful mosaics of the apse are the work of Paschal I, A. D. 817. The Pope is represented kissing the foot of Our Lady, who is enthroned with the Holy Child and surrounded by saints.

The church has *holy memories*.

Here in the house of St. Cyriaca, St. Lawrence, the martyr, used to distribute alms to the poor.

St. Ado of Vienne, writing in the ninth century, says St. Cyriaca concealed many priests and clerics in her house in times of persecution.

The Olivetan monks, (White Benedictines, founded by Blessed Bernard Ptolemei in 1348), were established at this church in the fourteenth century before going to Santa Maria Nuova in the Forum.

The church stands in a picturesque spot on the highest part of the Cœlian hill, commanding charming views of the Alban and Sabine hills and of the Roman campagna with its long lines of aqueducts stretching away into the distance. Close by are the beautiful grounds of the *Villa Mattei*, with avenues of ilexes, shady groves and masses of brilliant flowers blooming amid fragments of ancient statues and columns. Here *St. Philip Neri* used to bring the Dominican novices and other young friends for innocent recreation. The stone seat, where he used to sit and converse with them is still shown.

XXVI.—ARCH OF DOLABELLA.—ROOM OF ST. JOHN OF MATHA.

Leaving Santa Maria in Dominica we pass by an ancient door-way, surmounted by a mosaic representing an angel between two captives, the work of one of the Cosimati. (1) This was the entrance to the great monastery of the *Trinitarians*, or Order for the Ransom of Captives, (2) occupied by them till the fourteenth century, when the troubles and disturbances during the Avignon period forced them to seek a place of greater security within the city walls. They have been for centuries at S. Crisogono.

(1) Jacobus Cosimati, A. D. 1260.

(2) Founded by St. John of Matha, and St. Felix of Valois in 1197.

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The arch in front of us bears the name of the consul Publius Cornelius Dolabella, who built it in A.D. 10. (See illustrations). The window over the arch marks the cell of *St. John of Matha*, founder of the Order of the Trinitarians, who died here in 1213.

The spacious ruins about, belonging to some ancient edifice, were transformed into a monastery of the order in the thirteenth century.

In a garden, near the arch, is the little church of *St. Tommaso* (St. Thomas) *in Formis*, where the body of St. John of Matha lay for some years, till it was translated to Spain. (See Alban Butler, Feb. 8). This order had formerly forty-three houses in England.

XXVII.—SS. GIOVANNI E PAOLO.—CHURCH OF SS. JOHN AND PAUL, BROTHERS, MARTYRS.

Following the road through the arch of Dolabella, we come to the Church of SS. John and Paul.

These two brothers, officers in the service of Constantia, daughter of Constantine, were beheaded for the faith in their own house in the persecution of Julian the Apostate, A. D. 362. Crispus, a priest, Crispinus, a deacon, and Benedicta, a pious lady, while trying to secure the bodies to give them honorable interment, were arrested and condemned to death.

The church was originally the house of the two saints as well as the place of their martyrdom. *St. Pammachius*, a wealthy senator, the friend of St. Jerome, erected here a church at the end of the fourth century, known as *Titulus Pammachii*, the original house being filled in with earth, and the new building made to rest on it as a foundation.

The church was restored by Adrian I and St. Leo III.

In 1158 the present portico was erected by Adrian IV (Nicholas Breakspear), the only English Pope.

In 1206 the beautiful campanile was built. The picturesque arcaded apse and the mosaic pavement are probably of the same period.

Entering the church we notice a part railed off in the nave, indicating the spot under which SS. John and Paul were martyred.

The high altar has beautiful columns of Egyptian alabaster, and an altar-piece by Triga. In a large urn of porphyry beneath the altar are the bodies of the two titular saints.

In a side chapel off the right aisle, rich with marbles and paintings, is the body of *St. Paul of the Cross*, founder of the Passionists, who died in the adjoining monastery in 1775, and was canonized in 1867.

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He was distinguished from his childhood by extraordinary devotion to our Saviour's Passion, and was the first to organize public prayer for the *conversion of England.* Pius VI visited him in his illness and revered him as a saint. The room where he died has been converted into a chapel, and is occasionally shown to visitors.

XXVIII.—THE HOUSE OF SS. JOHN AND PAUL, BENEATH THE PRESENT CHURCH.

Excavations, made under the direction of Padre Germano, in 1887, brought to light the house of SS. John and Paul, which had been filled in with earth by St. Pammachius, in order to erect the church upon it as a foundation. The entrance is by a narrow stair at the end of the right aisle. Here may be seen the place of their martyrdom, the cavity where their bodies lay till the sixteenth century, the dining room, kitchen, bath-room, wine-cellar, etc. Many frescos yet remain, especially in the dining-room. They are of the second century, of pagan origin, and artistically good, representing men, birds, flowers and boys playing among vines. One room has Christian frescos of the Good Shepherd, and in another is a figure of an *Orante*, *i. e.*, a person praying with arms extended. There are also later frescos of the Crucifixion, etc., much ruder specimens of art, painted when the house was converted into an oratory. The whole is well preserved from having been filled in with earth and covered over for some fourteen centuries. Several bodies of martyrs were discovered here in 1901.

XXIX.—SAINTS AND SHRINES AT SS. GIOVANNI E PAOLO.

St. Pammachius, the founder of the church (fourth century) was a wealthy Roman senator and the ornament of the illustrious family of the Camilli, as he is styled by St. Jerome, whose schoolfellow he was in youth and friend in after life. In 370, while still a youth, he was raised to the proconsular dignity and, somewhat later, married Paulina, the second daughter of St. Paula, who died a few years after her marriage. Thenceforth Pammachius made the poor the heirs of his immense property, and lived retired from the world, devoting himself to exercises of devotion, charity and penance. He built an immense hospital for strangers at Ostia, and used to serve the sick and poor with his own hands. He died in 410, and his panegyric was written by St. Jerome. His body is under one of the altars of the church.

Several Saints have resided here, viz.: SS. John and Paul, St.

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Pammachius, St. Macarius, St. Paulinus of Nola, St. Savinus of Piacenza, St. Heliodorus, St. Paul of the Cross. (1)

Besides the bodies of SS. John and Paul (under the high altar) St. Pammachius and St. Paul of the Cross, the church also enshrines the remains of St. Saturninus, and of the twelve martyrs known as *Scilitani*, from Scillium, a town in Africa. (See Allaro. Histoire des Persecutions, vol. I, p. 446.)

The church and monastery belonged to Eastern monks till the fourteenth century, then to the *Jesuati*, an order founded by St. John Columbini in 1367, and suppressed by Clement IX in 1668; then to the Irish Dominicans, who had fled from Ireland in the days of persecution: finally to the Passionists, whose holy founder was presented with the church by Clement XIV about 1772, the Irish Dominicans receiving the church of S. Clemente.

In the garden of the monastery may be seen the entrance to vast substructions, known as the *Vivarium*, where wild beasts were kept ready to be let loose on the Christian martyrs in the Coliseum.

The road to the left of the church spanned by arches, and leading to S. Gregorio, is known as the *Clivus Scauri*, or "Slope of Scaurus," from a mansion of Scaurus that once stood here. He was proctor of the city and censor, and his eloquence is praised by Cicero and Tacitus. His death occurred in the year 87 before Christ. In this road will be noticed a door leading to the house of SS. John and Paul, under the level of the present church.

XXX.—S. GREGORIO ON THE CŒLIAN.—CHURCH OF ST. GREGORY THE GREAT.

"The cradle of England's Christianity."

St. Gregory the Great, the Apostle of England and one of the most majestic figures in the history of the church, was of the noble house of Anicia. His parents were Gordianus, a wealthy Roman Senator, and St. Sylvia. While still young, he held the high office of City Proctor, or governor of Rome. At his father's death, he devoted the vast wealth he inherited to the founding of six monasteries in Sicily and to other religious works, and converted his father's mansion on the Cœlian into a monastery for Benedictine monks. He, himself, entered the order of St. Benedict, and held the offices of Prior and Abbot, till he was raised to the Chair of St. Peter in 590.

(1) Also the Popes St. Innocent, St. Zozimus, St. Leo the Great, St. Hilarius, Pelagius II. (Piazza. *Stazioni.*)

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ST. GREGORY'S HOME.

"On the Clivus Scauri, a declivity of the Cœlian hill, some 300 yards from the Colosseum, stood the palace of Gordianus, a man of senatorial rank and considerable wealth. He had large estates in Sicily, and the appointments of his house doubtless corresponded with his wealth and rank.

The marble colonnades of the atrium, the central fountain surrounded by choice plants, the frescoed walls of the triclinia, the rich tapestries and sumptuous furniture testified to a home of comfort and luxury. Here, probably, Gregory was born about the year 540, and here he passed his infancy and boyhood. His father, Gordianus, was sprung from the Anicii, a family noted in Roman story, and which had also given saintly heros to the church; his grandfather, Felix, had sat in the Chair of Peter; his mother, Sylvia, and his aunts, Tharsilla and Emiliana, are numbered among the Saints." (Snow, "St. Gregory the Great," p. 26.)

XXXI.—TROUBLES DURING GREGORY'S CHILDHOOD AND BOYHOOD.

Before entering the church, we may recall what is told us by historians of Gregory's early life spent on this spot.

In 538, two years before his birth, the twelvemonth's siege of Vitiges left Rome crippled and starving.

During his infancy, Totila was subduing Southern Italy.

In 546, when he was six years old, Rome passed through a terrible siege and famine, ending in its capture by Totila and its complete destruction.

In 547, Belisarius occupied it and repulsed the assault of the Gothic King.

In 549, Totila again took the city.

In 553, Nares regained possession of the capital which was followed by the massacre of the patricians.

In 553-4, the whole of Italy was ravaged by the merciless invasion of the Franks and Allemani.

It is easy to imagine what Gordianus' family, one of the noblest in Rome, had to suffer during these trying vicissitudes. Gregory's life, which was one of conflict, was plentifully sown with trials from its very outset.

XXXII.—THE SAINT'S YOUTH AND VOCATION.

He was carefully trained in piety and holiness by the solicitude of his saintly mother, Sylvia, who, when freed from domestic cares by

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the death of her husband, withdrew to a secluded spot called *Cella Nuova* (*i.e.* S. Saba on the Aventine), where she spent the days of her widowhood in prayer and asceticism.

Gregory's talents, success and lineage fitted him for a public career, and in 574, the Emperor Justin the younger appointed him Prætor of Rome at the age of thirty-four.

In 575, he resigned his office, sold his patrimony, distributed the money to the poor, and asked for the Benedictine habit in his old home. (Snow, "Life of the Saint," pp. 30, 31, 32.)

THE APOSTLE OF ENGLAND.

St. Gregory is styled by the church and by venerable Bede the "Apostle of the English."

His zeal for the conversion of England was first awakened when, in the early years of his monastic life, he was passing through the Forum and saw some blue-eyed, flaxen-haired, Anglo-Saxon boys exposed for sale as slaves. Those winsome faces appealed to his heart and stirred his sympathy and zeal. He went to Pope Benedict to plead the cause of that distant nation and to offer himself for the hazardous mission, and after extracting a reluctant consent from the Pope, set out with a few of his brethren for the conversion of England. As soon as his departure was known, a popular tumult arose. He was so dear to them, that they loudly clamored for his recall, and forced the Pope to send messengers to bring him back. Gregory at once obeyed the Pope's order and returned to his monastic cell on the Cœlian. (Snow, *Ibid*, p. 43).

Many years later, after his elevation to the Chair of St. Peter, amid all the anxieties of office, he still remembered England and was full of solicitude for its conversion. Unable to go himself, he sent a band of Benedictine missionaries from this, his old monastic home, chief among them being *St. Augustine*, first Archbishop of Canterbury; *St. Laurence*, second Archbishop of the same see; *St. Mellitus*, Bishop of London; *St. Justus*, Bishop of Rochester; *St. Paulinus*, Bishop of York. (A. Butler, May 26.) The account of their journey, their fears, their landing and reception, of the conversion of Ethelbert, followed by that of his subjects, and of Gregory's joy at the glad news, may be read in Venerable Bede's "History of the Anglo-Saxon Church."

The work of evangelizing England being begun, directed, helped and encouraged by Gregory, he is justly styled the *Apostle of England*.

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CLIVUS SCAURI, CHURCH OF SS. JOHN AND PAUL.

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CHURCH OF ST. GREGORY, CRADLE OF ENGLISH CHRISTIANITY.

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XXXIII.—THE PRESENT CHURCH OF S. GREGORIO.

St. Gregory had dedicated the church and monastery to St. Andrew, but the title was changed by one of his successors. The Benedictines resided here from the sixth to the sixteenth century, except for a short period during the ninth and tenth centuries. In 1573, Gregory XIII introduced the Camaldolese monks, a branch of the Benedictines founded by St. Romuald, who still serve the church, though they were robbed of their monastery and noble library about 1872.

The external walls of the church and the internal piers are said to be those of St. Gregory's time, carefully preserved at the restorations in 1725.

The approach is by a broad flight of steps. The present entrance and the atrium are the work of Cardinal Scipio Borghese, 1633. In the rooms above the entrance was the noble library of the Camaldolese monks, seized by the Italian government in 1872. In the cloistered court are some interesting tombs, taken from the church at the restorations in 1725, some being of English exiles for the Faith, who died in Rome in the sixteenth century.

On the pillars near the entrance of the court may be seen the names of St. Augustine and the other missionaries sent by St. Gregory to England about 594 ; also the names of many saints who have resided in this monastery.

(*a*) *Interior of the Church — the Saint's Cell and Altar.*—The nave is separated from the aisles by sixteen ancient columns. Off the right aisle is the monastic cell of St. Gregory, with the stone slab on which he slept and a marble episcopal chair, said to have been used by him. It was probably here that he wrote that delightful book, "The Dialogues of St. Gregory," which was the standard spiritual work of the middle ages.

At the end of the right aisle is the altar of the Saint, with a portrait by Sacchi and some exquisite miniatures on the altar step by Signorelli.

On the marble altar-front are some bas-reliefs representing the deliverance of the soul of the monk Justin from Purgatory, after thirty Masses had been offered for him. The story will be found in "St. Gregory's Dialogues," Bk. iv, ch. lv, and in Alban Butler, March 12.

(*b*) *The Salviati Chapel.*—Off the left aisle is a chapel built by Cardinal Salviati in the sixteenth century. Its chief treasure, a paint-

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ing by Annibale Caracci, was stolen at the close of the eighteenth century, sold at Genoa and is now in England.

The chapel has two ancient pictures of Our Lady, one in a deep niche to the right on entering—the other over the side altar. There is a tradition that St. Gregory heard Our Lady speaking to him from the latter picture. On the opposite side is a beautiful marble tabernacle of the year 1469, on which is a representation in relief of the famous procession of St. Gregory and the appearance of the angel on the summit of Hadrian's mole. (Castel S. Angelo.)

XXXIV.—THE THREE ANCIENT CHAPELS IN THE GARDEN.

In a garden beside the atrium or entrance-court, are three ancient chapels built by St. Gregory and restored by Cardinal Baronius.

(*a*) *Chapel of St. Sylvia, mother of St. Gregory.*—The marble statue of the Saint is by Cordieri.

In the upper part of the apse is a charming fresco of angels singing and playing musical instruments, by Guido Reni.

(*b*) *Chapel of St. Andrew.*—On the side walls are the famous frescos of the martyrdom of St. Andrew by Guido Reni, and Domenichino. The latter artist represents the martyr on the rack; Guido the procession to the place of martyrdom, and the solemn moment when the Saint sees the cross from afar, and kneels down to salute it.

(*c*) *Chapel of St. Barbara, also called Triclinium Pauperum.*—The beautiful statue of St. Gregory by Cordieri was partly modeled, it is said, by Michael Angelo.

In the centre of the chapel is an ancient marble table on which St. Gregory daily served twelve poor men. On one occasion an angel entered as a thirteenth guest. (1) After the meal, when the rest had dispersed, Gregory took the stranger apart and asked him his name. The angel replied that his name was a mystery, but bade him recall the day when a shipwrecked person had come to his cell there several times to ask an alms, and he had given him twelve pieces of silver, and the silver plate on which his mother, Sylvia, had been wont to send him a daily pittance of vegetables from her garden at Cella Nuova (*i e.* S. Saba on the Aventine). From that time, the angel said, the Lord had elected him to be the successor of St. Peter. This story will be again referred to when we visit S. Saba. A fresco on the wall by A. Caracci represents the event.

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(1) Hence the practice adopted by the Popes of serving not twelve, but thirteen poor men on Good Friday.

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XXXV.—RELIGIOUS MEMORIES OF S. GREGORIO.

Here dwelt the three holy monks, Antonius, Merulus and John, of whom St. Gregory speaks in his Dialogues, Bk. iv. c. 47.

Many Saints have resided in this monastery. Their names will be found on a pillar at the entrance of the court.

The Anglo-Saxon Saints, St. Benedict Biscop, St. Willibrord, St. Wilfrid of York. St. Boniface (Winfrid) and others, must often have visited S. Gregorio in their pilgrimages to the Holy City.

The same may be said of the Anglo-Saxon kings, Ceadwalla of Wessex, Ina of Wessex, Cenred of Mercia, Offa of Essex, Ceolwulf of Northumbria, Ethelwulf and his son Alfred, and others.

Pope Gregory XVI, (1831–1846), a Camaldolese, was abbot of this monastery before his elevation to the Papacy, and amid the trials of his exalted position as Head of the Church, he is said to have sighed for his quiet cell at S. Gregorio.

Cardinals Manning and Vaughan are among the Cardinals who take their title from this church. (1)

In 1872, the monastery was appropriated by the Italian government, and the magnificent library of the monks declared to be State property.

XXXVI.—THE CONVERSION OF ENGLAND.

Kneeling in the Church of S. Gregorio we join our fervent prayers to those of countless pilgrims who have preceded us for the conversion of England. It is the privilege of English Catholics to claim St. Gregory as their Apostle, as the "Father of Christian England," and to say with St. Bede, "We English are the seal of St. Gregory's Apostleship in the Lord."

For a thousand years the strong work of Gregory and Augustine in England stood in unbroken unity. In an evil day, Henry VIII came and tore England from the union with the See of Peter, while he and his Protestant successors, with hired and foreign soldiers, dragooned the English people out of their birthright.

We pray that England may return again to the bosom of the true Church; that the Church's gentle sway may extend throughout the land, from the prince in his palace to the peasant in his cot; that the venerable cloisters and sanctuaries now lying in ruins or, worse still,

(1) During the occupation of Rome by the French at the close of the eighteenth century, this venerable sanctuary was converted into a barrack, and nearly everything of value was carried off.

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desecrated for the purpose of heresy, may be rebuilt and restored to one true worship of God; that those gray ruins, mantled with ivy, that were once resonant with holy song, may again be transformed into the homes of holy monks, sanctifying with their psalmody the loneliness of the night; that the spotless Sacrifice may once more be offered on ten thousand altars throughout the length and breadth of the land; that the Angelus bell may once more be heard on every mountain and valley, reminding the faithful that England has been again restored to Mary as her cherished dowry.

Of *St. Paul of the Cross*, before whose shrine we knelt in the church of SS. Giovanni e Paolo, it is said in his life: there is no telling how many tears he shed, how many sighs he breathed out to Heaven, how many prayers he put up to God, for the return of England to the Catholic Church. Often he used to say with great feeling: "*Oh, England, England! let us pray for England!* I could not help doing it, even if I wished; for as soon as I begin to pray, that unhapy kingdom comes before me. It is now *fifty* years that I have been praying for the conversion of England. I do it every morning in the Holy Mass. What may be God's intentions concerning that kingdom, I know not: perhaps He will yet have mercy on it, and the day will come when He will, by His goodness, bring it to the true faith. Well, let us pray for this blessing, and leave it in God's hands.

The dying prayer of *Ven. Henry Heath*, martyr, O.S.F., was: "O Jesus, convert England! O Jesus, have mercy on this nation!"

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ANGÉLIQUE ARNAULD,

JANSENIST ABBESS OF PORT ROYAL.

By Katherine A. Hennessy.

THE mediæval history of France terminated with the dawn of the seventeenth century and the new epoch proved a memorable one in the annals of the realm for, though its records tell many a harrowing tale of social abuse, political intrigue, religious agitation and cruel warfare, these gruesome accounts are offset by stirring recitals of military conquest, industrial progress, intellectual advancement, brilliant statesmanship and a general stimulation of literature, the arts and sciences. It was during this age that Sully, Richelieu and Mazarin flourished, and that France gave to the world men of such talent and genius as Corneille, Molière, Racine, Bossuet, Boileau, Fénelon and a host of others who shone as bright, particular stars in the intellectual firmament.

And during this era of court splendor when Henry IV, Louis XIII and Louis XIV in turn occupied the throne; during this time of brilliant *salons*, the centres of culture and the rendezvous of gallants, litterateurs and women of beauty, wit and scholarly attainments; during this period of religious unrest and enthusiasm, the influence of the gentler sex was strong and far-reaching, and history hands down the name of many a woman who helped, in no small degree, to shape the destinies of those with whom she was associated. To this order belonged, for instance, Mme. de Montespan, Mme. de Maintenon, Mlle. de Scudéry, the Duchess de Longueville, Mme. de Sévigné, Jeanne Françoise de Chantal and Angélique Arnauld, and though they differed greatly in point of virtue and moral excellence, each of them, and many others as well, wielded a power singularly productive of good or evil.

It is upon Angélique Arnauld, the famous Abbess of Port Royal, that we would here dwell at length, upon that character so unique, so imposing, standing out in such bold relief against the historical background of its time. Because she was the most ardent adherent of the Jansenist heresy, formulated and propagated during the seventeenth century and counting many disciples throughout most of the eighteenth and which, though it has long since died a natural death,

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has bequeathed to posterity—and not alone to French posterity—a spirit of religious narrowness and misgiving which tortures some of the noblest hearts and taints many of the loftiest souls.

On the 18th of September, 1591, Jacqueline, later known as Angélique Arnauld, first saw the light of day. Her father was Antoine Arnauld, then winning fame in France as a barrister, and her mother was the daughter of M. Marion who had attained great eminence in the legal profession. The Arnaulds were well connected, tracing their lineage to the Arnaulds of Provence, members of the true nobility, and pride of ancestry was one of their most notable characteristics.

The little Jacqueline early became a great favorite with her grandfather Marion who wished her almost constantly with him, and, considering that from babyhood she was so closely associated with a man of his erudition, it is not surprising that she should have been unusually precocious, that her impressionable young mind should have soon become attuned to seriousness and that she should have found untold pleasure in intellectual pursuits. While she was still but a mere child, M. Marion asked her if she would not like to become a nun, and, observing that she hesitated, he added that he did not mean just an ordinary religious, but an abbess, whereupon she gave an affirmative reply, and this incident, trifling as it may seem, furnishes the keynote to her character for love of power, a desire to rule and an obstinate tenacity of her own opinions, dominated her entire life. But M. Marion had not spoken aimlessly ; he had practically determined that Jacqueline should be a religious and speedily set about arranging matters to meet his ends. In those days, despite the protestations of the Church, which never approved coercion in such cases, it was the rule rather than the exception for a daughter's vocation to be decided by her parents and if matrimony were the object in view, her husband was selected for her, hers being the duty to abide by the choice made. And so it was on the other hand. When a young woman was destined for the cloister she had naught to do but meekly accept her lot, and, in event of her rebelling, means as harsh as the occasion might demand, were used to enforce her submission. What wonder then that so many lives were blighted and that scandals sometimes occurred when young men and women were goaded, slave-fashion, in whatever path of life their elders might see fit to drive them, irrespective of what might follow from the ruthless thwarting of their wills.

From the first, it was settled that Jacqueline's position in the cloister must be parallel with what it would have been in social life, and nothing

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less than an abbacy would satisfy the ambition of those who, had they bidden the girl marry, would have insisted upon an alliance with some titled seigneur.

When casting about for a benefice for his beloved protégée, M. Marion was strongly attracted to the Cistercian Abbey of Port Royal situated in the valley of the Yvette, about eight miles to the southeast of Versailles, and founded early in the thirteenth century by Mathilde de Garlande who, after her husband had joined the fourth crusade, retired thither to devote herself to prayer and recollection. Therefore, negotiations were begun at once and M. Marion's friendship with the reigning king, Henry IV, combined with the shrewd manœuvring of M. de la Croix, Abbot of Citeaux and a relative of the Arnaulds, helped the cause along; but it was only after repeated attempts that M. de la Croix at length prevailed upon Mme de Boulehart, then abbess of Port Royal, to recognize the young Jacqueline as her coadjutrix and future successor. In the meantime, while awaiting the papal bull that would ratify Jacqueline's appointment, M. de la Croix invested the child with the white habit of St. Bernard, the ceremony taking place in the Monastery of Saint Antoine in the Faubourg Saint-Jacques, Paris.

But the assuming of the religious garb placed the little one under no severe restrictions. She repaired to the home of her parents and gave herself up to childish glee, then returned to the monastery and spent a few weeks before entering Saint-Cyr where, with an older sister, Jeanne, she led the life of a happy, care-free child, devoting more time to play than to study or serious occupation, assisting occasionally at the recitation of the Office and at other religious exercises and, once in a while, paying her parents a visit. Thus the sisters spent a year together and on June 24, 1600, Jeanne received the habit of a Benedictine novice. Then, in order to complete her novitiate, Jacqueline was sent to the monastery of Maubuisson.

Henry IV had appointed Mme. Angélique d'Estrées abbess of Maubuisson and the establishment she governed was religious in name only, for its inmates led lives of luxurious indolence, indulged in worldly amusements and entertained their secular friends in princely style. The King was a frequent visitor at Maubuisson and Jacqueline was probably sent thither with a view to bringing her to his notice and ingratiating her into royal favor. But, strange to say, the hollow splendor of her new surroundings seemed to exert no baneful influence over her. She appeared to be set apart, as it were, and destined for

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the fulfillment of some exalted mission for, though she walked through the mire, she emerged from it unsullied. Through compliment to Mme. d'Estrées, Jacqueline took the name of Angélique in Confirmation and later, when her ambitious relatives made a second appeal to Rome, having been foiled, because of Jacqueline's tender age, in their first attempt to secure the papal bulls, they resorted to a petty subterfuge by representing their candidate as *Angélique Arnauld, a religious of seventeen.*

After much patient and adroit plotting, M. Marion's pet scheme, which was also that of Jacqueline's parents, was realized when, on October 29, 1600, Angélique Marie de Sainte-Magdeleine Arnauld made her religious profession. Picture the child of nine attired in the cumbersome robes of an abbess and carrying the crozier, symbolic of the authority with which she was to be invested, pronouncing solemn vows before the altar of God! Did she, could she even with all her extraordinary precocity, realize the sacredness of what she was doing? According to her own statement made in after life, she did, and from that day forth was painfully conscious of being bound by the obligations which she had been made to assume. Shortly after the ceremony Mme. de Boulehart died and Mme. Angélique—for she was thenceforth known by that name—was conducted by her mother to Port Royal.

The monastery was forbidding in aspect and its environment gloomy in the extreme and the mere sight of such an abode was sufficient to chill youthful ardor. But the sombreness of the exterior was somewhat compensated for by the cordial welcome extended Angélique by her new subjects who were twelve in number. To be sure she was their inferior in age and experience, but it gratified them to know that they were to be under the authority of a member of the illustrious Arnauld family which was of such high repute throughout the kingdom. In her mother, Angélique found an efficient helper, for Mme. Arnauld remained at Port Royal till she saw the monastic household running upon a systematic basis and, on September 29, 1602, her daughter, then eleven years old, made her first Communion and was formally installed as abbess. The occasion was made one of pomp and splendor, numerous guests ware invited to witness the ceremony and, amid great éclat, the die was cast and Angélique's became a responsibility far beyond her years.

But in those days, care weighed lightly upon the young abbess and Mme. Arnauld saw the necessity of keeping a watchful eye over her

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daughter who, though secluded within monastic walls, could be easily reached by the flattery of worldlings and as she grew to womanhood developed a beauty well calculated to excite the admiration of the king and his courtiers who had free access to Port Royal but visited it much less frequently and in a far more subdued spirit than they did Mme. d'Estrée's gay establishment at Maubuisson. However, as years sped on, Angélique gradually awakened to the realization that she had been forced into the religious life and daily grew more and more discontented with her lot. She sighed with all the ardor of her young heart for release from the yoke that had been imposed upon her ; she pined for a brilliant career such as she could lead in the outside world and which could be guaranteed her by the social standing of the Arnauld family, a career into which some noble alliance would successfully launch her, and for which her many personal charms so singularly fitted her. Hard indeed was the struggle waged by this girl in her teens against her inner self in her endeavor to conceal from all who knew her, the fact of her disappointment and utter heartlessness. At length her physical strength refused to bear the strain and falling very ill she was brought to her father's home and most tenderly nursed.

But all the while, her torturing secret remained undivulged and though nothing was left undone that could promote her bodily comfort, her poor soul was fairly starving for a word of spiritual counsel and encouragement. She could not look for sympathy to those who were the instigators of her present misery ; now that their ambition in her regard had been satisfied they would never sanction any proceeding that could undo what they had so long and patiently negotiated for ; and as no one in the capacity of spiritual director was brought near her, she had to suffer alone. Perhaps her ambitious parents at length divined the cause of her frequent lapses into melancholy silence, her sad pensiveness and, at intervals, her surprising interest in such worldly affairs as one would not have supposed could claim her attention. But, if they did, what was their policy? To help release her from her imposed obligations and set at liberty the buoyant young spirit which they had crushed? Far from it ; they determined that her surrender must be immediate and complete. With this end in view her father came hurriedly into her presence one day, and, holding out to her a document, requested that she sign it at once. A hasty glance revealed to her that it was a ratification of the vows she had made eight years previously, but fear of displeasing her father over-

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came her repugnance to playing the part of hypocrite and with a trembling hand she affixed her signature. From that moment her mind was unalterably set. Recoil she would not but, trampling nature under foot, she would match her pride and resolution against the harsh, pitiless ambition of her parents, and thenceforward she cultivated that stoicism which so colored her later life.

She returned to Port Royal where she was warmly received by the members of her little community and it was when thrown on her own resources that she felt inspired to turn to God. Therefore, with all sincerity, she implored His help and, ere long, she had formed a habit of prayer and contemplation which afforded her much comfort and produced a gradual but very pronounced change in her views and aspirations. However, she remained for a long time without the salutary influence of a regular spiritual adviser when, one Pentecost Sunday, Père Bernard, a Capuchin, came to the monastery and, upon noting his venerable appearance and sanctified mien, Mme. Angélique concluded that it would be prudent to seek his advice. Accordingly, she told him of her desire to resign her present dignified position and retire to some duly reformed community in which, as a lay sister, she might lead a life of peace and humble seclusion; but some time later when Père Bernard revisited Port Royal, he suggested that she remain with her own community and therein inaugurate a reform, rather than incur the wrath of her father who was sure to oppose her resignation of her high office.

The young abbess submitted to the Capuchin's judgment but was awed at the task she was about to undertake. Her spiritual guide, though a man of undeniable sanctity, lacked tact, a great requisite in such a crisis; her subjects, while not wanting in respect for her, would not, unless with two or three possible exceptions, give her any assistance; her parents were sure to disapprove her course and, in her dilemma, she turned to God with implicit trust. Her first object was to win the affection and full confidence of her nuns and then, by gentle degrees, to raise them to the standard she wished them to reach. Realizing the inestimable power of example, she herself became the exponent of the precepts she wished them to follow and gradually they fell into line. But her good work was not destined to prosper without opposition. The unwarranted interference of her family caused Mme. Angélique no small annoyance, and their scoffs at the practices she had introduced for the spiritual improvement of her sisters in religion, cost her many a bitter pang. However, their derision

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only served to make her the more reliant upon God, who graciously vouchsafed His aid, for Port Royal soon became what it had been in the remote past—the abode of women who devoted their lives to recollection, prayer and pious exercises. Its doors were closed against abuses of all kinds, and its little community, now become so truly edifying, attracted new subjects who were eager to serve God aloof from the turmoil of the world.

So eminently successful had been Angélique's undertaking that Pope Paul V, upon hearing of it, inquired the age of the young reformer and hastened to issue the bull which, till then, the Holy See had withheld, and her nomination was made valid provided that within six months, she would remake her vows. In the meantime she set about enforcing the rule of inclosure and in this, as in all else, she herself established the precedent by positively denying her father and other members of her family admittance to the cloister, notwithstanding their efforts to enter it in spite of her. The ties of filial and sisterly affection had not been severed, but love of God was now in the ascendency and Angélique's heart was therefore capable of great sacrifices for His glory.

It was on May 7, 1610, that Mme. Angélique made her vows and of her own free will consecrated herself to the service of God in religion, accepting with eagerness and fervor the yoke which had been thrust upon her in the days of her childhood, for the Holy See had refused to recognize the vows and promises thus extorted from her and had even considered null and void her installation as abbess. Therefore, when at the age of almost nineteen, she found herself at perfect liberty to choose the line of life in which she thought to best work out her soul's salvation, she spurned the worldly career which, some years previously, had so strongly attracted her and determined to follow the narrow path which leads so directly to eternal bliss. For eight years Mme. Angélique worked tirelessly to perfect the reform which she had so much at heart, and meantime the advent of new recruits, among them three of her own sisters, Agnes, Anne-Eugénie and Marie-Claire Arnauld, all of whom were most exemplary and devoted, encouraged the little community which advanced in earnestness and piety as well as in numbers. The religious habit was in strict keeping with the vow of poverty; only the most frugal repasts were served; the rules of St. Bernard and St. Benedict were admirably respected, and the edifying lives led by the nuns at Port Royal became a powerful stimulus to the dormant zeal of the inmates of other monasteries wherein great laxity prevailed.

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It is maintained in this our day, as it was hundreds of years ago, that the religious life encourages selfishness and injures the growth of society by offering a refuge to all who would escape family cares, but they who hold this opinion are either ignorant or prejudiced. Nothing but pure love of God actuates the men and women who voluntarily and with perfect sincerity, resign all claims upon the world, its allurements and its honors, and withdraw to the retirement of the cloister, there to lead a life of recollection, prayer and self-abnegation, to succor the needy, console the afflicted, reclaim the wayward and enlighten those who sit in darkness or, like Moses—who, on the mountain-height prayed for the success of his fellows fighting in the valley below—to supplicate divine help for their brethren who, out on life's great highway, are struggling against the temptations of a corrupt and sinful world. The religious life—the exponent of charity, chastity and self-conquest—is a powerful disinfectant which, by exhaling an aroma of sanctity, purifies the tainted atmosphere of society and arrests the progress of vice and immorality. It sets along the world's busy thoroughfare beacon-lights which show the weary, sin-stained wayfarer the path of moral rectitude, the direct road to eternal salvation. It furnishes eloquent examples of singleness of purpose, elevates the minds of all who come under its influence, converts frivolous ambitions and sordid cravings into lofty aspirations and a love of the good and beautiful. But they who are called to such a life are, and ever have been, the chosen few; and when we consider how, back in the seventeenth century, thousands were driven into it against their will, we should not be surprised that they found the yoke of the Master bitter and His burden heavy.

So it was with the nuns at Maubuisson, a monastery to which we have already alluded and wherein a spirit of worldliness and levity, not to mention anything more serious, reigned supreme; and the abbess, that frivolous Mme. d'Estrées, encouraged the very abuses which a worthy superior would have struggled to suppress. King Henry IV, whose appointee she was, had turned a deaf ear to the complaints against the excesses permitted at Maubuisson, but Louis XIII determined upon a different policy. Accordingly, after kind and patient reasoning had failed to bring the refractory abbess to a sense of her duty, she was forcibly removed from her post and Mme. Angélique selected to replace her. Port Royal could ill-brook the thought of losing its beloved abbess for, despite her unflinching severity, her spiritual charges were devoted to her, but she herself rejoiced at being

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chosen for so difficult a task as the reformation of a body of women who recognized neither rule nor authority. And oh, how much was to be combatted! The so-called nuns at Maubuisson were ignorant not only of the requirements of the religious life but also of the first principles of faith, and Mme. de Port Royal did all in her power to instruct them in both. The enlightenment of these benighted souls was indeed a tedious proceeding, one which called into play the best powers of the young reformer and put her endurance to a severe test. However, Maubuisson gradually assumed a new aspect and Angélique saw with delight the gratifying results of her efforts, but the irrepressible Mme. d'Estrées, escaping from her place of confinement, came insolently forward and instigated fresh trouble, when, once again she was suppressed and Angélique was left in peace to continue the good work she had begun.

It was shortly after this that she made the acquaintance of the holy Francis de Sales, Bishop of Geneva, whose name is to-day revered throughout the Church. She saw him for the first time when he came to Maubuisson to administer the Sacrament of Confirmation to the daughter of M. de Boneuil and, upon meeting him, felt that at last she had found one to whom she could lay bare the secrets of her heart, its regrets and aspirations. And owing to that keenness of insight for which he was so remarkable, the saintly man knew that he had come upon an extraordinary soul, one which though capable of great things, was in need of careful guidance.

The character of St. Francis was in so many respects the reverse of that of Mme. de Port Royal that its irresistible attraction for her may appear strange, but it must have been due to the fact that the saint's mild cheerfulness and sweet condescension counteracted the austerity and chilling hauteur so natural to Angélique. She gave him her confidence without reserve, told him of her desire to resign the responsible position she then held and to serve God quietly and aloof from distracting contact with worldlings, and the good bishop heard with deep interest her accounts of the past and hopes for the future. When in the neighborhood, he called frequently at Maubuisson and, if at a distance, carried on a prompt correspondence with his spiritual protégée, whom he realized was totally dependent upon him for counsel. And from what we glean from the story of her life, the short time spent under the direction of this great saint of God, was the brightest, most hopeful period of her existence. The same happy influence which he exercised over Mme. Angélique was felt by the various mem-

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bers of her family, who were charmed by his magnetic personality and edified by his rare sanctity; and M. Arnauld, when called to his reward, had the happiness of being ministered to in his last hours by this holy man whose very presence was a benediction.

At this time, Mme. de Chantal, under the direction of St. Francis, had already founded the order of the Visitation and, through their mutual friendship with the saint, she and Mme. Angélique became acquainted and ere long the Abbess of Port Royal expressed her admiration for the new order and told its foundress of her ardent desire to become one of its members. Mme. de Chantal received this information with great delight, for she considered that a woman of Mme. Angélique's type would be a valuable acquisition to her community. However, St. Francis, whom they both consulted, did not encourage the step and later, despite Mme. de Port Royal's earnest importuning and her avowed desire to be relegated to the ranks of a private religious in becoming a Visitandine, he emphatically disapproved the course, for he saw that Angélique's humility was not strong enough to withstand much pressure and that, while a success as superior and reformer, her indomitable pride and insatiable love of power, would utterly disqualify her for the rôle of a submissive, unquestioning subject. However, he was not to be much longer her gentle monitor for, on December 28, 1622, he was called to enjoy the reward of a life of zeal and, with his death, the tide of Mme. Angélique's desires seemed suddenly to turn, for thenceforth she apparently relinquished the notion of resigning her position as abbess. Had her invaluable guide been spared to her, would she have fallen a victim to the errors which later agitated her soul, or, in her pitiable obstinacy, would she have been heedless of his gentle warnings? That is God's secret.

Mme. Angélique's signal success at Maubuisson had so established her reputation as a reformer that, after her return to her headquarters at Port Royal, she received numerous appeals from different monasteries begging her to come and inaugurate peace and discipline, where laxity and disorder ran rampant, and abbesses from all directions sought her advice. After a while, owing to the unhealthy state of the soil at Port Royal, a house was opened at Paris and was known as Port Royal de Paris, and there Mme. Angélique and her community took up their abode, but after a short time two events occurred hich brought about a change in the life of the great abbess. One was e death, in 1624, of Dom Denys l'Argentier, Abbot of Clairvaux, d in the ensuing year, that of M. Boucherat, Abbot of Citeaux and perior General of the Cistercians.

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In M. Boucherat Mme. Angélique had had a valuable friend, one who not only espoused her views, but most ably seconded all her projects, and his successor, M. de Nivelle, was so strenuously opposed to innovation, and such he considered reform, that from the time of his appointment Mme. Angélique regarded him as an adversary. But M. de Nivelle was unacquainted with the invincible spirit of Mme. de Port Royal who, if she could not level an obstacle, at least knew well how to circumvent it. Seeing that M. de Nivelle was dangerously antagonistic to the furtherance of her cause, she laid the matter before Rome and by way of reply received a bull from Urban VIII, highly commending her past conduct and entirely exempting her from the jurisdiction of the Abbot of Citeaux, placing her instead under diocesan authority. However, even this concession did not satisfy the ambitious abbess, who, to secure her independence more effectually, resorted to a course which astonished her spiritual daughters—and these now included her widowed mother and five of the Arnauld sisters—a course bold in the extreme, viz.: the abandonment of the rule of St. Bernard and St. Benedict and, therefore, of all Cistercian influence, and the adoption of the rule of St. Augustine. It was at this juncture that Mme. de Port Royal met Mgr. Zamet, Bishop of Langres, in cooperation with whom she agreed to found a new order, that of the Blessed Sacrament.

And here it will be necessary to go somewhat into detail. In Mme. Angélique, Mgr. Zamet thought to have found a kindred spirit, but a short experience showed him that he had been mistaken. On several subjects they held conflicting views and Angélique's obstinacy became daily more apparent. One point of dispute was the ornamentation of the chapel, Mgr. Zamet maintaining that nothing could be too costly or too beautiful for the adornment of the house of God, while his opponent contended that anything outside of what was absolutely necessary was extravagant, and any expenditure in that line unpardonable. And when the bishop took satisfaction in embellishing and enriching God's dwelling-place she was ever wont to sigh: "Why this waste?" How strange that one who abhored anything which even savored of meanness could be so pharasaical! To be sure, the erection of a new monastery building in the Rue Coquillère incurred large expenses, but the handsome donations of the Duchesse de Longueville and the more modest gifts of other generous contributors provided ample means to meet them. However, becoming discontented with her new position, Mme. Angélique found a legiti-

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mate means of escape from it, though even when relieved of the cares of her high office she still continued to air her opinions. Somewhat later, the Archbishop of Paris who had obtained a bull from Urban VIII, establishing his authority over that of Octave de Bellegarde, Archbishop of Sens, and Sebastien Zamet, Bishop of Langres, the superiors general of the order of the Blessed Sacrament, he used it to reappoint Mme. Angélique to her former position, and once more cause for friction was renewed between herself and Mgr. Zamet. Jansenists have represented this prelate's character as lacking in stability and his spirituality as being of an exaggerated kind, but their bitter and unjust statements have been set at naught by the valuable testimony of such men as M. de Bérulle, M. Olier, St. Vincent de Paul and St. Francis de Sales. The one fault with which Ste. Jeanne François de Chantal charged him was that he was too strict with souls in what pertained to renunciation. The gap created by conflicting opinions between him and Mme Angélique kept constantly widening and besides, trouble of another kind was brewing.

(To be continued.)

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THE ISLE OF CAPRI.

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THE ISLAND OF CAPRI.

In its Relation to the Crucifixion.

By B. De Costa.

At the entrance of the Bay of Naples lies the Island of Capri. Addison viewed it as a vast mole built against the sea. A Latin poet compared Capri to a rare gem in a goblet of wine. Again, it was a sarcophagus, with *bas-reliefs* of snaky-haired Eumenides, the recumbent statue of the Emperor Tiberius resting upon the top. My own thought awards Capri a place among the rare isles of the sea, comparable to the position of the Apollo Belvidere all superior over the marbles of the Vatican. Capri, however, is equal to almost any *rôle*, offering a thousand analogies and charms. Speaking scientifically, Capri might be described as a lime rock, lifted above the sea by some tremendous convulsion. Being harborless, only a *Marina* facing Naples admits of an approach. The mighty bastions that surround the island afford no foothold for man. Nature-fortified, Capri may be attacked only on peace principles, with a supporting force of good lire and golden napoleons.

Voyaging thither in certain dubious states of the atmosphere, the altar tomb of Gregorovius takes on the form of Milton's "sea-beast," prone upon the flood:

> "Leviathan, which God of all His works
> Created hugest, that swim the ocean stream;"

but, as the little steamer glides swiftly onward, the beast rumples its back, and, lo! mountains, Solario and Tiberius, soar up against the sky with romantic precipices, noble crags, and verdant terraces draped with a gauze of delicate vines in the patterns of tangled Alençon lace. Here, during summer, as in Homer's "Isles of the Blest," cool ocean breezes temper the sultry Italian air.

Two quaint, Greco-Roman towns shelter the simple-minded and happy inhabitants, but far and wide the island shows the remains of ancient palaces and villas, occupied in classic days by people from the principal cities on the mainland. Hither came some of the noblest and wisest; the philosopher, the poet and the moralist, the gross sensualist following in the track of the sage. At the time of our first visit, in 1874, there was not a carriage on the island, and no road connect-

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ing Capri with Ana Capri, the latter being reached from the *Marina* by a flight of 525 stone steps, forming the dizziest and most unique staircase in the world. A steep donkey path led up eastward to Capri, the ideal resort for artists, with its quaint piazza and cathedral. At this point all the beauties of the Bay of Naples appear in a semi-circular panoramic view. On the mount of Tiberius, the ruins of the palace of the Emperor Tiberius remain, and from the brink of the tremendous cliff, the water of the bay, shotten through and through by the sunlight, seems to be paved with beryl, jasper, onyx, and all kinds of precious stones. Earth, sea and sky are radiant with beauty.

On the ocean side of the island is the Green Grotto, which would alone be sufficient to make the reputation of any island, but the Blue Grotto, *Grotto Azzuro*, excels in splendor everything of the kind now known. One goes to visit the Grotto with a vague suspicion that the descriptions are overwrought; and, indeed, it is needful to have propitious weather. In our case all the conditions were fulfilled.

The Grotto is entered by a semi-circular door, just large enough to admit a rowboat, skilfully shot in at the moment a wave allows, the passenger lying prone on the bottom. In a few seconds the voyager passes from the light of day into a new and wonderful world. The transformation is indescribable. First comes a sense of confused and overpowering splendor, of undefined and indefinable magnificence, of immeasurable grandeur. Is it a case of Aladdin and the Wonderful Lamp? No, it is superior to all oriental magic. By degrees the eye adjusts itself to the situation and revels in the deep blue glory, soft, sweet, yet intense, and possessing, in fact, an illuminating power subtle and incomprehensible. The cavern expands until, in the imagination, it rivals the immensity of the midnight heavens, studded with stars. We are now on a vast ocean, overarched by a firmament holding all the constellations; and, to complete the illusion, the moon, half-risen from the blue sea, a resplendent silver disc, appears on the horizon. It is the light pouring in at the semi-circular door through which we came, the opening in the rock. One can hardly realize that this is an optical illusion. It must, indeed, be a full-orbed harvest moon rising out of the sea. Yet even this is not all, for, on turning your back to that moon, it is seen that the splendor over head is reflected in the water. There are stars above and stars in the depths below. You are now floating, as it were, inside of the hollow, Ptolemaic sphere, and look up at the stars and down at the stars, wonder rising on wonder.

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But the divers have come in advance, and, lightly garbed in glittering stage costume, with tinsel decorations, they plunge from the ledges, descending far into the indefinable blue, surrounded and followed by a magnificent phosphoresence, trailing and glowing and scintillating, as though some vast comet had suddenly broken loose from its orbit, shooting down from on high, plunging to illuminate the lower world. This, however, is no comet, else its fires would pale and die all ineffectual in the flood, whereas it burns far a-deep, the diver ascending at intervals in a blaze of splendor to take breath on the ledge, prepare for another descent, and again fill the nether sky with strange splendors.

At night, after a visit to the grotto, one sits in his quiet room in Albergo, asking himself, "Where have I been to-day?" It is a leaf out of a new existence, an experience akin to that of Fingall's Cave at Staffa, where the voice of the waves resounding under the solemn cathedral roof lingers in the ear, seeming to say, "From Everlasting to Everlasting thou art God."

Both Tacitus and Suetonius found it worth their while to talk about beautiful Capri, with its tremendous cliffs, honey-combed at the base with bellowing caves. But the reader at this point may be growing impatient, and may desire to be told what relation there is between this beautiful Island and Calvary. In reply it may be said, that the Creed of Christendom, following an ancient usage that connected great events with reigns, affirms that our Blessed Lord, "suffered under Pontius Pilate." Tacitus, the historian, however, gives a fact not stated in the Creed, affirming not only that our Lord was put to death under Pontius Pilate, but that this was done "in the reign of Tiberius."

Who was Tiberius?

Tiberius was the Emperor of Rome, while the fair isle of Capri was his favorite resort, its attraction having in no small measure served to affect the condition of the Roman Empire during the first half of the first century of the Christian era, even standing in an important relation to the Crucifixion, and, consequently, to the Redemption of mankind.

"In the reign of Tiberius," wrote Tacitus, but how little did he know of the tremendous significance of his own words. In fact, not every historian, even since his day has pondered the statement too seriously, or fully reflected upon the chain of Providential events that led up to this statement by the renowned author of the Annals. Yet, in some way, Tacitus himself seems to have arrived at the idea that

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Tiberius was a man of destiny ; for, as pointed out by Chateaubriand, the Roman historian, after relating that Thrasyllus had predicted the elevation of Tiberius to the Empire, Tacitus adds : " From these circumstances, and some others, I cannot tell, whether the affairs of life be subject to an immutable necessity, or whether they depend on choice alone." For himself, Tacitus inclined to credit the predictions of astrologers. Chateaubriand, however, does not see the point to which it is desired to call attention. He is simply showing the superiority of Bossuet over Tacitus in treating the subject of Divine Providence, and, in illustration, gives a passage from the Eagle of Meaux that it will be necessary to quote later on ; while just here we must resume the question, Who was Tiberius ?

This man of Destiny, as we may style him, was born at Rome, November 16, B. C. 45, having every advantage in early life required to prepare a great man for a great career. Carefully schooled in all that related to the management of military movements and the conduct of the Empire, he became distinguished both as soldier and statesman, rapidly advancing in the good opinion of the Romans. Nevertheless, when about forty years of age, he retired to the Island of Rhodes, where he paid much attention to occult science. Merrivale, the author of a History of Rome, well observes, that had Tiberius been so fortunate as to have died at this time, he would have left an honorable, if not an attractive name. There is a statue of this Emperor in the Vatican, representing him probably as he appeared at the period referred to, when circumstances were favorable to his reputation. He impresses the beholder as a person quite unlike what the average imagination in our day fancies. He stands on his pedestal a powerfully built and handsome man. Another statue is found at Naples, which reveals a face endowed with dignity and benevolence.

Recalled from Rhodes in season to discover that he had had a narrow escape from oblivion, Tiberius entered once more with vigor upon public life. Being the stepson of the Emperor Augustus, he commanded his armies, and for several years sat in his councils, having something like a joint administration. When the career of Augustus ended, closing a period during which peace, though attended by literary culture, actually meant moral stagnation,— Tiberius received the vast Roman Empire. Quietly ascending the throne, a change gradually came ; and the man who appears so amiable in the marbles of antiquity, and who evidently had laid Rome under obligation by just and benignant administration, was

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now to depart from virtue and put all mankind under a debt of inconceivable magnitude by his vice. Let us, however, proceed.

Some ten years passed, and the stern censor of public morals himself fell under censure. The decay, Tacitus declares, was evident. But if he had died, even at this period, he would have stood fairly well, as emperors go, with the world to-day. It might seem that he had a part to perform, of which he was not conscious, even as that man who at last became known as Judas Iscariot was preparing for his work in some one of the obscure villages around the southern end of the Dead Sea. Tiberius, however, was not yet prepared for his work, and when fifty years of age had hardly reached the mental condition that finally led him to neglect the Empire. It was inconceivable that under any circumstances he could consent to withdraw, so great was his known ambition. Tacitus wondered, and wrote, "that the emperor should remain during the space of eleven years, a voluntary exile from the seat of government, was an event beyond the reach of human foresight." Augustus little dreamed of this when he made the aspiring man his successor. Yet, whatever may have been the mystery connected with his case, Tiberius became disgusted with men and things, and with the Empire itself. He had long known the charms of Capri, a favorite resort of Augustus, where his trusted stepson had passed many happy days. This island formed a portion of the inheritance of Tiberius, and yielding to its attractions, he resolved to let the Empire take care of itself in a sense, while he gave himself up to pleasure, if indeed it might be found. The island was not so fertile as Ischia, though its wine is still held in repute. Ischia was famed for its fruitfulness, being an epitome of the whole earth, but Capri had an advantage obvious to the military mind of Tiberius; and besides being one of the most beautiful places on the globe, it was as Suetonius observes, "accessible only by a narrow beach, being surrounded on all sides by rugged cliffs of stupendous height, and by a deep sea."

Having arranged for the administration of the Empire by making all action reportable to the Senate, and hearing Capri, like some syren, calling him from afar, Tiberius left Rome in the year A. D. 26, and never entered the Eternal City again.

Of his life in Capri there are conflicting accounts. It is highly probable that the darker traits in his character have been exaggerated. Augustus had a good opinion of his stepson, and Suetonius acknowledges his studious habits and classic tastes.

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But whatever may have been his character, he neglected administration. He left the Empire to drift, and great issues to take care of themselves. The evidence against him in connection with his life at Capri would not stand in court. So far as his moral character is concerned, it is enough to know that it was unsatisfactory. His statue in the Vatican shows that in one respect he was not flattered. As in the case of Nero, his ears were situated too near the back of his head. We leave all this, however, to emphasize the results of his neglect of public administration. The Claudian blood ran in his veins. An evil spirit ruled.

In the year 33 A. D., he wrote from Capri to the Roman Senate: "What to write, Fathers, at this juncture, or how not to write, or what to forbear writing, the gods confound me worse than I feel day by day confounded, if I know."

Yet, whatever may have been the character of Tiberius, or however deep the moral decay, he would have possessed at the present time no interest beyond what we take in the average Roman Emperor, except for the fact, now to be stated, that one of his later acts before leaving Rome for Capri, was to appoint Pontius Pilate Procurator of Judea; allowing him, also, to go thither invested with the power of life and death. Tiberius, however, was not alone in this transaction. The Emperor Augustus was the person who first rendered it possible for a Procurator to attain to this power.

On the conquest of Palestine by the Romans under Pompey, B. C. 63, the entire land became Roman territory, though the Jews were allowed a rule under their own laws and governors. This order continued until Archælaus was deposed, A. D. 6, when the system of Procurators was first introduced, the power of life and death being taken away from the Jews. At this time, Augustus divided the provinces of the Empire into two parts, leaving one part under the Senate, reserving the other to himself. For each province was appointed a President, together with a Procurator to collect the imperial tribute. While the President was supreme in his province, the Procurator was charged to report directly to the Emperor, his office being fiscal. Tiberius inherited the situation. Judea was a part of the Province of Syria. Under Augustus there were three Procurators, Coponius, Ambivius and Rufus. The fourth, at the beginning of the reign of Tiberius, was Valerius Gracchus, and as stated, just before departing for Capri, Pontius Pilate was appointed Procurator. The President of Syria held the sword, but since he could not be in every part of the

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province as often as was required, his subordinate, Pilate, was vested with power for emergencies. Ordinarily a Procurator had no power except in the matter of the exchequer, though he could be made *loco Præsidis*, or Vice-President. Coponius had this power under Quirinus, the Præses of Syria, and fatally, it was given to Pontius Pilate.

The Jews, as stated, lost the power of the sword when Archælaus was banished. It went from them some twenty years before our Lord was brought to trial, and, in the presence of the Procurator, they acknowledged that it was not lawful for them to put any man to death. In Rome, proselyting or attempting to draw people away from the worship of the gods, was a capital offence in the case of citizens, but in the provinces propaganda was tolerated, and our Lord could not be convicted for any adverse teaching, however it might affect the Jewish or the pagan religions, and they were obliged to invent a capital charge, that of treason to the Roman Government. On this charge our Lord was put to death, and by the order of one who, in the way described, obtained the power of the sword.

It is very clear that Tiberius, whatever may have been his private character, had no interest in supporting any injustice practised by his deputies. There is a proof of this position in the case of Lucilis Capito, Procurator of Asia Minor, who exceeded his power and was deserted by Tiberius. But we need not go so far in search of proof. When Tiberius removed his headquarters from Cæsarea to Jerusalem, and, under cover of night, carried in the ensigns bearing the Emperor's image, he caused a serious tumult among the Jews and was obliged to send back to Cæsarea what they regarded as an abomination. But the man, described by Philo as of an intractable spirit, offended again and hung up shields stamped with the names of heathen divinities on the walls of Herod's palace, causing a fresh explosion of wrath. Complaint was made to Rome and he was reprimanded and ordered to remove the shields. But we must not overlook the principle and teaching plainly discoverable under the reprimand. It was this: That in those cases where the dignity and authority of the Empire were not concerned, the Governor should consider the wishes and favor the religious prejudices of the Jews. This, after having been duly warned from Rome, was precisely what Pilate did. He accepted the rebuke and acted upon it. He knew that the charge of treason to the government brought by the Jews was false, declaring that he found no fault in the Accused. He then saw in our blessed Lord a singular Galilean, perhaps erratic as regards the Jewish law. He had

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no feeling against him, and the public welfare in no way stood connected with his fate. It was not just, yet his death would do the Empire no harm and would pacify the Jews. He remembered the reprimand already received for going contrary to the feelings of the people who now stood ready to make a new complaint. They openly declared that he would not be Cæsar's friend if he disregarded them and let Jesus of Nazareth go. Pilate consented and acted on that fatal principle laid down in connection with the shields, namely, that the religious prejudices of the Jews must be respected. That decision by Tiberius was, practically, the very thing that decided our Lord's fate and caused His crucifixion. Tiberius was the man of Destiny. He put the power of life and death in the hand of Pontius Pilate, and from Capri conveyed the instructions embodying a principle that should guide the use of the sword. The principle was fatal. Conciliation was the principle taught by Tiberius, but in the judgment hall it had a fearful application, being used as any man bad enough or weak enough would employ it. Pilate, therefore, appears as a vessel ordained, a man providentially prepared to step in at the supreme moment and exercise the prerogative attached to an office created by Augustus, to which he had been appointed by Tiberius, in accordance with whose particular policy he was to act. Our Lord's own words seem to sanction this view, where He tells Pilate that he could do nothing if the power had not been given him from above. Tiberius takes his place in the plan with exactness, aye, with marvellous precision, furnishing the man and the policy necessary for the work at the crucial hour.

All the while Tiberius was in Capri, intermittent and irresolute in his imperial labors, inclining daily more and more to leave public affairs to his subordinates. If he had remained in Rome, or even returned thither after reasonable rest and relaxation, as the supervisor of the Senate, he would have had full information about affairs in Judea. He would have known how Pilate, in an hour of wrath, had sent out soldiers with daggers to mingle the blood of the Jews with their altar sacrifices. Ere the year 33 had dawned, Tiberius would have dismissed him, even as he condemned Lucilius Capito, in Asia Minor.

Had not Capri a place in the scheme of redemption? In its measure, by its wonderful attractions, it helped to furnish the sacrifice for Calvary. Beautiful Baiæ, on the mainland opposite, furnished victories for Bacchus.

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Now, perhaps, we are prepared for the passage from Bossuet, given by Chateaubriand, author of "The Genius of Christianity," who saw in the distinguished prelate one capable of an eloquence that by far excelled the merit of the pagan Tacitus. We, however, in connection with the subject whose elucidation has been attempted, may be more specific, and apply the passage in connection with Providential events as connected with the Redemption of Man. Indeed, Bossuet gives, however unwittingly, thoughts of the highest value in illustration of the relation of Augustus, Tiberius and Capri with Calvary. After observing that "This long chain of particular causes which create and dissolve empire is dependent on the secret decrees of Divine Providence," he goes on to say, "From the heaven of heavens God guides the reins of every kingdom; all hearts are in His hands. Sometimes He curbs the passions, at others He relaxes the bridle, *and thereby agitates the human race.*" These italics are mine, but without them the reader would fully perceive the significance of the words in this connection; for continuing, Bossuet says: "He knows the extent of human wisdom, which always falls short in some respect or other; He enlightens it, He extends its views, and then abandons it to its ignorance. He blinds, He urges it on, He confounds it; it is involved, it becomes embarrassed in its own subtleties, and its very precautions prove a snare in which it is entrapped . . . He it is who prepares these effects in the most remote causes, and who strikes these mighty blows, the rebound of which is felt so far." For, says St. Paul, "If they had known it, they never would have crucified the Lord of Glory."

The attempt has thus been made to answer the question: "Who was Tiberius?" Therefore it might seem as though the reply covered the case of Pontius Pilate. Nevertheless, some one, going, in thought, behind all that has been said, may incline to ask, "Who, really, was Pontius Pilate?" Perhaps an angel or archangel might tell. Still need we feel a great reticence on this point, after pointing to Tiberius as the man of destiny?

In the eye of the historian, Pilate appears like some weird, dramatic, disappearing effect, thrown suddenly by lime-light upon the stage. Men have written on the subject of Pilate with an air of learning, yet nothing is really known about either the beginning or the end of the Procurator's career. But for his appointment to office in Judea, and his sudden, catapultic propulsion from a judgment at Jerusalem into universal history, his name and memory would have been con-

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signed to oblivion. By the aid of a legend he came into the world as the son of Tyrus, King of Mayence. He was speeded out of it by a marvellous tradition which recites, that, when at the Crucifixion, darkness veiled the earth, the Emperor Tiberius at Capri, becoming alarmed, made inquiry, and hearing of the tragedy of Calvary, ordered the execution of Pilate, who, pleading ignorance, prayed to Jesus, a voice from heaven responding, giving him an assurance similar to that given to the Thief on the Cross, his wife at the same time dying with joy on account of the blessed manifestation. But since tradition, no more than history, is unanimous, another account states that Pilate perished miserably ; and a pool on the mount called Pilatus, overlooking Lake Lucerne, is darkly associated with his fate.

Who was Pontius Pilate? Bacon discovered a jester under the Procurator's mantle : "What is truth? said jesting Pilate, and would not stay for an answer." Tacitus viewed him as a tool of the Empire. Our Lord deals gently with his judge, saying : "He that delivered me unto thee hath the greater sin." Tertullian in his charity found, that at heart, Pilate was a Christian. The Ethiopian Church canonized Pilate, choosing significantly June 25, placing him by the side of John the Baptist ; the forerunner and the judge of Jesus, being honored together in that sacred order of the year, which marks the successive steps in the world's redemption. Clearly there were facts in the history of Pilate not known by the present generation ; and after all that has been written about the Procurator of Judea, may we not be sufficiently bold to say that Pontius Pilate was the *tertium quid* of his day and age, the man for the emergency in the plan of Divine Providence?

There we might rest the discussion, yet, nevertheless, the story of Pilate's wife seems, in some way, to have a real connection with his last days. There were grounds for placing him in the Calendar, and these, perhaps, stand connected with the conversion of Claudia Procula, who appears dramatically on the scene at Jerusalem, in connection with the trial of our Lord. Legally, she was not entitled to any place in Palestine, even as Pilate had no real business in Jerusalem. If he had staid where he belonged, at Cæsarea, his proper headquarters, the stones of Zion might never have cried out against him. Procurators were forbidden by law to take their wives into the provinces, but in Pilate's day the law had fallen into desuetude, and Tacitus refers to the unsuccessful attempt of Cœcena in the Senate to revive the prohibition.

According to Roman law, therefore, Claudia's position at Jerusalem

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was illegal; but, morally, she was in her right place, being sympathetic and tender in her regard for the Nazarene, warning her husband how he brought evil upon that just man. Some Jews have supposed, foolishly enough, that her dream was an effect produced, magically, by our Lord himself; whereas, if He had desired, He could have summoned Legions of Angels, and laid all Judea waste. On the other hand the Venerable Bede and St. Bernard are among those who suggest that the dream was a work of Satan to hinder the atoning work of Christ. Otherwise, it has been viewed, as inspired to emphasize the guilt of Pilate in the eyes of the world, while incidentally bearing witness to the freedom of his will, and proving, that, though the instrument of Providence, he sinned from choice. The sense of guilt is one vindication of the belief in Free Will. At all events, the most favorable view has been taken of Claudia Procula; first a proselyte to the Jewish religion, and afterwards a convert to the faith of Christ. The Greek Calendar makes her a saint, October 27 being set apart in her honor. And why not? Hers was the only voice in Jerusalem recognized by the sacred writer as speaking in defence of our Lord. In the history of the awful trial, Claudia appears like a flash-light on a dark and stormy sea. Was the pagan Pilate at last sanctified by a believing wife?

It would prove both an endless and a needless task to attempt to gather up and present, as a whole, the historic movements of all the centuries that led up to Calvary. The princes of this world contributed in a wonderful manner to achieve the final result, and the employment of all these varied agents, without being consciously in touch with one another, yet contributing to the same end, forms an unanswerable proof of the Divinity of Christ, recognized by the plain Centurion at the Cross, when he exclaimed: "Indeed this was the Son of God."

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A PEARL BEYOND PRICE.

By the Rev. C. Coppens, S.J.

There are, amid the arid deserts of this earth, verdant and fertile spots, richly watered by streams of perennial fountains, ever blooming with myriads of varied flowers, planted with trees whose branches are weighed down with luscious fruits. Those charming oases might well have been portions of the earthly Paradise, whence sin drove forth our race, and of which Milton sang :

" Blossoms and fruits at once, of golden hue,
Appeared with gay enameled colors mixed :
On which the Sun more glad impressed his beams
Than in fair evening cloud, or humid bow,
When God hath showered the earth ; so lovely seemed
That landscape."

But the oases of which we are going to speak are happier far than that poetic scene ; their inhabitants would not exchange the felicity enjoyed in them for any pleasures of sense. Nor is their's a dreamy happiness, like that of Tennyson's Lotos Eaters, who dwelt in

" A land where all things always seem the same."

Nor is their enjoyment like that so richly portrayed in Thompson's Castle of Indolence :

" And everywhere huge covered tables stood,
With wines high-flavored and rich viands crowned,
Whatever sprightly juice or tasteful food
On the green bosom of the earth is found,
And all old Ocean genders in his round :
Some hand unseen these silently displayed,
Even undemanded by a sigh or sound ;
You need but wish, and, instantly obeyed,
Fair-ranged the dishes rose, and thick the glasses played."

The material charms with which the hand of God had decked the earthly Paradise were indeed a fit setting to the picture of innocence which its favored inhabitants, before their fall, exhibited in their own blissful persons. But all the charms of physical beauty could not have satisfied the nobler natures within them, if their hearts had not bloomed

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with virtue. From the moment when they sinned, Paradise was still the same, but their happiness was gone; they were overwhelmed with shame, and were driven by their own sense of degradation to hide themselves from the face of the Lord.

Happiness is an inmate of the heart, and not a rambler amid fairy scenes; and in the human heart it may be as intense, in this vale of tears, as in the choicest garden of delight. Such it was in the heart of a St. Francis Xavier, when, amid ceaseless toils and privations, he rapturously exclaimed: "Enough, O Lord, enough of happiness!"

It is of this higher bliss, this spiritual joy, that we are speaking; and we say that it dwells on earth to-day in many verdant oases amid the arid desert of this sinful world. Conspicuous among those happy spots are the abodes of religious men and women, the monasteries and convents that are scattered broadcast over every Catholic land. Worldlings do not understand this; many so far misconceive the matter as to imagine that there is no felicity except for those who recline at ease in the lap of luxury. The carnal man does not understand the things of God.

What happier home was there ever upon earth than that of the Holy Family at Nazareth? Now, of this family, every religious house is a real, though an imperfect imitation. Nor was the happiness of the Holy Family at an end, when a cruel tyrant had driven them forth, in flight and exile, into a foreign land. And thus to-day, while tens of thousands of the noblest men and women of the world are treading the same road to exile—from a land so dear to their hearts as France is known ever to be to the hearts of her sons and daughters—we may indeed pity, yea, we cannot help pitying their present afflictions; but yet we know and see with our own eyes that those magnanimous followers of Christ esteem the blessings of their religious life more dearly than the soil of their native land, more dearly than the company of their parents and relatives, more dearly than any earthly treasure. For they might remain at home if they chose; no one would compel them to depart, if they were willing to surrender what is more precious than life to them all, the blessing of their religious vocation.

They are a noble band of confessors, testifying to their love of the holiness of the Church by the profession and practice of her evangelical counsels. Multitudes of them will soon be real martyrs; for what mean the wanderings and privations of aged and infirm exiles, as many of them are, but a rapid approach to the grave? Their's will be the glory of giving their very lives for Christ; and "greater love than,

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this no man hath, than that a man lay down his life for his friend." (1) Whether the sacrifice be accomplished by the shedding of one's blood, or by the hardships consequent upon prison or banishment, makes no material difference.

O ye generous exiles, who are now suffering persecution for justice sake, accept from this distant region across the sea, not so much the condolence, as the respectful congratulations of your brethren. You are copiously sharing in the sufferings and the opprobriums of your blessed Saviour, and of His Apostles and Martyrs. "The disciple is not above his Master, nor the servant above his Lord." If you walk in His service cheerfully, carrying your heavy cross, you shall be with Him in His glory. Ye noble sons and daughters, sprung from the purest blood of Catholic France, brothers and sisters of many glorious heroes and heroines who this very year, as often before, have watered the seed of salvation with their life's blood in heathen lands, accept these expressions of our loving reverence, a homage to the exalted virtues which the spirit of sanctity has so luxuriantly produced in your consecrated hearts.

The religious state, of which those honored thousands are the confessors and prospective martyrs, needs no apology from the pen of any writer; but their present persecution offers a favorable occasion to exalt the precious blessings inherent in so sublime a life. The more so as there are some Christians, and even Catholics, and some who might be expected to be better informed, who, nevertheless, fail to appreciate at their just value the inexhaustible treasures of the religious vocation. It might be difficult for us to understand their misconception, if it were not that Christ has deigned to explain the mystery: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight." (2) Catholics often wonder how it comes that aliens to the Faith, often men of intelligence, learning, and moral virtue, fail to understand the beauties of the Church. Her most consoling doctrines are misconceived by them as unbearable burdens, for instance the holy Sacrament of the Eucharist. Such men have been compared to critics who pronounce upon the artistic merits, or what they call the demerits, of the paintings on a church window which they observe from the outside only, while those who look at the art productions from within the edifice stand entranced by the perfection of the work-

(1) John xv. 13. (2) Matt. xi. 25, 26.

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manship. So, too, many critics who have no religious vocation often pronounce a condemnation on works of the Spirit of God of which they have no understanding.

For such critics, and for the general reader of these pages, it may be well to quote here a few judgments pronounced by men of God on the blessings of the religious state. St. Augustine writes that all language is inadequate to express the excellence of the religious life. St. Jerome says that the choir of religious and virgins is among the rarest ornaments of the Church, a beautiful flower and a precious pearl that give to her great beauty. St. Gregory Nazianzen calls religious : the first fruits of religion, the crown of faith, the brilliant pearls of the Church, the mystic stones of that temple of which our Lord is the foundation and the corner stone. He adds : "Those noble and sublime souls place their riches in poverty, their glory in contempt, their power in weakness, their fecundity in celibacy ; they make their pleasure consist in abstaining from the pleasures of the earth. Elevated above the world, they live in the flesh despoiled of the flesh, and have God for their portion and their all." Our Nazarenes, that is our religious, says St. Basil, form the choicest and wisest portion of the Church.

It may be supposed by some that the religious state, as it exists today, is very different from that which was extolled by the early Fathers of the Church. There is no such difference in the spirit that animates religious, nor in the essential observances that constitute the religious life ; and the accidental differences which adapt this holy state to the wants of present humanity exhibit, to say the least, as total a consecration of the human heart to the work of God on earth, as was the case in any former generation. Fewer religious now lead a totally contemplative life than formerly, not because it is too retired and austere ; on the contrary, the sweetness of contemplation is often a temptation to loiter in it when the duties of charity to perishing souls call for a life of external labor and sacrifice. It is easier to pray, or to imagine one is praying, than to tend the plague-stricken in the hospitals. Our Holy Father, Leo XIII, in his late Letter to the Superiors of Religious Orders and Institutes, emphatically declares that the present persecution against the religious is not owing to any shortcomings of theirs, but to their exalted virtue. "No one is ignorant of the fact," he says, "that the religious of both sexes form a chosen body in the City of God, and that they represent particularly the spirit and the mortifications of Jesus Christ ; that, by the practice of

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the evangelical counsels, they tend to carry Christian virtue to the summit of perfection, and that, in a multitude of ways, they powerfully second the action of the Church. Hence, it is not astonishing that to-day, as in other times, under other iniquitous forms, the city of the world rises against them, and chiefly those men who, by a sacrilegious compact, are most intimately united and most servilely bound to him who is prince of this world. It is clear that they consider the dissolution and extinction of religious orders as a successful manœuvre in the furthering of their deep laid designs of driving the Catholic nations into the ways of apostasy and alienation from Jesus Christ; and, because of that, we may say with all truth, 'Blessed are you, because you are hated and persecuted.' It is only because you have chosen your kind of life out of love for Jesus Christ. If you followed the maxims and the ways of the world, the world would not trouble you, but would shower its favors upon you. 'If you had been of the world the world would love its own,' but because you are walking in opposite ways, you are assailed and warred against. It is because the world hates you. Christ Himself foretold it. Hence He regards you with all the more love and predilection, as He sees you more like Himself in your suffering for justice sake. But if you partake in the sufferings of Christ, rejoice. Aspire to the courage of those heroes 'who went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.'" (1)

Being thus assured on the highest authority of the excellence of the religious state, and the likeness to Christ exhibited in the conduct of the religious of this present day, we shall next enter upon a deeper study of our subject, and consider the reasons why the religious life deserves all those enthusiastic encomiums, which are so liberally bestowed on it by the oracles of the ancient and modern Church.

The subject lends itself to an easy analysis and displays at every step, as we go deeper into it, new hidden treasures of wisdom and holiness. As we explore these riches, by following up, as it were, the veins of gold ore in this prolific mine, we soon discover that the task of a thorough exploration would be endless, for the veins grow in number as we trace them further onward. We shall begin with those which lie nearest to the surface.

We will first consider the holiness of the act itself by which a soul, at her entrance on the religious life, dedicates herself to the service of God. This act consists in taking the three vows of perpetual

(1) Acts v. 41.

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poverty, chastity and obedience; for in this triple obligation lies the essence of the religious state. Now this is an act of exalted excellence. For the excellence of any act is proportioned to its efficacy in disposing the agent to attain the end for which he is placed in this world. Now the taking of the religious vows possesses this efficacy in a degree which can scarcely be surpassed. For we are on earth to glorify God; that is, to praise, reverence and serve Him; and thereby to obtain hereafter most intimate union with Him in a state of eternal bliss. Therefore, the act by which man devotes himself most entirely and most irrevocably to this purpose is the most perfect act which, aided by the grace of God, he is capable of performing. Now such is the taking of the religious vows.

To give one's life for God is the highest act of divine charity. For the Master Himself has taught this: "Greater love than this no man hath, than that a man lay down his life for his friend." (1) Now in taking these vows man gives his life for God, as far as he is allowed to do so in practice. Of this nature was the first act of Christ Himself on assuming our human nature, and of this act of Christ the religious vows are an imitation. The Apostle writes: "When He (Christ) cometh into the world, He saith: 'Sacrifice and oblation Thou wouldst not; but a body Thou hast fitted to Me. Then, said I: Behold, I come; in the head of the Book it is written of Me, that I should do Thy will, O God.'" (2) Similarly, the Blessed Virgin Mary, when presented in the Temple by her pious parents, there gave herself irrevocably to God by vows probably identical with those taken by religious in all ages of the Church, or as closely resembling them as circumstances allowed. Let us consider the ceremony such as it is celebrated to-day by the devout imitators of Jesus and His Blessed Mother.

Behold that young maiden, in her convent chapel, kneeling with deepest reverence at the foot of the sacred altar. The Holy Mass has just been celebrated before her. In the ciborium, opened by the adoring celebrant, there lies, in the consecrated Particle, in the form of which the Saviour of the world is shrouding His Divine Majesty, the Lamb of God, come to celebrate the sacred nuptials with His chosen spouse. In his infinite condescension, with desire He has desired this blessed day. The favored spouse is too eager for this holiest of unions. It is almost too good to be true, that a child of earth should be allowed to contract such supernatural bonds with the King of Glory. Yet so

(1) St. John xv. 13. (2) Hebr. x. 5-7.

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it is. With trembling lips and palpitating heart, yet with unflinching resolve, encouraged and directed by the teaching and the practice of the Saints, with the full approbation of the Church, who is present there in the person of the Bishop or his delegate, amid listening angels and sympathetic companions, the religious soul utters irrevocable vows of poverty, chastity and obedience. Thereby she dedicates herself forever to God and His holy service, and makes as complete an oblation of self, of her goods, her person and her life as reason and religion can sanction. No spouse can give herself more completely to her beloved.

And the Beloved, on this occasion, is the adorable Son of God, made man, because it is His "delight to be with the children of men." The first invitation to this sublime union came from God Himself, when He spoke to her soul as He had formerly spoken to the father of all the faithful: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee; . . . and I will bless thee and magnify thy name, and thou shalt be blessed." (1). At this moment of the sacred nuptials Jesus whispers to His chosen spouse: "Arise, make haste, My love, My dove, My beautiful one, and come." (2) For here is the spiritual meaning of that whole sweet song, the Canticle of Canticles; it celebrates the nuptials of the Word with human nature sanctified, of the Lamb with His spouse the Church, of Jesus with every chosen soul in particular that accepts His invitation, and, aided by Divine grace, makes the total oblation of her being to belong forever to her Heavenly Lover. The bonds are bound on earth, the spiritual feast of the nuptials is begun here; the life of the faithful spouse may be protracted over many years of sacrifice, while she shares in the humiliations, the poverty, the toils and sufferings of her Divine Consort. At last the nuptials will be consummated in glory, as the Book of Revelations describes them: "The marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should be clothed with fine linen, glittering and white. For the fine linen are the justifications of the Saints. And He said to me: 'Write, blessed are they that are called to the marriage of the Lamb.'" (3) Certainly the Church is most directly signified by the spouse in the Canticle of Canticles, and by the spouse of the Lamb in the Apocalypse; but the secondary application of the words to the soul totally and permanently

(1) Gen. xii. 1, 2.
(2) Cant. xi. 10.
(3) Cant. xix. 7-9.

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consecrated to Christ is common among the Holy Fathers. Origen in particular gives this interpretation; and of his commentary on the Canticle of Canticles, the most reliable of all Scripture commentators, St. Jerome, says: "As Origen in his other works has excelled all other writers, so in his Canticle of Canticles he has surpassed himself." (1)

It is no wonder then that novices look forward to the day of their vows with the most eager anticipation, and that religious, to their last day on earth, look back to that blissful moment of their supernatural union with Christ, as the most rapturous hour of bliss in this vale of tears. Yet the looking back to it has no element of sadness, like the memory of joys that are passed forever. For the ecstasy then experienced is known to be only a slight foretaste of future and eternal blessedness. Such union with Christ makes the devoted soul, day after day, thrill with love for Jesus, and feast habitually on the thoughts so well expressed by one thus favored:

"Yea, all the fairest forms that nature scatters,
And all melodious sounds that greet the ear;
The murmuring music of the running waters,
The golden harvest fields that crown the year,
The crimson morn, the calm and dewy even,
The tranquil moonlight on the slumbering sea—
All are but shadows, forms of beauty given
To tell what my Beloved is to me." (2)

When a soul gives herself entirely and irrevocably to God, the Lord is not outdone in generosity, nor does He usually delay to give sweet tokens of His acceptance till He clasps His spouse to His Sacred Heart in heaven. Not on the day of the vows alone, but many a time in the course of the religious life, the humble lay-brother or lay-sister, as well as the learned priest or the accomplished nun, in meditation or at holy Communion, often at the renovation or the anniversary of the vows, is likely to experience moments of the keenest, as they are of the purest joys. These are aroused by the thought of the immense benefits received from God, and by the lively realization of His unbounded love.

"Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved?" (3). It is not pretended that re-

(1) Curs. Scip. Sacr. in Cant., p. 366.
(2) Augusta Theodosia Drane.
(3) Cant. viii. 5.

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ligious have a sort of monopoly of the Lord's favors, or that the soul described in the Canticle of Canticles is specifically the soul of a religious. Origen calls that spouse of the Lamb *animam Verbo Dei adhærentem*, "the soul that clings to the word of God." This, of course, is not any soul that in a moment of fervor utters ardent sentiments of Divine love, or makes to God some generous oblation, but one that makes a lasting donation of self to Christ, as the nature of the nuptial union requires. Such total consecration of self to God, with a firm resolve to remain faithful till death, can be made outside of the religious state, by priests and by simple laymen, even by married men and women. There are many canonized saints in all these conditions of life, and some seculars attain greater perfection than religious. And yet it remains true that states of life are not to be judged by the fruits produced in them under special circumstances, or in the case of uncommonly faithful souls, but by the ordinary course of things, and by the opportunities which those states afford all their members to attain high perfection. Now the religious vows contain in themselves the entirety of a man's consecration to God, and its permanence till the end of life. Not only so, but the vows contain also the best provisions, supplied by divine wisdom, to procure for the soul that emits them the proper means of perseverance, for they ward off the attacks of her spiritual enemies, the world, the flesh, and the pride of life.

Here is a rich subject for study, if we wish fully to understand the treasures of the religious life. To do so with ease, we may return to the scene we sketched before, of the young religious pronouncing her first vows at the altar in her convent chapel. She utters the words: "Almighty and everlasting God, in the presence of the Blessed Virgin and Thy whole heavenly court, I—though most unworthy of Thy divine sight—do vow perpetual poverty, chastity and obedience." By uttering these words she has made her choice once and forever; she has renounced the world and taken Christ as her Spouse for time and for eternity.

She is at once reduced to the same poverty and privation that Christ endured while He dwelt upon earth. She may have owned houses and lands before, she may have had at her disposal large sums of money to use in any way she might prefer. From the moment when she pronounced her vow, she is no longer possessed of any thing, not even of the modest dress she wears. And she can not hope ever to acquire any new possessions. It is in this incapacity to possess any

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thing,—that is, to dispose of it as if it were her own,—that the sacrifice essentially consists. In this respect the lot of all religious is identical; and therefore the sacrifice made at the vows by rich and poor is radically the same. Thus the Apostles, when they had devoted themselves to the following of Christ, could say with perfect truth: "Behold we have left all things and have followed Thee." (1) True, their possession had not been copious; but, such as it was, they had left all to follow Christ in perfect poverty.

This vow of poverty is the foundation of the religious state, and therefore we see Christ point to it as the first sacrifice He requires from those who aim at perfection. Such is not merely the opinion of many learned theologians and doctors of the Church, but it is the clear teaching of the Divine Master Himself. Each of the three synoptic Evangelists explains the matter with considerable detail. Jesus had just finished the blessing of the little children. While His sacred countenance was still radiant with the sweet smile wherewith He had dismissed their joyous band, "A certain man, running up, and kneeling before Him, asked Him: 'Good Master, what shall I do that I may receive life everlasting?'" (2) He was a young man and a rich young man. He was one on whom fortune had smiled, and on whom the children of the world naturally would fawn; bright prospects lay before him of honor and pleasure and all that the world can give its votaries. But, what was better far, he was still innocent; a good son to his parents, a model member of society, truthful, honest, honorable, peaceful and chaste. He could say, and did say, before Him who knows all things: "Master, all these things have I observed from my youth." And, best of all, Jesus, looking upon him, loved him. Of course, Jesus had not found out his goodness just then. He had known him and loved him all along, as He knows and loves all whom He has chosen to be His special favorites, and who have not yet rejected the solicitations of His grace.

Like unto that youth are the vast majority of those, in all ages, whom God deigns to call to the religious state. They may have had their moments of weakness, of guilt, of mortal sin; but they have soon surrendered to the solicitations of His love; from their brief wanderings they have gathered experience and self-knowledge enough to make them distrust their weakness for all future years, and they have contracted debts enough to God's justice to require tears of repentance till the end of their lives.

(1) Matt. xix. 27. (2) Mark x. 17.

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The youth who then knelt at the feet of the good Master was innocent; perhaps he had never committed any serious sin; grace had preserved him from all stain; he was like a youthful Aloysius or Stanislaus. And now the whisper of grace has suggested to him the desire of higher things. He eagerly inquires: "What is yet wanting to me?" Then comes the answer, which lays down the law for all ages, pointing out the necessary condition for a perfect state of life: "Jesus saith to him: 'If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow Me.'" If the youth had accepted the invitation, he would undoubtedly have been received among the number of Christ's most favored disciples; he might have shared with the Apostle St. John the most special love of the Sacred Heart; he might have become one of the pillars of the Church, the source of blessings, for millions of souls till the end of time. But abandonment of all earthly possessions was the price to be paid. It was there his courage failed him, as it has unfortunately failed thousands of others who had a true religious vocation, but refused to comply with the call.

He, "being struck sad at that saying, went away sorrowful; for he had great possessions." Riches are given to man as means to work out his salvation; but with this youth, as with so many others, they were a hindrance to his perfection, and, possibly, the cause of his ruin. "For Jesus, looking round about, said to His disciples: 'How hardly shall they that have riches enter into the Kingdom of God.'" Many who have but little in possession have copious riches in hope and desire; by the vow of poverty they are to cut off all prospects of the kind; they are to be poor with Jesus and for Jesus' sake; and this sacrifice made for life adds immense merit to their entrance on the religious state.

A higher sacrifice is next in order. Christ has inspired His favorite servants with the desire of it, perhaps from the tender years of their early childhood. It has been longed for with eager love and hope, throughout years of contest with visible and invisible foes. The words "My child, give Me thy heart" have a higher meaning for such souls than they have for the ordinary Christian. Jesus asks to possess their whole heart, not to share its affections with some creature, but to possess it whole and undivided. He speaks to them in the words of His Apostle: "I would have you to be without solicitude. He that is with a wife is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and

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the virgin thinketh on the thinks of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of her husband." (1)

Has the Lord then forgotten what Himself said in Genesis, that "it is not good for man to be alone?" (2) He has not: He does not wish man to be alone. Nor has He given to woman's heart all her wonderful depth and tenderness of love that she may waste it on the desert air. Love is the most precious fruit that either earth or Heaven can produce; there is no richer treasure than love. And because it is so precious; therefore it is most fit to be supernaturally sanctified, and to constitute the firmest bond of union between the Creator and His creature. The virgin heart is not to cease beating in response to the love of other hearts; but chief among these, and the one for whose sake others are loved, is the Sacred Heart of Jesus. What an excess of Divine bounty! "O the depth of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!" (3)

If King Solomon rejoiced so exceedingly because God had chosen him to construct a temple to His holy name, if he exclaimed in wondering rapture: "Is it then to be thought that God should indeed dwell upon earth? For if Heaven, and the Heaven of Heavens, cannot contain Him, how much less this house which I have built;" (4) what must then be the transports of gratitude and the thrills of ecstatic bliss, when, at the solemn taking of the vows, the favored soul can welcome to the tabernacle of her virgin heart, the Divine Bridegroom, come to contract with her the nuptial union, which is to last longer than the Temple of Solomon, and to be more sacred than any earthly bond.

As with the ever glorious Virgin Mary, so with the priests and religious, who are her humble clients and imitators, these Divine nuptials become the source of the utmost spiritual fecundity. "Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband." (5) It is truly wonderful to notice what vast influence religious men and women have exercised in the conversion and sanctification of souls. In particular, scarcely a Catholic mission is undertaken among savages, but the Sister follows close in the wake of the Priest; and wherever the quiet convent arises, there religion has a permanent abode. Wherever a new centre

(1) I Cor. vii. 32, 34.
(2) *Ibid.* ii. 18.
(3) Rom. xi. 32.
(4) 3 Kings viii. 27.
(5) Gal. iv. 27.

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of Catholicity is established, there the modest nun teaches the children, shelters the orphans, relieves the sufferings of the sick, rescues the outcast, and consoles the afflicted. She is everywhere at work, a busy bee in the hive of Catholic charity. The visible providence of all in need, she is herself esteemed by Christian and non-Christian alike, as the earthly embodiment of supernatural goodness. If it were not for our devoted sisterhoods, what would be the present condition of Catholic education in the United States? Would not the standing of the Catholic Church here be far inferior to what it is at present?

Such being the varied blessings bestowed by the Lord on consecrated virgins, the question is naturally suggested, why do not far more Catholic youths and maidens ambition these sublime nuptials? Why do not the vast majority of Catholics withdraw from the world to live for God alone? Not to speak of the many who neglect the Divine call, the Master Himself has explained the comparative rareness of religious vocations. For He said to His disciples: "All men take not this word, but they to whom it is given. For there are eunuchs who . . . have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it." (1) It requires a special supernatural light, a Divine vocation, to appreciate the special supernatural advantages of virginity. God calls all men to the state of grace and to the glory of Heaven, but not to that intimate union with Jesus on earth which will entitle them to the distinction of being, in Heaven, the favorite followers of the Lamb. The beloved disciple, specially beloved because he was a virgin, and therefore, too, entrusted on Calvary with the special care of the Virgin of Virgins, thus describes the glory of that choir of virgins: "And I beheld, and lo! a Lamb stood upon Mount Sion, and with Him a hundred and forty-four thousand, having His name, and the name of His Father, written on their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard was the voice of harpers, harping on their harps. And they sung, as it were, a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits to God and to the Lamb." (2)

(1) Matt. xix. 11, 12. (2) Ap. xiv. 1-4.

(*To be continued.*)

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JOAN OF ARC.

(Chatillon.)

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WHY CANONIZE JOAN OF ARC?

Pastoral Letter of His Lordship, the Bishop of Orleans, on the Cause of Joan of Arc.

My Very Dear Brethren: Man's faith in the admirable virtue of Joan of Arc is neither of to-day nor of yesterday. When questioned by the judges at the process of rehabilitation, the humble people of Domremy rendered the most flattering tribute to the childhood and youth of their glorious compatriot. She had left in her native village an indelible memory of goodness, sweetness, simplicity, candor and piety.—"There was no one like her."

Our predecessors in Orleans declared in their turn that they mistook her for an angel of God when upon an April evening, she entered their walls at the head of an army, whose soldiers, converted by her, had replaced (for a time at least) licentious songs by hymns and canticles; blasphemies by decorous speech; and had converted the loose habits of the camp into ways of an austere morality. They remembered and spoke of her tears of devotion at Holy Communion, her prudence in battle, her pity and compassion for the wounded and the dying, her meekness and magnanimity under insult, her firmness and her modesty in counsel.

These beautiful accounts are confirmed by her confessor, Pasquerel, and her equerry, d'Aulon, who followed her throughout unto the end, by d'Alençon and Dunois who enjoyed her friendship, and by many others who drew a sketch of Joan which, even to the casual observer, reveals the glorious heroine.

The whole man is never known until he has passed through affliction and death—it is trial and death which perfect life. The sufferings of Joan and her death; the prison of Rouen and the funeral pyre of the Vieux-Marché have surrounded her with an aureole so brightly luminous as hardly to have been equaled by any other who has similarly fought and suffered trial and death. More than one have compared the judgment, the condemnation and the agony of Joan to the judgment, condemnation and agony of Jesus. We cannot urge this comparison without something of blasphemous irreverence; however, those who have attempted it, merit respect; their idea is explainable; it is more than ingenious—it is solid; and surely it is

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no small glory for this martyr (1) child to be even thought of in this connection.

If Juvénal des Ursins, Archbishop of Rheims, Guillaume Chartier, Archbishop of Paris, and Richard of Longueil, Bishop of Coutances, who were commissioned by Calixtus III to preside over the process of rehabilitation had been able to question certain Englishmen, would they not have obtained, even from them, confessions of great value? Would not certain soldiers have testified to the vision of the maiden's soul, taking flight under the form of a dove, just as in later years the spirit of St. Theresa escaped from its mortal habitation at the last hour?

Would not the executioner who applied the torch, have revealed the fact that under the glowing coals he had found the virgin's heart untouched and throbbing; that nothing—neither fire nor boiling oil had been able to affect this flesh hallowed by love of country, of our Lord and his saints; since it had pleased God to manifest by a miracle His judgment upon the abominable crime which had just been consummated. Would not this same executioner have sunk, trembling, on his knees before the tribunal of Rheims as he did before the confessional where he went to implore absolution, exclaiming: "We are lost, we have burned a saint!"

But has not heaven itself proclaimed the virtues of Joan? Truly, who would admit that such an intimate communication could have been established and could have continued for seven years between the Maid and St. Michael, St. Catherine and St. Margaret, had not Joan led a life worthy of such favors? I know the teachings of Theology concerning this sort of graces; I know that it holds them to be gratuitous; I reverence this doctrine as I reverence everything that pertains to my faith, but I know also that Almighty God wishes and seeks fitting reasons for all the wonders which it pleases Him to accomplish. Joan herself was convinced that sin would deprive her of these visions. When asked whether she was in the state of grace, she replied: "If I am not, may God so render me. If I am, may God preserve me therein." She declared she would prefer death to mortal sin, and she added "that she believed St. Michael, St. Catherine and St. Margaret, would abandon her in case she offended the good God."

(1) We do not pretend to employ this word—*Martyr*—or in other places *holy* or *saint* applied to the Venerable Joan other than in a general sense and in one authorized by the Church.

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This view is that of common sense. Finally, was it not because of the virtue which he saw resplendent in her that the Archangel addressed her by this singular title, *Daughter of God.* "Go, daughter of God! Go! Go!"

Joan's reputation for sanctity has been abiding in the Church. The chronicles of the fifteenth century proclaim it, except, of course, those which are partial to the English cause.

La Saussaye inscribes our venerable Joan in his Martyrology, certainly not among the saints (he could not—should not do that)—but among those pious souls venerated and honored by the Church.

Benedict XIV treats of the cause of Joan in his incomparable work on the canonization of saints, and, on the authority of one of the greatest Roman advocates of this time, Alibrandi, discreetly admitted his astonishment that her cause had not been introduced.

Symphorian Guyon, after quoting La Saussaye, celebrates her merits "as a martyr for her virtue."

Our age, curious concerning all that is interesting in history, has had the good fortune to have Quicherat edit the process of Joan of Arc. By this process we have come to know and see what was unknown and unseen in the past. Through these manuscripts arranged, translated and signed by enemies, we are enabled to judge of the character of Joan of Arc. Numerous histories and documents, sometimes learned, at all times serious, tracing things to their very source, have shown her to us such as she is. Consequences have not been slow to follow. There are none among those who claim any knowledge of history who are not convinced of the virtues of the Maid. And if proof were needed, it would suffice perhaps to state that when we requested the Catholic prelates to send us letters associating themselves with the humble but urgent prayer which we were addressing to the Sovereign Pontiff, beseeching him to beatify the liberator of Orleans, more than eight hundred responded to our appeal—Cardinals, Bishops, Abbés, Rectors of Institutions. The five divisions of the earth know our Joan and venerate her.

In order perfectly to embody this past and present homage, Mgr. Dupanloup, resolved to present the cause of Joan of Arc to the Holy See. In 1869, the numerous bishops, grouped around him and sympathizing with the sentiments of his noble soul, signed a petition praying that the Sacred Congregation of Rites might inquire and examine into the cause of Joan of Arc surnamed, "The Maid of Orleans."

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As Ordinary it became his duty to begin the process. This he did in 1874. He established a tribunal under the presidency of M. L'abbé Branchereau. The Postulators were, Mgr. Desnoyers and M. Collin. In 1876, the Archbishop took to Rome the work of this tribunal.

M. Captier, at that time Procurator-General of the Congregation of St. Sulpice, was charged with the duty of watching (in the character of postulator) over the interest of the cause in the Eternal City. No one in Orleans has forgotten that the great bishop breathed his last on the eleventh day of October, 1878.

M. Captier invited Mgr. Couillié, who had succeeded Mgr. Dupanloup, to continue the investigation. He exerted himself to ascertain whether the memory of the virtues of Joan of Arc still endured, not among the learned, for that fact was established and well established, but among the people.

The tribunal of 1874 again resumed its sittings, and at the proper time the result of its investigations was once more placed before the Congregation of Rites.

The examination of the report was long and minute. The Promoter Fidei, Mgr. Caprara, obliged by his office to offer objections spared none of the resources of a wonderfully fertile and well regulated mind. On his side, the advocate Alibrandi, an eminent man, with the aid of M. Minetti, and chiefly of M. Captier, made an elegant and noble plea. Finally, the presiding judge, His Eminence Cardinal Parocchi, delivered upon the virtues of Joan, a discourse so vigorous and so eloquent that Pope Leo XIII was heard to remark that nothing more powerful could be conceived.

The result of all these efforts was, that in 1894, just twenty years after the commencement of the process, Mgr. Couillié, Archbishop of Lyon, Administrator-Apostolic of the Diocese of Orleans, received the gratifying intelligence that the cause was introduced, and Joan declared venerable.

Dating from this time the efforts of the Bishop of Orleans ceased. Everything was left to the wisdom of the Congregation of Rites.

From 1894 to 1895, we conducted the process called the *non-cult* of Joan of Arc. This was very brief. Our conclusions were admitted by the Congregation of Rites in 1896.

In 1897, we received the order to establish a new tribunal which from this time in the name of the Sovereign Pontiff recorded information upon the heroic virtues of the Venerable Joan.

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The tribunal opened on the first of March, 1897, and closed on the twenty-second of November of the same year. We held 122 sessions of, at least, eight hours a day. Immediately after the final adjournment I took to Rome the proceedings of this tribunal, which contained about 3,000 pages.

In the year 1898 the officials of the *Rota* examined the details of the record of the proceedings with respect to its judicial forms.

In 1899 the venerable Cardinal Archbishop of Paris and the Bishop of Orleans prepared an abstract of proceedings upon the reliability of the publications of Quicherat, relative to Joan of Arc. The Promoter of the Faith, acting by virtue of special permission from the Pope, accepted these documents without recourse to the ordinary formalities.

During the course of this same year, 1899, the advocate commenced the preparation of his plea from the documents we had furnished him. This he continued in 1900. However, His Lordship, the Promoter of the Faith, raised some objections. The advocate has answered them. The discussion before the consultors will open on the 17th of the approaching December.

This first public act of the Congregation of Rites is very important. If, as we ardently hope, the process is pushed forward, doubtless it will be renewed with the same formalities of pleading, first before the cardinals, then before the Sovereign Pontiff, to whose determination will be left the final decision in this most important step of the procedures. This is why we wish to recommend its success to all who are interested in the work.

Believing firmly in the greatness of Joan, in the innocence of her child-like soul, in her sanctity as head of the army and as a victim, we recall what was said to us, not by a Frenchman, but by the great Belgian historian, Godfrey Kurth: "Monseigneur, I do not know history, nobody knows it, although I have studied it for forty years. But I have never met, among all its glorious characters, since the time of Christ and His Virgin Mother, a soul which appears to be more perfect, more elevated, than that of Joan of Arc." Convinced that our country will unite around Joan of Arc in a spirit of christian and patriotic joy, that at her altars atheism will not declare its hatred; we exhort the Religious of our diocese and all pious souls to offer a communion on the 17th of December for the success of this cause of the Venerable Joan of Arc. Those who cannot communicate may at least recite a prayer for that intention. We exhort the priests of our dio-

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cese to offer up the Holy Sacrifice of the Mass for the same intention. On the 17th of December, the Blessed Sacrament will be exposed in the chapels of our cloistered communities from eight o'clock in the morning until six in the evening. At six o'clock Benediction will be given. We will be happy to have the exposition of the Blessed Sacrament in other communities, where it is possible, but we lay no obligation upon them.

We authorize our reverend pastors to expose the Blessed Sacrament for the same intention wherever and whenever they may find a sufficient number of adorers, be it on the 17th of December or on the Sunday previous. At least on the preceding Sunday, Benediction may be given, during which the rosary may be recited.

We think in all loyalty that everything that could be done on the part of this land to promote the cause has been accomplished. The final word must come from God. In supplication, then, let us pray.

STANISLAUS,
Bishop of Orleans.

November 18, 1901.

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TO JOAN IN HEAVEN.

By P. J. Coleman.

And all the priests and friars in the realm
Shall in procession sing her endless praise.

. . . . . .

No longer on St. Denis will we cry,
But Joan la Pucelle shall be France's saint.

—Shakespeare, Henry VI, Act I, Scene 6.

The lips that curse to-day the hero's fall
To-morrow vote him laurels and applause;
Impartial Time doth justice unto all,
No blindfold goddess she, of erring laws.
Four hundred years of slander shrink dismayed
Beneath the shrivelling fervor of her glance,
And lo! with praise of thee, O shepherd maid!
Resound the stately sanctuaries of France.

For what is death, that men should fear to lose
The labored drawing of a little breath?
Or what is life, that coward men should choose
Its lease of pain before heroic death?
Thy country grovelled 'neath the tyrant's yoke,
The Vision called, the Heavenly voices spoke,
And faring forth without or doubt or pause
'Twas thine to crown with victory her cause.

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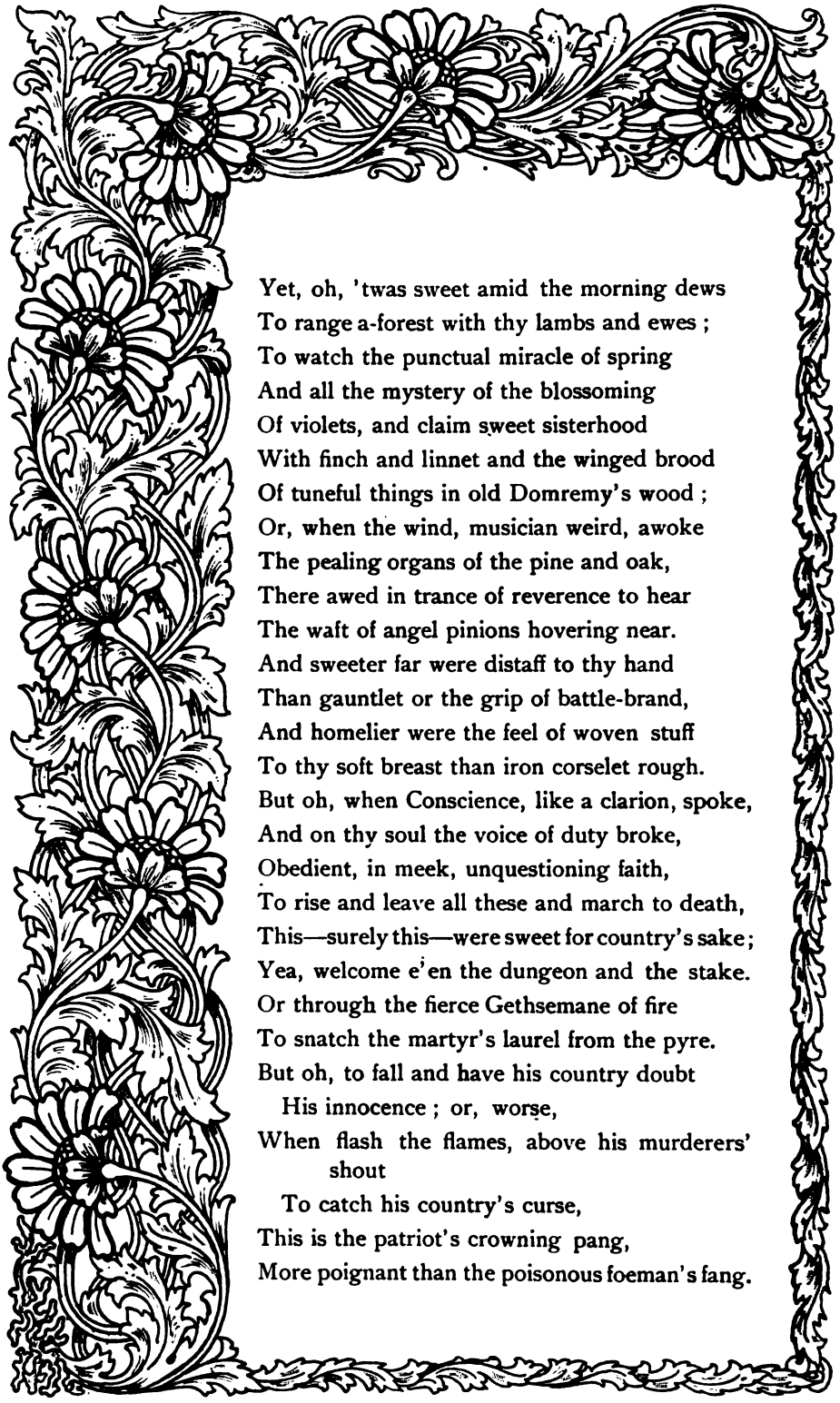

Yet, oh, 'twas sweet amid the morning dews
To range a-forest with thy lambs and ewes ;
To watch the punctual miracle of spring
And all the mystery of the blossoming
Of violets, and claim sweet sisterhood
With finch and linnet and the winged brood
Of tuneful things in old Domremy's wood ;
Or, when the wind, musician weird, awoke
The pealing organs of the pine and oak,
There awed in trance of reverence to hear
The waft of angel pinions hovering near.
And sweeter far were distaff to thy hand
Than gauntlet or the grip of battle-brand,
And homelier were the feel of woven stuff
To thy soft breast than iron corselet rough.
But oh, when Conscience, like a clarion, spoke,
And on thy soul the voice of duty broke,
Obedient, in meek, unquestioning faith,
To rise and leave all these and march to death,
This—surely this—were sweet for country's sake;
Yea, welcome e'en the dungeon and the stake.
Or through the fierce Gethsemane of fire
To snatch the martyr's laurel from the pyre.
But oh, to fall and have his country doubt
His innocence ; or, worse,
When flash the flames, above his murderers' shout
To catch his country's curse,
This is the patriot's crowning pang,
More poignant than the poisonous foeman's fang.

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Yet not in vain
Didst thou the bitter dregs of anguish drain,
And pledge to Christ and France thy virgin veins.
Where now are grasping England's chains?
No smallest link upon thy land remains;
Gone with thy judges and thy murderers,
And *they* were hers.
Yea, many a cause and many a leader since
Have bowed the head to Death, the sov'reign prince.
And where they rose shall others yet arise
And with ephemeral fancies snare men's eyes
And have their little day and pass again.
New hours demand new men,
And wise is he indeed
Who sees and shapes new ends to meet new need.
But all shall be as grass of yesterday,
While France is greater far than they;
And France remains and suppliant seeks thine aid
With hands outstretched to thee, O Martyr Maid!

For ancient feuds, old passions and old hates
Watch at her walls and prowl about her gates.
And deadlier foes and subtler shapes of sin
Lurk at her hearth and plot her ruin within.
Sons recreant, devising blight and curse,

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With wiles insidious would her heart divorce
From all that made her glorious and great
And raised her to her proud estate—
From truth and honor, and her wise belief
In justice, of all virtues chief.
For, walking humbly in the eyes of God,
France aye held Empire's rod ;
And kneeling, reverent, at Our Lady's feet
And drawing thence all heavenly virtue sweet,
France aye has been the France of high renown,
Sceptered with love and wearing honor's crown.

From that bright place of glory thou hast won,
Rapt in the vision of the Sire and Son,
In this dark hour that menaces thy land,
Above her hearthstones stretch protecting hand !
'Gainst impious men who forth from school and shrine
Would scourge thy Christ and in the fields of France,
Would raze thy Christ's sweet empery divine,
Oh, gird thee now with new deliverance !

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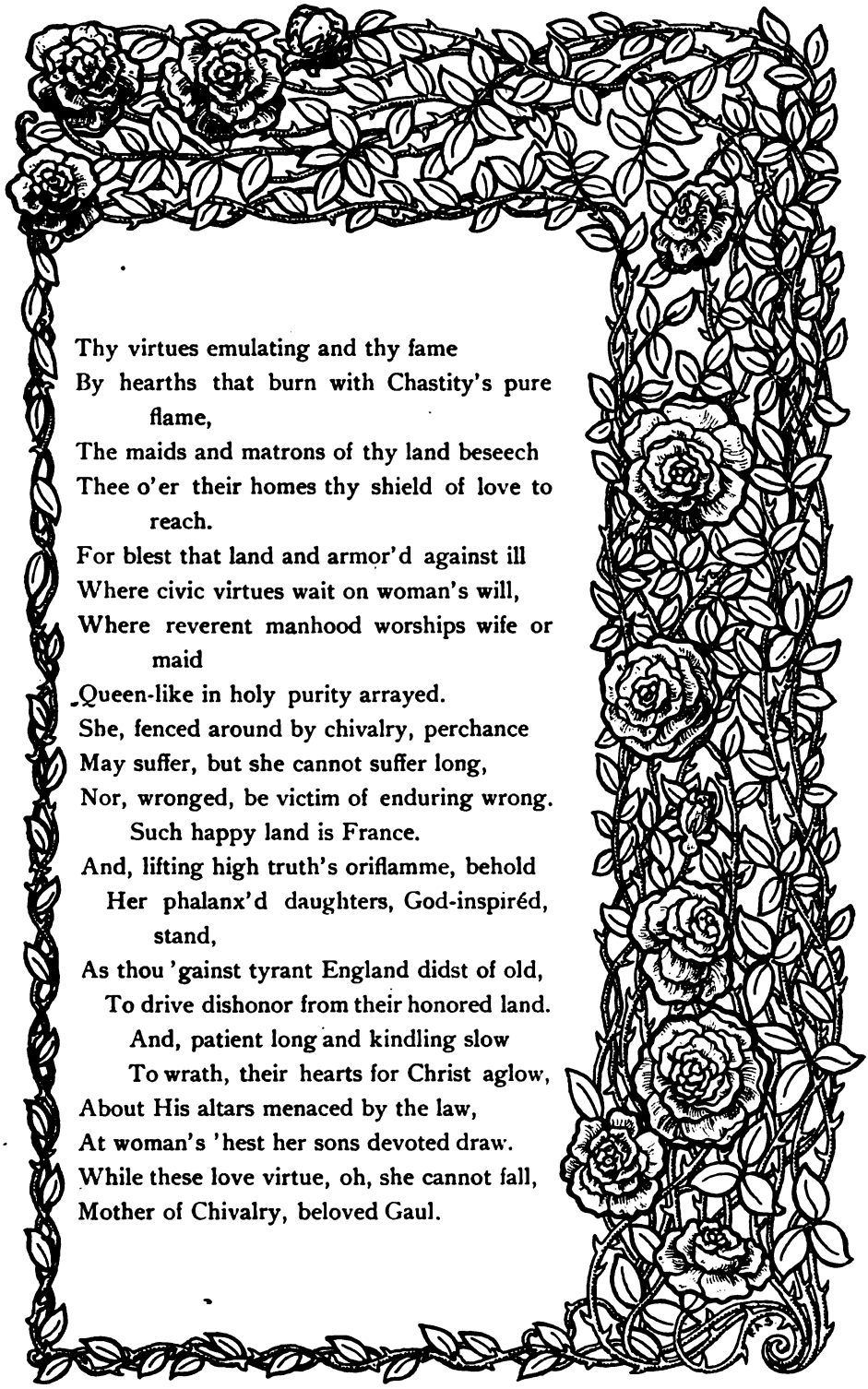

Thy virtues emulating and thy fame
By hearths that burn with Chastity's pure flame,
The maids and matrons of thy land beseech
Thee o'er their homes thy shield of love to reach.
For blest that land and armor'd against ill
Where civic virtues wait on woman's will,
Where reverent manhood worships wife or maid
Queen-like in holy purity arrayed.
She, fenced around by chivalry, perchance
May suffer, but she cannot suffer long,
Nor, wronged, be victim of enduring wrong.
Such happy land is France.
And, lifting high truth's oriflamme, behold
Her phalanx'd daughters, God-inspiréd, stand,
As thou 'gainst tyrant England didst of old,
To drive dishonor from their honored land.
And, patient long and kindling slow
To wrath, their hearts for Christ aglow,
About His altars menaced by the law,
At woman's 'hest her sons devoted draw.
While these love virtue, oh, she cannot fall,
Mother of Chivalry, beloved Gaul.

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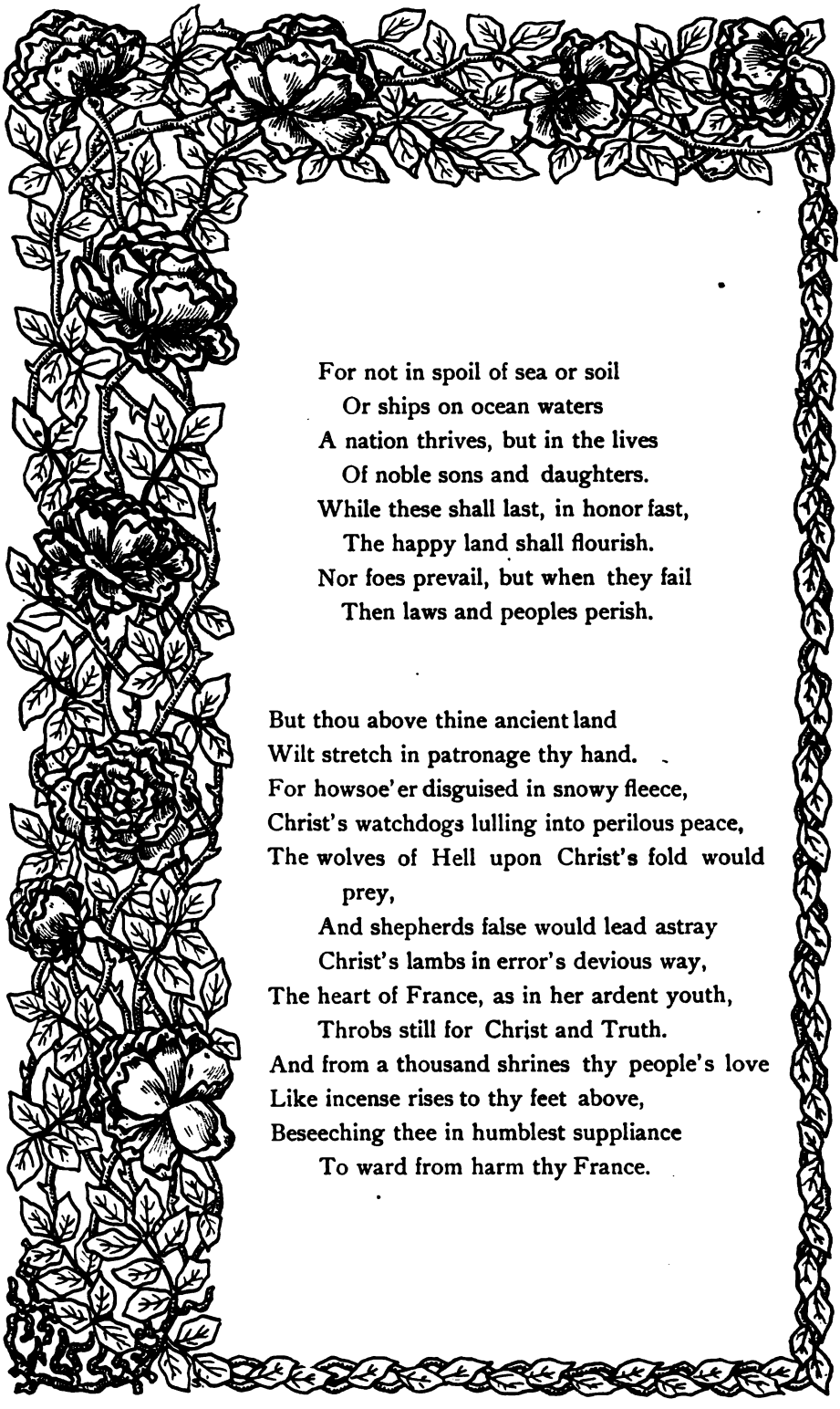

For not in spoil of sea or soil
Or ships on ocean waters
A nation thrives, but in the lives
Of noble sons and daughters.
While these shall last, in honor fast,
The happy land shall flourish.
Nor foes prevail, but when they fail
Then laws and peoples perish.

But thou above thine ancient land
Wilt stretch in patronage thy hand.
For howsoe'er disguised in snowy fleece,
Christ's watchdogs lulling into perilous peace,
The wolves of Hell upon Christ's fold would prey,
And shepherds false would lead astray
Christ's lambs in error's devious way,
The heart of France, as in her ardent youth,
Throbs still for Christ and Truth.
And from a thousand shrines thy people's love
Like incense rises to thy feet above,
Beseeching thee in humblest suppliance
To ward from harm thy France.

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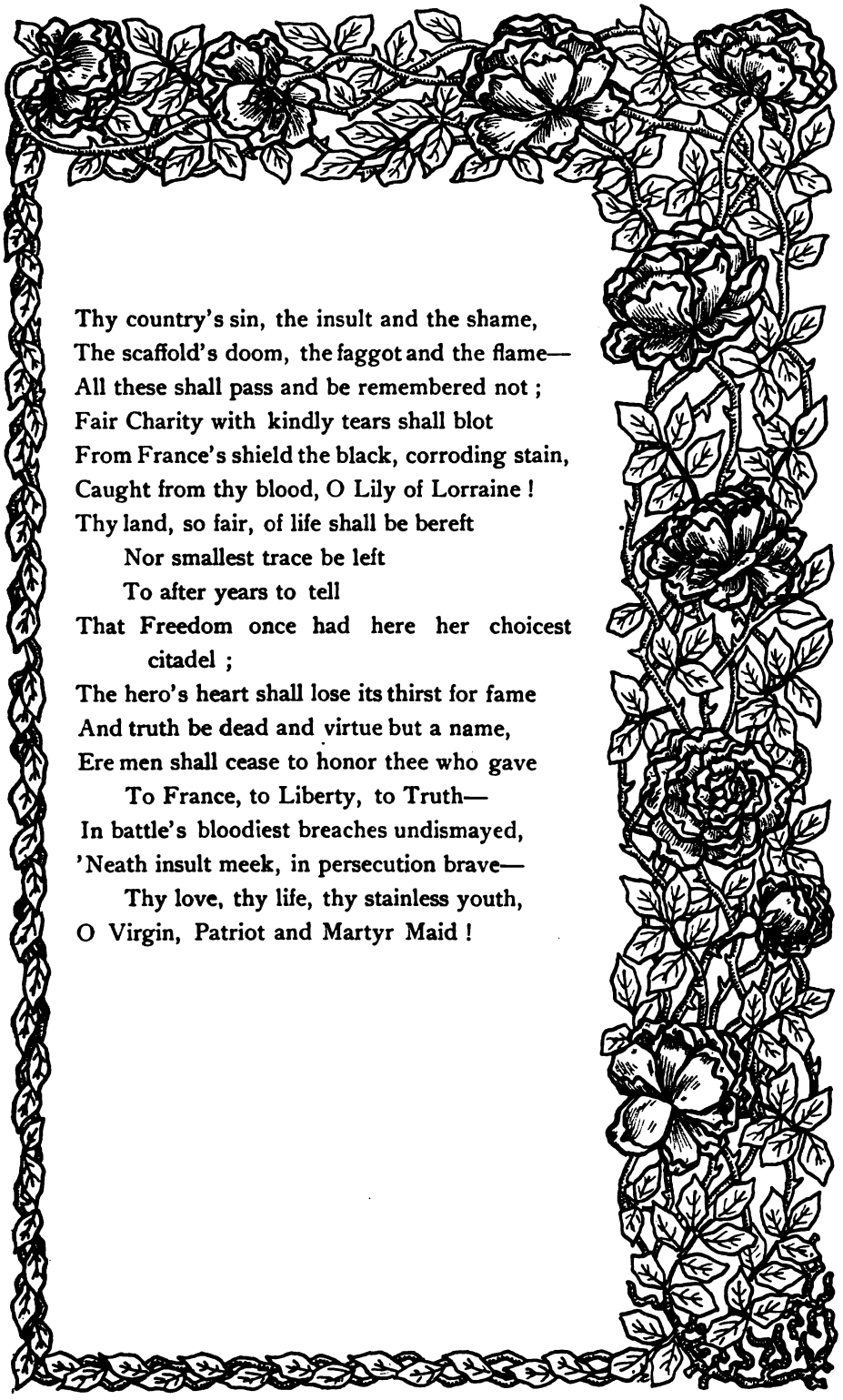

Thy country's sin, the insult and the shame,
The scaffold's doom, the faggot and the flame—
All these shall pass and be remembered not;
Fair Charity with kindly tears shall blot
From France's shield the black, corroding stain,
Caught from thy blood, O Lily of Lorraine!
Thy land, so fair, of life shall be bereft
Nor smallest trace be left
To after years to tell
That Freedom once had here her choicest citadel;
The hero's heart shall lose its thirst for fame
And truth be dead and virtue but a name,
Ere men shall cease to honor thee who gave
To France, to Liberty, to Truth—
In battle's bloodiest breaches undismayed,
'Neath insult meek, in persecution brave—
Thy love, thy life, thy stainless youth,
O Virgin, Patriot and Martyr Maid!

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THE LEAGUE OF THE WOMEN OF FRANCE.

THE words of M. Auguste Regnabel in the *Études* for January, ring like a tocsin. But it would be a very bad mistake indeed to consider them exaggerated. France, which has led the way and still bears the palm in sanguinary revolutions, may easily see her fires rekindled. It will be a miracle if the present anti-religious hate and persecution, the fanning of internal strife, the utterly pagan principles of education and public action advocated, the growing parliamentary predominance of extreme social revolutionists, can go on long without disaster.

Let us give Frenchmen the credit of knowing their country better than we do through the partisan reports of journalists, who would teach us from Europe. There are men in France, men aspiring to dominate, who seek their own ends quite without regard to the good of their country. Notice the unrelenting hostility to the missionaries by whom France's colonial power has been spread, and the changes and disorder in the army merely to de-Christianize it. And contrast this with the steady, orderly march of German legions, and the care of religion and morality among them. There is no sowing of suspicion, no arraying of class against class. There are men in France, and many of them, who wildly dream of renewing the world by the creed, or the creedlessness, and the trickery of international secret organizations, to the interests of which they are quite prepared to sacrifice those of their native land. How can a band of socialist and atheist sectaries, who just now have succeeded in manipulating legislative power, continue to do what they have been doing in France, without becoming more extreme and attempting the very extremest measures?

Our calmer heads, or more indifferent, can scarcely conceive the sacrilegious insults offered to religion; why, for instance, beings in human form should outrage the most sacred feelings of a vast Christian majority by smashing to pieces the crucifixes set over the resting-places of the dead; or should cover with insult the defenceless priests of France, than whom there are no better men in the whole wide world; or why they should expel from their native country the nuns, whom the rest of the world venerates; for even when these apply for absurd authorization to live in their convents, the municipal councils refuse it.

The administration of justice, a nation's most necessary safeguard, is frequently atrociously and bitterly one-sided in France—one-sided

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in favor of the sectaries. Men are so exposed to persecution on account of their religion—the hereditary religion of the nation—that the lowliest official fears to send his child to a religious school. In fact, the latest measure under consideration in the Senate will destroy all religious schools. Every sort of association—financial, atheist, socialist, anarchical—is untrammeled. But the humble, self-sacrificing Sister, who spends her life amidst the contagion of the sick, or who would teach children the way of Christian virtue, is expelled from school and hospital and even from fatherland. It is a common-place to say that communistic socialism—that of the most dangerous "red-flag" type—is all but openly encouraged; with its representative, Lanessan, in the national Ministry, who professes that "God should be *écrasé*." "Ground under foot" is the English translation.

Public money goes to enforce all this régime. There is a deficit of one hundred million francs in the revenues. The budget is four milliards—four thousand million francs. The public debt, the heaviest in the world, is thirty-two milliards. The recent makeshift to cover the deficit by a loan is likened by the leading English papers to the "finance of a spendthrift." With a declining birth-rate, with atheism and immorality actually fostered until they eat away the vitals of the youth of France, how long shall we have to wait for another "Terror?" Four years more, answers M. Regnabel.

The mothers of France see the danger very plainly. With that clearness of practical intelligence which women have—an intelligence so sure in the ordinary affairs of family life, and which grasps political issues in their social, moral and religious consequences—the women of France are forming a great league—a political league—with a thrilling programme.

"We have signed petitions," say those noble women of France, "but the Chambers have taken no notice of them. We are, however, one-half of the population of France, and it seems to us that when there is question of our consciences and of our children, we have a right to be heard. Since we will not be listened to, we must act. It is to render our action efficacious, and to answer to the appeal made to us from all parts of France, that we have instituted this league. Our hearts are filled with pity for the suffering masses, deceived by men who propose to them schemes absolutely chimerical. Frenchwomen, we love our country, and we do not wish to leave its destiny in the hands of men who know not patriotism. And above all others, we reprobate the sectaries. We are mothers, and we claim our chil-

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dren as our own. It is not the duty of deputies or ministers to educate them, it is ours. For this sacred task we demand liberty. Christian mothers, we demand that our faith be respected—we, who fail not to respect the opinions of others. We demand that Christ, whom we adore, be treated not as an enemy by the laws of our country, nor denounced to the hatred of the ignorant by those who hold political power. We demand respect for our faith and liberty for our consciences. The employees of the State and the members of Religious Orders have consciences, and for them also we demand liberty. Away with those who love not their country! Away with the socialists and sectaries! Those are the evil-doers and the tyrants. The women of France are for their country, for the rights of property, for liberty, and they unite to defend them."

Much is expected from the influence and energy of those devoted ladies, who have already made generous sacrifices to assure a Catholic triumph at the coming elections. They are determined that, as far as they can, their country shall not become another Poland, gnawed away by internal revolution and broken by discord, until it will be no longer able to defend itself in the day of danger. Spartan mothers are needed in France just now; and may we not hope that those Christian mothers will be stronger than the son-sacrificing mothers of the Greek Republic? The Catholic mission field counts thousands and thousands of self-exiled French religious women who hold their lives as nothing for the cause of God. Every noble Catholic interest, no matter what sacrifice it demands, has found its readiest and most devoted volunteers amongst the women of France. While the men of France seem to forget their manhood in face of a handful of persecutors, their mothers, wives and sisters will show them a needed example.

"The distinction between Catholicism and clericalism is purely official," said Courdavaux, in a Masonic lodge at Lille, in 1880." "It is a subtle distinction and only for the platform. But here in the lodge, let us say it loudly, Catholicism and clericalism are one and the same thing." And so, if the anti-clericals obtain a safe majority in the next elections, France and the world will undoubtedly be made to understand the true meaning of the expulsion of the Religious Orders.

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THE NEW CATHOLIC SEMINARY IN ATHENS.

Apostolic Letter of Our Holy Father, Leo XIII, to the Hierarchy of the Latin Church in Greece, on the Institution in Athens of a Seminary for Catholic Clerics.

Venerable Brothers, Greeting and Apostolic Benediction :—Greece, which has been the beacon light of ancient civilization and the mother of all the arts after so many reverses and so many strange vicissitudes of fortune, has not grown old in the memory and the admiration of mankind. On the contrary, there is no one so uncultured who is not thrilled by the memory of its greatness and its glories. Assuredly in Our soul the Greek race has always been regarded with a feeling of admiration mingled with sincerest affection that has grown old within Us. From Our youth We have learned to admire the literature of Attica and Ionia, and above all that eager quest of truth in which the princes of your philosophers went so far that it would seem that the human mind could not, with its unaided light, any further go. The estimate in which We held Greek philosophy is sufficiently evident from Our zeal and the multiplicity of the efforts which We have put forth from the exalted position of Our pontifical throne to restore and to bring back to honor the philosophy of the Angelic Doctor. For—and this is the merest justice—a great part of the glory of learned men is reflected back on the masters who guided their steps towards knowledge, and you will agree with Us, therefore, that We were honoring your Aristotle when We were glorifying, as We have done, St. Thomas Aquinas who is the greatest, and We may say without contradiction, the most illustrious of his disciples. Coming to the things which regard Christianity, the special forms which divine worship has invested itself with in Greece have always been most acceptable to Us. The religious rites and ceremonies which Greece so jealously guards as an inheritance from its ancestors We have always loved to consider as a reflex of the ancient customs and the happy alliance of diversity and splendor ; and because it is just and expedient that these rites should be inviolably and in their entirety maintained, We have for that purpose brought back to its primitive institution the Urban College of the Seminarists of the Greek Rite just dedicated to the great Athanasius. In the same manner, the Fathers and the Doctors whom

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Greece has produced—and how many and great ones God has made it produce—have always had from Us the great veneration which they so justly deserve, and that veneration has not failed, do not hesitate to believe it, to increase with Our age. For that reason it was Our pleasure and Our delight as soon as elevated to the pontifical throne to place your Cyril and Methodius in brighter light and more exalted honor. Guided by Our piety We have wished that a greater splendor should shine out of the East towards the West on their virtues and their great deeds ; and that the men who had so well merited from all the Catholic world should receive from the whole of Catholicity a worship in keeping with their glory. Nor should you think that the remembrance is less agreeable to Us of those among Our predecessors who sprung from your country and your race. On the contrary, We feel Ourselves wonderfully drawn towards them, and We frequently recall to Ourselves the wisdom with which they have sustained and developed the Church in those times when amidst difficulties without number the Church traversed its pathway which was then so hard, and the courage with which the majority of them, like Anacletus, Telesphorus and Hyginus crowned the glory of their labors by the testimony of their blood. Nevertheless We must confess that We scarcely ever recall those Popes of Grecian origin without feeling Our hearts full of sadness and regret that what was so precious should have been so miserably lost on account of the weakness of another age. We mean that union which embraced without a shadow of difference both Greeks and Latins in the days when the Church went to the country of Socrates and Plato to seek men for the honor of the papacy.

We would have kept our common greatness and reaped innumerable benefits if we had only preserved our union. Nevertheless we must not let ourselves be cast down by the memory of the past but arouse ourselves to a salutary vigilance and to a labor which We trust will be fruitful. Continue, Venerable Brethren, to fulfil the duties of your office as you have done with holy industry, that through your efforts those who come within your jurisdiction should cultivate that feeling which the Catholic faith exacts, and which should grow more perfect day by day, and let them learn by your example to unite with the affection which is due to one's country the love and the zeal for the holy faith. As for Us we shall apply ourselves to defend, to sustain and to strengthen among you the interests of Catholicity and to employ all the activity and all the zeal of which We are capable. In

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these sentiments and inspired by that purpose, convinced as We are that morality, civilization and Catholicity itself have everything to gain by intellectual progress and the cultivation of Letters, We have striven to contribute in a certain measure to the mental training of your youth, and for that purpose have founded at Athens, some years ago, a college in which every facility is offered to Catholic youth to apply themselves to the study of literature and especially to familiarize themselves with the language which through your Homer and Demosthenes has won for itself so much glory. And now your collective letters of the 9th of September suggest an analogous institution for your clerics. We accept your suggestions. In fact, We regard it as most useful and most prudent that this literary school of Athens of which We have spoken should also receive those Catholic students who intend to devote themselves to the higher humanities, with the understanding however, that they will not enter upon theology or philosophy before they have studied perfectly the language and the literature of their country in the Capital itself. From that will follow, We cannot doubt, a greater lustre upon their priestly profession and a greater fruit in their ministry. We have, therefore, most willingly accepted this project presented by you to establish in the precincts of the college before named a seminary for young clerics of the Latin Rite and of the Greek race without however excluding other orientals whose language is Greek. We reserve to Ourselves to trace in special letters the entire plan for the organization of this Institute. Besides over and above this We would direct your attention to the past. You will find that the pontiffs who preceded Us cherished this same sentiment in your regard. You will see that there was no manner of good offices which they did not employ in your behalf as soon as they judged that it would be profitable to your nation, and in so doing they went to the very limits of their power. History attests, for example, that in the alliance of Christian princes which crowned the magnificent triumphs of Lepanto, Pius V had in view not only the defence of Italy but also the deliverance of Greece. The public weal and salvation of your country were deep in the heart of this holy pontiff. His hopes and his efforts were thwarted it is true, but he had conceived a magnificent project, full of the most ardent love for you, and he is not to be blamed if it failed of success. At a more recent period, when your fathers were fighting against foreign domination, when they were seeking sword in hand the restoration of their rights, to how many exiles expelled from their own country did not the Roman cities offer

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an asylum where they might remain in safety! It would be impossible to receive them more liberally than Pope Pius VII did, but on that occasion he was not content with commanding that the frontiers of his States should be open to them, but he put at their service every measure of help and every resource which it was in his power to employ. We have no other motive in evoking these remembrances of the past, than to bring out prominently the true character and the true purpose of the Roman pontificate. The prejudices which regrettable circumstances had in former times the sad power of planting in the hearts of men will now, let us hope, with the help of God yield little by little to the force of truth. Whoever will consider all these things with a calm and unbiassed mind, will understand without difficulty that the nations of the East have nothing to fear from a reconciliation with the Roman Church; that Greece in particular, far from lessening either its dignity or its name or its title to glory will obtain rather an increase of power and of splendor. Was there anything lacking to the prosperity which characterized the reign of Constantine? Was there anything to be desired in the times of Athanasius and Chrysostom, those happy periods when the power of the Roman Pontiff was sacred to all, when the East as well as the West united in the same sentiments and in the same profession of faith, obeyed the pontiff as the legitimate successor of St. Peter and as a necessary consequence the chief sovereign and supreme legislator of Christianity? Meantime, and this is all that We can and ought to do, We shall continue to recommend your nation to the common Saviour of mankind, Jesus Christ, and We trust not in vain, because of the intercession of the Virgin Mary, Mother of God, whom the Greeks honor with a particular love, and whom they have the custom of invoking under the name which is so gracious and so true of All Holy. As a pledge of the divine favor and in testimony of Our good will, Venerable Brethren, We accord you with affection as well as your clergy and your people Our benediction in the Lord.

Given at Rome at St. Peter's, the 20th of November, 1901, of Our pontificate the 24th.

LEO XIII, POPE.

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THE BENEFITS OF PENANCE.[1]

PENANCE and all the words which express the various ways of practising it, humiliation, self-denial, mortification, are among the hard sayings of the Gospel which few can endure. Its evils, as most people view it, are better known than its benefits. It is not commonly regarded as essential to religion. Not even all who deem an interior spirit of penance necessary for salvation approve of its external observances of watching, fasting, abstinence, which, howsoever suited to other times, are not considered to be in keeping with the ideas and ways of our modern life. They are associated with the fanaticism of the Pharisees, the disorders of the Montanists, the excesses of the Flagellants, the delusions of every form of a false mysticism. Even a St. Jerome, we are told, would, if living in our day, mitigate the rigor of his penances and choose some other means of acquiring sanctity. The leniency of the ecclesiastical authorities in dispensing from prescribed abstinences and fasts is misconstrued into an admission on the part of the Church that penance, in its external practice at least, is not now and perhaps never was, so very necessary for a Christian life. At most it is a virtue of necessity, never to be practised voluntarily, but only under compulsion.

Now, it commonly happens that those who reject the hard sayings of the Gospel delude themselves with foolish theories instead. So they let their imaginations run on the hardships and abuses of a practice which, when properly regulated, is altogether salutary and reasonable. In vain they strive to frame a religion for our present state, which excludes penance, exterior as well as interior, from its essential requisites. A virtue it surely is, to some extent a virtue of necessity, it is true, but one which has strong incentives and rewards for its voluntary exercise. It is really a part of the virtue of justice, disposing us to make good or repair the injury we have done to God by sin, by bewailing its malice, suffering its penalties and taking every effective measure to avoid it in future. Surely religion, which is man's union with God, must include among its requisites the virtue which restores that union when severed, and at the same time, to effect this union is not the least of the benefits of penance. Instead, therefore, of regarding penance as a virtue of necessity, it were wiser and more

(1) The object recommended to our prayers for February.

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grateful on our part to deem it a boon of God's mercy and not to be content with suffering the penalties we cannot avoid, but to impose on ourselves others of our own choice, or at least to accept voluntarily what proper authority may prescribe for us.

We cannot avoid our share in the evils of the sin of Adam and Eve. As a result of that sin want and sorrow and tears, sickness, infirmity and death are our lot and our inheritance. Whether men read Scripture as a divine revelation or as an outworn fable, the stern fact is there, that cursed is the earth in our work, that with labor and toil we eat thereof all the days of our life, that thorns and thistles are brought forth to us, and that we eat the herbs of the earth. Strive as we may to evade the curse, cunningly and successfully as we may seem to master the forces of nature so as to make every creature contribute to our comfort, we are still outside the paradise of pleasure and before it is "Cherubim and a flaming sword to keep the way of the tree of life." Compelled indeed we are by our very lot to do penance, to pay the penalty of the crime which forfeited Eden for our race. Every day brings its trials, annoyances, afflictions, and even when all for a moment seems well, if we are not consumed with remorse for the past we are forever haunted by anxiety for the future, always menaced by one or other form of human misery, by poverty, dishonor, disease, with no brighter outlook than death. It is an act of the virtue of penance to accept this judgment of God and to suffer whatever His providence has in store for us. Without this virtue, therefore, we can have no true religion, for we cannot observe His law in the circumstances appointed for each one of us: with it the trials that would otherwise afflict us are turned to our consolation and profit.

If it is our lot to suffer all these things in consequence of a sin for which we are not personally responsible, we might, with reason, assume that there are penalties attached to our own misdeeds; nay, that some of the sufferings we regard as the consequences of original sin are directly or indirectly the result of our personal sins. "Thy sin will find thee out;" "the wages of sin is death," and such like maxims are the expressions of our own experiences as well as revealed truths. The judgment on the prophet David, even when he had acknowledged his crime and the Lord had caused it to pass away, is an instance in point. "Only because thou hast so made the enemies of the Lord to blaspheme through this matter, even the son that is born to thee shall surely die." Herein is an additional reason for suffering patiently the afflictions sent us by Providence, and a motive for rejoicing that we can,

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by the virtue of penance, not only obtain pardon for sin but also do our share to satisfy God's offended justice. With right minded people this motive is quite sufficient to adopt voluntary penances, such as fasting, abstinence, watching, silence and retirement, and other means of denying nature. Even without the fear that God might chastise, or the consolation found in making due reparation, it is natural that the truly contrite spirit should resort to external penance as an expression of its sorrow. The spirit depressed by sorrow imparts its depression to the body; nay, the body naturally seeks to express in its own way the sentiments which possess the soul: it has tears and gloom and silence and utter prostration for its language of grief; in food it can find no savor, in sleep no rest, while its partner, the soul, is in grief. "For I did eat ashes like bread, and mingled my drink with weeping." . . . "With tears have I watered my couch," said the Prophet David; "in dust and ashes I do penance," cried Job. The spirit truly contrite rises in indignation against the corruptible body which is a load upon the soul. "I chastise my body and bring it into subjection," St. Paul tells us, and he surely knew the wants of humanity in every age.

To bring the body into subjection, to keep the lower nature subordinate to the higher, to control appetite and passion by reason and will, are among the benefits of penance, which prove that some practice of this virtue is absolutely necessary for avoiding as well as for expiating sin. Self-indulgence is surely no guarantee against yielding to temptation: self-denial is. To seek one's comfort in everything, to shrink from every annoyance and pain, to avoid labor and fatigue, makes me too sensitive, delicate and enervated to make the effort, resistance and sacrifice implied in every victory over temptation. To persevere in the practice of moderation in all things, one must exercise self-denial. To be really temperate in the use of food and drink, one must be in some degree abstemious. Some kinds of evil, we have our Saviour's word for it, are driven out only by prayer and fasting.

Greatest of all the benefits of penance is that it helps us to know how grievous a thing is sin. In civil life it is of little use to reason with one who is really criminal and the penalties of the law are applied as the most effective means of making him realize his guilt. It is the same with the transgressor of God's law. Nothing is so sure to pierce his heart with fear, to force him to consider the evil of his transgressions as the awful retribution visited upon sin, the eternal punishment after death, and before death the inevitable remorse and confusion,

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even should there be no other temporal chastisement. Penance, the sorrow for sin, the submission to the trials that come upon us in life, the acceptance of the fasts and abstinences imposed on us by the Church, and the voluntary adoption of other penitential practices, all with a view to obtaining remission of sin and its consequences, gives us what might be called the sense of sin. It accomplishes for us what the Son of Man is to do when He comes in judgment, "to convince the world of sin." It convinces us of our sin, that is to say, of the malice and guilt, the enormity of our transgression of God's law, and of our responsibility in His sight. It makes an end of the excuses we invent without end to extenuate our guilt. It opens our eyes to God's holiness, and gives us a foretaste of His mercy. It fills us with gratitude and with confidence, and all these sentiments in turn but deepen our sense of sin. It is this benefit of penance the world needs most to-day, for it is bent on ignoring the malice of sin, and of denying the responsibility of the sinner. One sincere "I have sinned" of the prodigal, and one act of self-denial in conformity with this penitential utterance, would forever silence every fallacy about the slavery of our wills, the fatal necessity of evil, and enable us to perceive the enormity of sin and the power of grace to aid our liberty to avoid it.

So natural is the inclination of the human heart to the exercise of this virtue by corporal as well as by spiritual acts, so important is the part it plays in man's destiny, so necessary is it to moderate the excess both of the sorrow and of the extenal penance, that, like marriage, Christ has made it the occasion of a sacrament which is full of consolation. In the Sacrament of Penance the soul can indulge its sorrow and give the most sincere proof of it by a sincere confession of sin, crown all with a firm purpose of amendment, accept in all humility the penance imposed on it, and take away the assurance of forgiveness of past sins and hope of grace to resist future temptations.

Precisely because penance restores, to some extent, the integrity of our nature, the honor of man's nature, as the Collect for Thursday in Passion week has it, and our union with God when severed by sin, it avails with God, like prayer, to obtain His favors. "Prayer is good with fasting and alms, more than to lay up treasures of gold," said the Angel Raphael to Tobias. In Scripture almost invariably the two go together, and when Lent comes, the liturgy of the Church combines the two with supplications of redoubled fervor and confidence; to use the language of the *Preface* said at Mass during Lent, "it ennobles our minds, and gives us strength and rewards." To

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continue in the language used at other times in Lent, penance is ordained "to gladden us with a holy earnestness, so that as earthly attractions grow dim, things heavenly may grow clearer." It is not surprising, therefore, to read in the prayer at Mass on Ash-Wednesday the petition that we may enter with due dispositions this worshipful and solemn Fast.

It is truly a worshipful and solemn institution in the Church, the fast of Lent and the fasts and abstinences at other seasons also, prescribed as they are with the motive of making us imitate Christ in His fast in the desert for forty days, of inciting us to the practice of voluntary penance after the heroic models of the Saints who, like St. Aloysius, little needed their severe penances for their own sins, of making us eager to obtain the mastery of ourselves, the contempt for material conveniences and pleasures, the high estimate of spiritual joy and of heavenly prospects, which alone can support us in the trials that come upon us in this life. Hence, no matter how the Church may accommodate its laws to our weakness and necessities, no matter how unable we may be to comply with her laws of fasting and of abstinence, we should never lose the spirit of penance, but pray for the strength and courage to practise it, in order to experience its benefits.

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EDITORIAL.

TRUE CATHOLIC DEMOCRACY IN ITALY.

IT is a matter of rejoicing that the ideas on social questions so luminously set forth by the present Pope, Leo XIII, should be bearing fruit. According to "Innominato" all Catholic Italy has been aroused, and there is scarce a city of prominence in the Peninsula which has not become a centre for the spread of Christian Socialism. But with the vagueness characteristic of all his letters, Innominato fails to point out just how far these various Committees and Associations are working faithfully along the lines laid down in the Pope's encyclicals. Hence there is need of caution in accepting these glowing accounts in their entirety. Christian Socialism is a broad term, and does not lose in comprehension, even when called by the more restricted name of Catholic, and under it may be grouped programs of action not in keeping with the wishes of the Holy See. That this has actually taken place is clear from several of our foreign exchanges, and by the words of warning uttered by the Holy Father himself. The social and religious regeneration of Italy is a noble aim, but it cannot be accomplished by putting aside all question of Papal Independence. Growth in the Catholic religion necessarily connotes growth in devotion and loyalty to the Holy See, and this devotion and loyalty are not had by those who would bury as a dead issue the Pope's claim to restoration of his temporal power. The loss of this power has been in great measure at the root of Italy's religious and social decadence, although it is well to note that this decadence is not so widespread as it is sometimes pictured, and Leo XIII has more than once asserted that the cause of Christ cannot be separated from the cause of the Pope who is Christ's vicar and the Father of all Christian nations. It is this universality of his government that lifts the question of the Temporal Power above all the mere political needs and demands of a single nation. He is the head, not of a national religion, but of the religion of all peoples, of all countries and of all nations, and his independence, therefore, is a matter that concerns the whole Catholic world. The Christian Democracy proclaimed by Leo XIII does not and cannot set aside the claims to his temporal power, and as the violation, the seizure of this power was the chief crime of modern Italy, every sentiment, every movement that would prescind from this fact cannot effectively make for the restoration of Italy to pristine religious and social vigor. True socialism has for object the

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righting of all injustice, and true Italian socialism must see to it that its most flagrant act of national injustice be undone, if it is to be true to its name and its principles.

LEO XIII ON DIVORCE.

The Italian Ministry and Parliament, which are notoriously allied with revolutionary socialism, and quite as notoriously favorable to all anti-clerical demonstrations, are still further disorganizing society by their Divorce Bill, which, in all probability, will become a law of the land. Pope Leo has denounced it as "a great and pernicious error," and declares that the vast majority of the nation are loyal to Catholic institutions. The Lombard Episcopate, condemning the Bill, foretell that it will "aggravate the already existing contrast between the action of the Government and the life of the people." The Bishops of Apulia have sent their protest to the Parliament. The Committee of Catholic Congresses pronounce it to be a measure "unworthy of a strong, civilized, and Christian people; and undermining the foundations of society and the family." Petitions are being signed throughout the country, telegrams of protest are coming to Parliament from Catholic clubs, and resolutions of municipal councils are being forwarded in condemnation of this nefarious measure, which is clearly against the constitution of the country, by which the Catholic religion is declared to be the religion of the State and the rights of the Pope and the Law of Guarantees are acknowleged. Some of the prominent "liberals" have been hitherto, at least, opposed to divorce as being destructive of the family. The Allocution of His Holiness to the Cardinals at the Winter Consistory, December 16, is as follows:

VENERABLE BRETHREN:—We wish that the subject of Our discourse was of a more pleasant character. But We are impelled, nay, forced, by current events, to communicate to you the bitter things which fill Us with solicitude at the close of the year. Everywhere there are issues, and not of little moment, which are hostile to Catholic interests. It is not Our purpose to treat of them all. But there is, right before Our eyes, a prominent danger to faith and morals, too near Our own doors, to be allowed to grow without a protest. Is this further outrage to be inflicted on the people of Italy, after so many of their institutions had been overturned, that the sanctity of marriage, which all civil commotions had hitherto spared, is no longer safe? If age hath any honor, or there is authority in Our Apostolic words, or if Our fatherly love for Our common country availeth aught, We not only warn, but even conjure, by everything that is sacred and dear to them and dear to those to whose deliberation the divorce law has been submitted that they may cease all further consideration of it. Let

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them remember and seriously consider that the marriage bond of Christians is holy, indivisible and perpetual, by Divine Law ; nor can that Law be abrogated, or its force lessened, by any law of man, in any age whatsoever. To reckon Christian nuptials amongst those engagements which are contracted and rescinded by the civil law is a great and pernicious error. For the Redeemer and Restorer of human nature, Christ Jesus, the Son of God, having abolished the custom of repudiation, restored matrimony to its former force and character which God its author had appointed from the beginning ; and raising it to the dignity and virtue of a Sacrament, and above all ordinary transactions, He rendered it independent of the civil, and even of the ecclesiastical power. Let not the State, therefore, class it with civil affairs : the command of God forbids further interference. In consequence, every legislative act which sanctions divorce sanctions what is unlawful, and does so with undisguised injury to God the Creator and Sovereign Law-giver. Wherefore it can permit an adulterous union, but not a real marriage. The crime is all the greater because it is as difficult to restrain divorces within prescribed limits as it is to stay midway in their course the fierce flames of lust. It is idle to seek a justification in the example of outside nations when the matter is indisputably criminal. Are a person's sins lessened or excused, because many are similarly guilty ? Even such excuse is made more worthless by the fact that never has divorce been introduced by official acts without the vehement and authoritative opposition of the Church, the guardian and defender of the Divine Law. Let no one venture to suppose that she will be less mindful of her duty to-day than she has been hitherto. She will not connive at, in any way, nor acquiesce in, nor submit with indifference to, the wrong done to God and to herself ; in which wrong there is a frightful source of evils. It is on this account that We see very many persons, who do not fully, and often do not at all, approve of Catholic institutions, yet who learnedly and strenuously defend the indissolubility of marriages. In point of fact, if it be once admitted that the marriage bond may be broken, all constancy and stability in marriage is thereby destroyed. Hence, in headlong course, follow those consequences which We have elsewhere deplored ; namely, that mutual love is lessened, pernicious incitement to infidelity afforded, the protection and training of children are exposed to danger, the seeds of discord are sown in families, whole households are utterly upset, and the condition of woman reduced to extreme jeopardy. But since the well-being of families, and even of States themselves, rests on sound morality and is undermined by depravity, it is easy to understand how calamitous to public and private life divorce is, which, originating in deterioration of public morality, commonly leads to unrestrained license.

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Under the menace of such dangers it is easy to divine what Our feelings are, especially as Our nation has not deserved such a calamity since by far the greater portion, faithful to the example of their fathers, have studiously and loyally retained, by Divine favor, their Catholic customs and institutions.

Still it is to be hoped that better counsels may eventually prevail with those who are about to discuss the proposed measure. For however they may be engrossed with political issues, their ears are not quite closed to their hereditary religion ; nor will they altogether forget that discernment as to what is right and that temperance in the management of affairs which nature has implanted in the minds of Italians.

Joining your intentions with Ours, Venerable Brethren, implore Almighty God, that, at a time fraught with so many difficulties, He may still deign to protect a nation upon which He has already lavished so many gifts and benefits.

THE POSITION OF THE RELIGIOUS ORDERS IN SPAIN.

Reviewing, in the new Spanish magazine *Razón y Fe*, the book of the distinguished lawyer, Dr. Buitrago, Father P. Villada explains the legal status of the Religious Orders in Spain. The agitation against these is entirely the work of socialists, anarchists, "libertarians"—in a word, of all the anti-clericals, no matter how they may be subdivided or designated. Those gentlemen are making a determined effort to lessen the social influence of the religious corporations, not by a revolutionary expulsion, but with a certain feline peacefulness, by declaring them illegal. It is urged that the law recognizes the existence of only a very few religious associations, and prohibits all others, or subjects them to inspection and even to the jurisdiction of the State, just as other organizations entirely secular. Exhaustively examining the question on every side, with the legal competence befitting his profession, with order and clearness, Dr. Buitrago demonstrates, to the satisfaction of the most unwilling reader, the legal existence and rights of all the Religious Orders in Spain. And, therefore, the decree of the Minister, Sr. Gonzalez, issued on the 19th of last September, is simply illegal, and hence invalid.

The laws of Spain, and especially the Concordat, clearly allow the fullest liberty to all religious institutes. Sr. Gonzalez's decree denies such liberty, or restricts it very notably. Even if there were any doubt as to religious liberty, the Concordat itself prescribes that it should be amicably settled by the Holy See and the Spanish monarch, but not by the autocratic decision of a Minister of the Government. In any case, it was the duty of another minister (of Grace and Justice) to

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declare what religious associations were authorized, and what were not.

Spanish jurisprudence, in this matter, does not contradict natural right, by which all men are free to associate together for a lawful purpose; still less the right of religion, for the more perfect and useful, personal and public practice of which, Christians in all ages have formed orders or organizations. The Gospel, recommending the counsels of perfection, and the Canon Law, regulating the practice of them, are absolutely clear and in accordance on this point.

Sr. Gonzalez pretended that the Thirteenth Article of the Constitution restricted Religious Orders. Sr. Buitrago shows that it does not. Art. I sanctions all lawful associations, without excluding religious ones, and Art. II exempts religious associations approved by the Church from the formalities exacted of others. From those, as from many other portions of the Constitution, it has been always understood, that, in Catholic Spain, the Church's Canon Law was fully acknowledged with regard to religious associations, and that all required for their legal existence was ecclesiastical approbation. Hence, all regulations concerning them, their internal administration, their whole position, were subject to ecclesiastical law only.

"It is galling," pursues our author, "to see the Church despoiled, through the whim of a Minister of the Government, of her lawful right, defined and promulgated in the most solemn form that human laws are capable of; that is, by the agreement of two supreme authorities, the civil and the religious."

Various acts and declarations of the Government of Spain are cited as proof of the uninterrupted acknowledgment of the legal position of the Religious Orders in the past, and of their civil rights, even in the case of individual Religious.

TWO NOTABLE PASTORALS.

The Archbishop of Montreal has issued a pastoral letter to his clergy and people on "The Spirit of the Age." His treatment of the subject is eminently practical and is distinguished by a freedom and vigor of language truly apostolic. Defining the spirit of the age as an atmosphere of softness and relaxation, an undue turning towards the frivolities of the world and a feverish desire of pleasures, he proceeds to point out some of its many manifestations in parents and children. To quote only the opening paragraph, which, however, sounds clearly the note of alarm of which the whole letter is an echo: "We know, my very dear brethren, that you cannot go out of the world which surrounds you with its foul vices. You are even obliged to live and to move in the midst of that world which our Lord Jesus Christ has character-

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ized with such severity. We have therefore no intention of curtailing that liberty of which God Himself has left the exercise to those Christians, who are not bound by a special vocation to the observance of the evangelical counsels. But, in our capacity of guardian of faith and morals, we would place clearly before your eyes the line of demarcation between the legitimate use and the gravely dangerous or sinful abuse of the things of this world. To draw back, on the one hand, with a kind of instinctive dread from the least privations, from the smallest sacrifices, from every painful effort, and, on the other, to let pass no opportunity to taste the pleasures of life, to become exasperated and complaining when we cannot be as prominent, have as much enjoyment as others, and in order to satisfy these aspirations, to spend oneself in a quest for the goods of this earth which absorbs all the higher faculties of mind and heart, is not this to create a false idea of the conditions of existence here below? Is it not to lead a life more conformable to pagan morality than to the maxims of the Gospel?"

Under the title of Justice, the pastoral of Monsignor Joseph-Médard Emard, Bishop of Valleyfield, is an exhortation to fulfil all the relations which bind man to God and to his fellow-men. The rights of property, the rights of laborers as well as their defined and necessary limitations, business uprightness and fairness, the influence of the learned professions, the duty of public officials, the avoidance of debts and the obligation of meeting them when contracted, restitution, obedience to civil and ecclesiastical authority, are some of the topics explained at length and this mere enumeration gives us some idea of the importance and thoroughness of this episcopal document.

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CATHOLIC CHRONICLE.

HOME NEWS.

Death of Bishop Lenihan.—We need not go to foreign mission lands to find the episcopacy an additional title to labor rather than honor. This is brought home by the premature death of the Rt. Rev. Thomas M. Lenihan, Bishop of Cheyenne, Wyoming. At the time of his consecration in 1897, he was possessed of vigorous health, but the high altitude of the State embraced by his diocese and his many fatiguing journeyings to visit his scattered parishes soon undermined his strong constitution. Born at Mallow, Ireland, in 1844, he came to this country at an early age, and in 1870, some three years after his ordination to the priesthood, was placed in charge of the mission of Fort Dodge, Iowa. Here he continued to labor for upwards of twenty-five years with much fruit of souls and amid many hardships, his zeal gradually circumscribing by the forming of new parishes and the building of new churches, the vast limits of his original mission extending from Des Moines to the Minnesota line and from Ackley to Sioux City.

Recent Conversions to the Faith.—The Rev. Alvah W. Doran, late curate of St. Clement's Protestant Episcopal (Ritualist) Church, Philadelphia, received Catholic baptism on December 13, and will soon enter upon his studies for the priesthood. In this connection it may be recalled that the Rev. Basil William Maturin, and the Rev. Alfred Bowyer Sharpe, former Rectors of St. Clement's, were converted some years ago. Father Maturin is at present an eloquent preacher and zealous priest in the Archdiocese of Westminster, England. Other recent converts are Mr. Irving J. Keyes, of Milford, Conn., the son of a well-known Protestant clergyman, and the Rev. John Davis Ewing, late rector of St. James' Episcopal Church, Woodstock, Vt.

For Catholic Education.—The Christmas collections in the New York City Churches, by order of the Most Rev. Archbishop Corrigan, were for the maintenance, and the establishment, where they do not exist, of parochial schools, and it is gratifying to note the generous response given by the laity to this appeal in behalf of Catholic education. Ample provision having been made for the orphans by several large legacies and the sale of the former sites of their Asylums in the heart of the city, the Archbishop designated this object of charity as the most worthy and needy recipient of the season's bounty and good will.

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An Important Legal Decision.—A decision which may affect favorably Catholic asylums throughout New York State has been recently rendered by Justice Dunwell, of the Supreme Court. The City of Rochester had been for sometime paying salaries to the Sisters engaged in teaching the boys in the St. Mary's Catholic Orphan Asylum. This aroused the ire of the bigots and a permanent injunction was sought restraining the city from making this use of public moneys. Judge Dunwell directed judgment in favor of the Sisters, by refusing the injunction.

Repentance and Reparation.—Considerable prominence has been given by the secular press to the open insubordination of the Rev. Jeremiah J. Crowley, of the Archdiocese of Chicago. Not so widespread has been the consoling news that he has expressed sincere regret for his conduct and is now in retreat in a Western monastery preparatory to restoration to the exercise of his clerical office.

Agent of the Catholic Indian Schools.—The Rev. Dr. Ganss, Rector of St. Patrick's Church, Carlisle, Pa., has resigned his parish to become the financial agent of the Catholic Indian Schools, with headquarters in Washington. His well-known ability and his acquaintance with the Government Indian School at Carlisle, make this appointment one of peculiar fitness.

Papal Honors for Americans.—The Pope has made the Rev. Henry A. Barry, of Boston, a Doctor of Divinity, the Rev. William Pieper, of Columbia, Pa., one of his Domestic Prelates with the title of Monsignor, Miss Anne Leary of New York a Countess, and Mr. John D. Crimmins, a Knight of the Order of St. Gregory.

CUBA.

The First President.—Señor Palma has been chosen by popular election to be the first President of independent Cuba. He looks, he says, to the United States for his country's welfare, and advocates the introduction of American currency. American military control he considers a necessity still. He recommends the fostering of American industries and colonization by white people. Petitions have been forwarded to our Congress to relieve the present misery of Cuba by facilities for reaching the American markets without a ruinous tariff.

—The Protestant religious organizations are very active; but it is not at all probable that they will have greater success—or do more mischief—than in other Latin countries. The Archbishop of Santiago, administering the diocese of Havana, has appointed Father Estrada as Vicar-General. He is a young and zealous Cuban priest, who resigned the post of secretary in order to take up the work of catechetical instruction.

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THE PHILIPPINES.

The two following letters throw much light on the "vexed question" of the Philippine Friars, while they at the same time attest the sound Catholic piety of the two U. S. Army Officers who wrote them. The blunt, soldier-like tone of the second letter carries along with it its own guarantee of accuracy and truth.

"I enclose a letter lately received from my friend Captain ——— who is now stationed in ———, but who was last year with me, at ——— when I enrolled him in the League. He has proved a very ardent member and takes a lively interest in the people, and as this letter indicates places the much-talked-of opposition to the regular clergy in its true light. If other officers cared to investigate, they would learn as he has that the real opposition comes from certain native clergy who fear to lose their present importance and profitable berths, and from unruly spirits of the insurrection who fear the information of their disloyalty which these Spanish priests might give in the future as they did in the past.

"Just as a Jesuit Missionary among the American Indians on our plains would have notified the military authorities of any threatened uprising, so these Spanish missionaries used to give information to the authorities of any disloyal acts of their parishioners. They may have gone further than their duty required and interfered at times in affairs not theirs as priests, but it should be remembered they were human, and as isolated Spaniards among a turbulent people, they were frequently called upon to exercise a quasi-judicial authority by consent of the parties, and to give instruction in matters not religious, as cultivation of the soil, etc. People acquired the habit of asking the advice of their rector in purely secular matters, and whenever such advice ran counter to the selfish wishes of some influential parishioner, his enmity was incurred, and the Filipino people never forget a wrong. In time a large number, as they imagined, had past wrongs to avenge, and when Aguinaldo and his followers wished to inflame the people, the easiest way was to urge a howl about the "Friars." When the latter were imprisoned or killed, their furniture and private effects as well as the property found in convents were confiscated, not by the insurgent government for public use, but by various private citizens, who to-day have the very beds, chairs, carriages, pianos, horses, carabaos, etc. which before were the property of the Orders. A return of the Friars may mean the restoration of this property to its owners.

"Not long ago I found in a city of this province that some influential private families were using the carabao which had formerly pertained to a religious order in this valley. I ordered an investigation, with the result that of fifty-three which were confiscated by the insurgents and grabbed by citizens, only eighteen remain, and no payment has ever been made for their use in cultivating tobacco. I have recommended that they be sold at auction and the proceeds remitted to Manila, subject to claim by the Order which owned them. Meanwhile I am compelling the citizens using them to pay rent to their city government for the animals.

"In one city in which I was once stationed, are five pianos used by good Catholic families which pianos were once in the Sisters' convent there.

"I have frequently probed the opposition expressed to the religious orders by demanding what they have done to merit it, and almost always I have learned that the family entertaining such hatred, or a relative of theirs, had had some

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financial difference with a rector or bishop, or had been reported to the Spanish government for disloyalty. I have found many truly good Catholics who privately express love for the friars and admit they were more devout and intelligent than their own native clergy, yet the same good Catholics are afraid to give open expression to their true sentiments.

"It is an unhappy condition which can only be mended by time, but it does not reach the proportions alleged in the papers. This province has seven cities without parish priests, yet the native clergy claim they do not need help from the Orders. I find the native clergy quite punctual in celebrating Mass and observing feasts, but I have never heard a sermon in this province, or any religious instruction given at any time. Under such a system religion will in time become a mere habit, and the next generation will not know why they believe what they profess to believe, if indeed they believe anything. I have advised each padre that he can give religious instruction at the public school after school hours, under the law passed by the Commission, but I have yet to hear of any such instruction.

"In ——, seven Dominican fathers have opened two private schools in buildings which they rent at high figures, and have more boys than the public schools of the same city. At the same time the military government occupies their handsome college building and house, and native clergy their church.

"In this city there are more children attending the private schools (where religious instruction is given) than the public schools. This is not because the people do not appreciate the advantages of public schools and English instruction, but because their habit has been to have their children taught their catechism at school rather than at church, and they are too lazy to give religious instruction in their families.

"I am urging the construction of more public schools, that all children may learn English, and at the same time I advise the people to preserve their religion by giving instruction at home or by opening Sunday Schools. But habits of centuries cannot be changed in a few years.

"I still believe the only solution is the introduction of American priests in many of these parishes, as the people will listen to them, even though they belong to the very orders for which as Spaniards they profess such bitterness. The people will thus soon learn English and these American priests would not be molested even by the most rabid insurgents. Several cities of this province have not yet received an American teacher, even a Protestant. No Catholic teacher has come at all.

"May God protect His religion in this unhappy country, and indicate some method for its preservation."

The following is the letter from Captain——— :

"How glad I was to hear from you and to know that you are once more united with your family from whom you have been separated so long. Your letter spoke of Mrs. ——— being ill; I pray that by this time she has recovered and that you are more happily situated than you expected from your new appointment.

"I am really sorry to know that they have compelled you to take that job for it entails so much work upon you when I know your tastes are along other lines. They do not care for that so long as you fill the bill which of course they knew you could, or else they would not have insisted so strongly on your appointment. Well, you have the virtue of patience and let us hope that your

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reward will come in another way and maybe you will obtain more through this office than any of us imagine.

"I wish to thank both you and Mrs. ——for the picture of the Sacred Heart that you said you would send me. I will be glad to get it and it will always add a helpful impulse when I look upon it. I have to thank you first, for getting me to join the Apostleship of Prayer and her for so kindly sending me the *Leaflets*. I have received many blessings since I joined the association and God has been singularly good to me, no doubt through the prayers of its members. I have begun again to go to communion this month, the first Friday, and hope to make the nine months without interruption this time. I could not do it before because there has been no priest since 1898, but I wrote to the Bishop of Cebù and he sent me two fine young Spanish priests. One of them had been here before and knew all the people and I had asked the Bishop, if possible, to send him and he did. I had talked with some of the people before I wrote, as to the Fathers who had been here before, and many expressed a wish for this man. I was therefore pleased when he came. I was soon taught that these are a peculiar people and that one cannot tell what they want. I found out that shortly after the Fathers came, there was loud murmurings from the 'principalies' about Spanish Fathers coming here and the Fathers themselves heard it. I was hurt at first and felt like taking each principaly and using a club on him, but I brought them all together one Sunday after Mass, the first Sunday, and told them that I had brought the Fathers here for their benefit and if they did not want them that I wanted to know their reasons, if they had any, and that I wanted them to state them to me. I explained to them that they could not hope to get an American priest, that there were not enough in the United States to supply the demand, and that after he got here, that it would be months before he could talk the language of the people. I explained to them, also, that native priests were very few and that already in the diocese there were 170 parishes that had no Padre and that could not get a native priest and that they ought to thank God for sending them two good young men, one of whom they knew before and that the people all liked him. Well, they talked and deliberated in real earnest, and, at last, I sent them away and told them to bring me a paper saying that they either wanted the Spanish Fathers or that they did not want them, and if they did not want them, that I would send them back to Manila or keep them as chaplains for my soldiers and that I would have Mass in my house and that they would not have to attend it if they were so set against Spanish priests. I asked them if they thought it made any difference, whether our Lord came on earth as a Jew or Filipino; they would have believed in Him just the same. They said yes.

"I, however, suspected the cause of the opposition and subsequently found out that I was right. The governor of this province, an insurrecto at heart, gave them orders to oppose the Friars, if they attempted to return. They brought me a paper signed by all the principal men, which in substance said that they preferred a native priest and hoped to get one, but since they could not get one now, they were willing to have the Friars but could not guarantee them any salary. That was not what I wanted exactly; but as half a loaf is better than no bread, I said nothing to the Fathers and they went on with their work. They had soon done fine work too; all the people love them and the pretty little church is filled every Sunday. It is a pleasure to go to it and see the people bringing their children there. To-day the principal men here told me that they are so happy that the Fathers are here, because they are doing so well for the people.

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"A little town seven miles from here, a mission from ——— where there is a native priest, sent down their presidente to ask one of the Fathers to come up there and say Mass yesterday, as they preferred a Spaniard to a native priest or to their native priest: and now you have it. They do not know what they want and I find that the best way to do is to do what you think is right and then you will be sure to please one man. I am sorry to say that this native priest at ———, tried to keep these priests from returning here, but I sent him word to mind his own parish and his own business and I would attend to the affairs of my town. Since then he has not been heard from. These Filipinos are all insurrectos and do not want a Spaniard to come to them because the Spaniard can talk their language and they are afraid that their treasonable doings will be discovered. I am happy to tell you that since the Fathers came I have been able to do more with these people than ever before. The town is filling up with people, improvements are going on rapidly and it bids fair to be the largest town on this end of the Island. The Fathers sleep at my house but have a small house where they live during the day.

"I have had an insurgent in the hills back of me here since August 17th. He had been in the heart of Mindanao and came out of there and took up his quarters in the mountains. I pursued him pretty close, burned up two of his strongholds, captured over fifty of his men, and kept him changing his address every night till he left my neighborhood, which is only about ten days ago. From what I hear he is down near Zamboanga now. I got the leader, a certain Colonel Rufinio Deloso, to meet me in conference with a view to his surrender; he made many conditions about the meeting—I could take only eight men armed, I would have to come unarmed and leave my guard at such a place, etc.

"Well I met him, listened to his demands and then told him where he stood in the game. I had a long talk with him and it ended with his promising to come in here and surrender his command to me with their arms. He also promised to bring in two deserters from the volunteers who were with him and whom he is much afraid of, but the day set passed and he didn't come in, so I went out with two columns, one of fifty men and my own seventy-five. I got to his stronghold with the fifty column first, commanded by a lieutenant of infantry. It was an awful climb and it wore us all out. The fifty column fired on his outpost, killed one and then charged; the place was deserted. I ordered it destroyed and since then I cannot find where Rufino has fled to except the Montesas tell me he is near Zamboanga. I give him or his sympathizers or aiders all the chasing they want, have a good pack train and when I get to a place I cannot use mules, I have plenty of native prisoners to carry the food of my men and the men's blankets. The trails over these mountains are fierce and nothing but a strong young soldier can stand much of it. All this scouting has been dismounted and they will soon be calling my troop the foot-lancers! I am glad to be able to tell you that I like my troop and station. I am busy all day, but that I like. I have built fine stables for my horses and mules, wagon train and pack outfit, grain room, saddle room and house for stable sergeant and police, also room for saddler and one for farrier. I am now building a large storehouse for Commissary and Q. M. and will build a new guard-house next to it. I built a dining-room for my men out of bamboo and nipa and when the storehouse is done, I have to build twelve nipa houses, each large enough to house eight men. Now you have an idea of my job. I have no time to study but I am picking up a little Zizayan from the Padres and the natives. I am thinner

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than I was but very well and happy in my work, which is the best of all. Do write and let me know what you are doing and all about yourself.

"Please thank Mrs. ——— for the picture, I will let you know when it arrives here.

"Faithfully yours, ———"

— "*Vexata Quaestio;* or, What shall we do with the Friar," is the title of an able pamphlet by Mr. W. Brecknock Watson, just issued from the press of the *Amigos del Pais*, in Manila. It is written in clear and vigorous English and its array of facts and arguments makes valid the author's plea of not guilty to the charges alleged against them. One point brought out by Mr. Watson deserves special mention. Apart from the benefits spiritual and material bestowed upon the Filipinos through the agency of the Friars, they have always stood for constituted authority in the Island and are standing for it now under the American Government, so that as Mr. Watson concludes his brief, they are far better Americans in the matter of preserving law and order than the majority who ostentatiously decorate their homes with the American colors, but in heart and deed are sympathizers and coöperators with the insurgents.

Philippine Notes.—One clause in the bill introduced by the Chairman of the Senate Committee on Philippine affairs is of special interest to Catholics. It empowers the present Philippine Commission to purchase the lands now held by the Religious Orders and to dispose of them on proper terms to the native tenantry.

Archbishop Sbarretti.—The newly-appointed Delegate Apostolic to the Philippines has been created titular Archbishop of Ephesus, and his Secretary, Rev. Dr. Broderick, has been raised to the purple of a Rt. Rev. Monsignor.

BRAZIL.

New Sees.—"Urged by the supplications of the authorities, both civil and ecclesiastical, and at the earnest request of the people," the Pope has erected two new episcopal sees in Brazil, Alagoas and Porto Alegre. He has also appointed bishops to the vacant sees of Spirito Santo and Belem de Pará, and a coadjutor with the right of succession, to the Bishop of Diamantino. Towards the middle of November the first provincial council of the five Bishops of southern Brazil was held at San Paolo, under the presidency of the Archbishop of Rio Janeiro. It was followed by the first Catholic Congress of the State of San Paolo, which was largely attended and proved a great success.

—Sunday, November 17, witnessed the blessing of a bronze statue of the Sacred Heart, twenty-one feet high, erected on the summit of an immense tower which crowns the church of the same name in charge of the Salesian Fathers. Around the head there is a beautiful aureola

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which is illumined every night by electric lights. The ceremony was most solemn and impressive, the Archbishop himself officiating, assisted by several bishops. On the same day high mass was celebrated for the first time in the Jesuit church for the English-speaking Catholics, comprising Americans, Irish, Canadians and Englishmen, and an instruction given in their language. The celebrant and preacher was the Rev. José Guidi, S.J., who had spent some years as a missionary in the Rocky Mountains.

A Welcome Change.—The priest appointed by the late President McKinley to the post of American Consul at San Paolo, has been retired from the Government's service. His departure removed a cause of scandal to the Catholics of Brazil, who could not understand his anomalous position, which, we may add, was for other reasons condemned by the rest of the American colony.

THE ARGENTINE REPUBLIC.

A Socialist and Anti-Socialist Demonstration.—Early in last September it was announced in several newspapers that the socialists and anarchists were shortly to hold a "grand demonstration" in Buenos Ayres. Thirty thousand men were to be in line. They were to march first to the President's house to state their demands, and they were then to break up into bands whose mission it would be to pillage and destroy churches, convents, etc. Well, the demonstration has taken place. The promised thirty thousand dwindled down to less than two thousand, made up mostly of Italians from the slums of the city. The socialists, as claiming to belong to a more respectable class, if good clothes and money constitute respectability, would not join this rabble. According to their pre-arranged programme, they marched to the President's house, but His Excellency was not at home to them. Headed by a band of music they directed their steps towards the Cathedral amid loud cries of "Down with the priests and monks"; but here the demonstration ended ingloriously. They were met by a party of armed police and put to flight after a brief resistance. Their "palladium," an image of Lucifer, fell beneath the well-directed blow of a doughty policeman, and with the loss of their standard, the battle, as it would be called in press dispatches, was over.

—The annual pilgrimage of the Workingmen's Guild, composed of respectable Catholic mechanics and laborers, to the Shrine of Our Lady of Luzane, was made the occasion of a counter-demonstration in favor of religion and law. On their return from this famous sanctuary, the members were joined by the leading citizens of the city, and the whole body numbering upwards of 8,000 marched to the President's

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residence where they were most courteously received. A prominent Catholic gentleman then stated the twofold object of their visit, that His Excellency would have introduced at the next session of Congress a law making Sunday really a day of rest, which it is not unfortunately at present, and another law placing restrictions on the employment of child-labor. The President promised his help to both these ends. The procession then went to the residence of the Archbishop, Monsignor Esponosa, where they were addressed by His Grace. Of course there were attempts to raise a disturbance on the part of the socialists and anarchists, but they were soon quelled by the police. The effect of this Catholic demonstration has been wide-reaching and has served to strengthen the present government in its policy of justice towards religious interests. These and other similar good results are due in large measure to the vigilance, zeal and tact of Mgr. Esponosa, the Archbishop of Buenos Ayres, and the Papal Nuncio, Mgr. Sabalterci, has more than once expressed his gratification with the progress the Church is now making in the Argentine Republic.

ROME.

The Papal Jubilee.—An international committee under Cardinal Respighi, the Cardinal-Vicar, has been formed in Rome to arrange for the celebration of the coming Jubilee. On the 20th of February, 1903, Pope Leo will have been twenty-five years on the throne of Peter. Pilgrimages to the Eternal City will be recommended and a special form of prayer issued for the year of Jubilee. For the tiara of gold to be presented by the Catholic world to the Pope, a noble Italian lady has already given diamonds worth $250,000.

The Pontifical Commission on the Bible.—The appointment of this Commission by Pope Leo is a very noteworthy event. Catholic scholars all over the world will have the fullest opportunity to state their views as to the value of recent criticism of the Sacred Text. Said the New York *Sun*, the other day, "The Pope is the sole bold, uncompromising champion of the Bible as the Word of God." Cardinal Parocchi is President of the Commission, and Consultors are to be appointed from different countries. Dr. Grannan, of the Catholic University, is the representative from the United States.

Various.—The Leonine Institute was founded at Athens by Pope Leo some years ago for the education of the youth of Greece. Now he founds a seminary in connection with it. On this occasion he wrote to the Greek Bishops recalling the departed glories of their classic land, and inviting the separated Christians to return to unity with Rome.

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—A letter has been issued by the Congregation of the Inquisition requesting that all documents submitted to the Roman Congregations should be sent sealed. Those documents, the Congregation complains, have often been left open, so that most important and most secret affairs have been allowed to become known to the agents employed in Rome.

— Seventy Bishops were *preconized* towards the middle of December. About one-seventh of the number are for English-speaking countries. Eleven English Bishops, martyred under Henry VIII and his amiable daughter, Queen Bess, will, it is expected, be soon beatified. The cause of the venerable Joan of Arc is progressing rapidly, some decisive steps having been taken lately. So we may hope to see the Maid of Orleans ere long venerated on our altars.

—During excavations made under the church of St. Agnes, by order of the Titular of the church, Cardinal Kopp, Bishop of Breslau, the silver case containing the body of the saint and that of her foster-sister and fellow-martyr, St. Emerentiana, was accidently revealed. St. Agnes has become better known to modern English-speaking readers by Cardinal Wiseman's famous story of Fabiola, of which most remarkable book some 65,300 copies have been sold since its publication.

ENGLAND.

Religious Developments.—The conversion of Dr. Frederick George Lee, the Vicar of Lambeth, if it had occurred twenty years ago, would have caused almost as great a sensation as Newman's did. But conversions of persons prominent in religious, social and literary circles, have been so frequent in recent years, as to render even that of Dr. Lee less remarkable. Besides, he had written so plainly of the Reformation, and his convictions had been so Catholic for many years, that his delay in taking the final step was inexplicable. His son and daughter had led the way into the fold, and he himself had long advocated corporate reunion of the Church of England with Rome. Dr. Lee was received into the Church by Rev. Kenelm Digby Best, of the Oratory. It may be interesting to note that all Lord Byron's descendants in the third and fourth generations, as Sir Walter Scott's, became Catholics. Ada, "daughter of his house and heart," having died in 1852, as Countess of Lovelace, her son, the Protestant Earl of Lovelace, following Byron's own tendencies, brought his daughter up a Catholic. The sister of the Earl, Lady Anne Blunt, the granddaughter of the poet, is a convert.

— Last month we had the assurance of Cardinal Vaughan that converts are increasing in England, and at a very satisfactory rate. Now

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we are told by the Bishop of Salford that conversions are growing in his diocese at the rate of 1,300 annually. "There is not," he says, "the least hope for the discontinuance of the annual appeal for mission funds, owing to the increase in the population of the diocese, the number of converts, and the necessity of multiplying centres of religious activity. Churches and schools which had to suffice ten years ago for a Catholic population of 217,000, demand further efforts to provide for a present estimated population of 270,000." A new development in Dr. Mostyn's zealous and successful work in Wales, is the arrival of two Oblates from Brittany in France, to preach to the Welsh people in their own Cymric.

—The popular army Chaplain, Dr. Brindle, coadjutor of Cardinal Vaughan, has been transferred to the vacant see of Nottingham. According to the Directory just issued, the Archbishops and Bishops of England and Scotland number twenty-four. There are 3,500 priests, of whom 2,393 are secular and 1,107 regular. The number of churches, chapels and mission stations is 1,926.

Without the Fold.—The real crisis in the Church of England, says a writer in the *Rambler*, is not its Romanizing tendency, but the authorized anti-Christian teaching which robs its people of the Bible, "uprooting all faith in every article and detail of Christian revelation." So Mr. John Kensit is clearly on the wrong track in persecuting the Ritualists. He is not very successful of late; for his application to have Mr. Labouchere, Editor of *Truth*, committed for criticizing his libel action against the *Evening News*, was dismissed with costs by Sir E. Clarke, who declared that the motion "was not justifiable, nor made in good faith." Mr. Kensit may soon have to turn his attention to the Salvation Army, who are beginning to Ritualize, too; their latest departure being to pray for the dead.

Educational Issues.—It seems to be confidently hoped that the projected school bill will do justice at last to the Voluntary or denominational schools, and decree an equal share of public funds for religious and board schools. An education committee of the County Councils will replace the school boards. Under this committee also, injustice will be possible unless the members are fair-minded. The agitation in favor of religious schools is growing, being now taken up by the moderate members of even the London school board.

IRELAND.

The Need of University Education.—The Royal Commission on University Education is receiving exhaustive evidence on the questions under discussion. The absolute necessity of safeguarding questions of

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religion in the teaching of a university founded for the Catholics of Ireland and the means of so doing, were clearly pointed out, particularly by the Bishop of Limerick. The question of higher technical training has come also under the consideration of the Commission. Advocating technical training in elementary schools, Bishop O'Dwyer pointed out, that, owing to the stunted character of superior education in Ireland, English and Scottish teachers had been brought over, who were unacquainted with the country and unsympathetic. "It is impossible," said the Bishop of Waterford, speaking in his own city, "to fully understand the sad results of the lack of a Catholic university: it affects powerfully the whole life of the nation." The Bishop of Limerick urges strongly the revival of the Irish language. "The movement," he said, "deserved the sympathy and coöperation of everyone in the country. It had come out of the people's hearts, not forced by any material interest."

The Society of St. Vincent de Paul.—In four years the Society of St. Vincent de Paul has been greatly extended and its good works increased. In one year its receipts for charitable objects were £18,305 ($91,525). During the last four years more than 63,000 families (more than 235,000 individual persons) were relieved by its charity. An appeal has been made to Catholic colleges to form conferences of the Society; and at least one college, Blackrock, has corresponded with the invitation. Archbishop Walsh publicly congratulated the members of the Society on their splendid work.

FRANCE.

Church and State at the Palais Bourbon.—The anti-religious action of the Government had begun to injure France very seriously, not only at home, but still more abroad, hence the presiding genius at the Palais Bourbon changed his tactics. The Premier would not refuse to pay the Church what was justly her due, but for this reason he said, that the payment gave the government "a hold on the Church." It was a very important matter, he continued, that the Bishops could not be chosen by the Pope as he pleased, nor the parish-priests by the Bishops. He boasted that, in consequence of this arrangement, but few Bishops had ventured to utter a protest against the Associations Bill. Furthermore, he wanted no "irregular" clergy, he said, between the authorized regular and the secular priests. The Abbé Gayraud, the valiant Breton deputy, reminded him, however, that the Church had successfully resisted the despotism of Napoleon; that instead of being hostile to the Republic, the Republic had been ever bitterly hostile to her, and that Catholics, as they had the right of self-defence, would steadfastly resist all revolutionary atheism. The radical deputy Viviani

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proposed that the Catholics should be forced to buy or lease from the government the churches in which they worship and pay for them out of the contributions for the Propagation of the Faith, the Sacred Heart and the Holy Childhood. If they lacked food for awhile, he said, that was their own affair and they had the Eternal to look to!

Revolutionary Atheism.—Against this revolutionary atheism, Mr. Bodley, an English Protestant long resident in France, warns his English readers. The English Protestant public has been clearly biased in an unfavorable sense, he says, in the question of the Religious Orders. Their expulsion is the work of the least worthy element in the French nation, whose predominance just now goes steadily on with the work of de-Christianization. Mr. Davey, also, in the *Fortnightly Review*, affirms, what is already very generally known, that the persecution of the Church is the work of the French Freemasons, whom, for their atheism, the English and American brethren have repudiated. They supply the organization and dictate the policy of the fanatical anti-Christians. Proof after proof is furnished by the "liberals" themselves.

Preparing for the Elections.—The Party of Liberal Action, as it is called, that is, the united conservative party in favor of religion and liberty, under the presidency of M. Piou, is preparing vigorously for the elections next May. Four great committees, composed of ladies as well as of men, have been formed; and funds are pouring in. Each committee hopes to obtain one million francs. The Municipal Council of Paris is with the Conservatives, having come over from the Left to the Right after thirty years. To help on the battle, the great Catholic journal, the *Univers*, has cheapened its subscription. The prominent ladies of France are organized in the Ladies' League, as probably never before. During the winter they have had no balls in Paris because, through personal affliction, so many of their relatives have gone away from France in the recent exile of the Religious Orders.

Religious and anti-Religious Demonstrations.—The town Council of Arles voted the removal of all religious emblems from public places. During the night all the crucifixes were broken to pieces, and particularly one immense figure much venerated by the people. When the outrage became known, women went and reverently gathered up the fragments. The people began to assemble to the number of 15,000. Upon which the mayor was so alarmed that he publicly disavowed any order or desire to have the crucifixes broken, and severely condemned —outwardly at least—the horrible sacrilege.

—As the "Red Mass" was vetoed at Paris by the Ministry, the Catholic deputies and lawyers requested Cardinal Richard that it should not be omitted. It was said on January 7, in presence of his Eminence.

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More Extreme Measures.—"The least worthy" section of the nation, who have so far succeeded through the instrumentality of the ministry, are far from resting on their oars. Senator Beraud has proposed a bill prohibiting all freedom of education save that of the infidel sort desired and in vogue in government schools. This outrage on religion and liberty is encouraged by the government, and the Senate has voted the consideration of the bill by 197 votes to 56. It has just been announced that the Minister of Worship has refused to acknowledge the appointment of an *assistant priest* in one of the dioceses of the south of France on the ground that he was ordained at Rome and not by his Bishop in his own diocese.

—The Dreyfus "affair," always treated in English and American papers in a strictly one-sided way, is being revealed as a subordinate item in the same programme, whatever may have been the guilt of Dreyfus himself. Labori, Piquart, Ibels and others, the foremost defenders of the accused Captain, have withdrawn from the issue. Ibels, particularly, declares the "affair" to have been "but a dirty political and commercial deal for cornering the markets and promoting partisan power."

SPAIN.

The Real Trouble in Spain.—Pope Leo's strongly-worded protest, forwarded to the Spanish Ministry, in condemnation of their anti-religious projects, may, perhaps, have some influence with them. His Holiness demands freedom for the Spanish Religious Orders as for all other law-abiding men, in this intensely Catholic country. The Archbishops and Bishops, while assembled in Madrid for the parliamentary defence of the Religious, wrote a joint letter to the Pope expressing their loyalty to him. The Ministry have to deal with far more dangerous people than the Religious just at present. The enemies of the Religious, the agitators to whom the Ministry weakly bowed, are revealing their true character more clearly. Amongst the rioters of Barcelona, the Anarchists appear as leaders. Some of these are women. One, who figured most prominently, has evidently been imported from France. In a meeting held in the city under Socialist auspices, a cry was raised *for the destruction of society as it is now.* The cavalry had to be called out to aid the police and all the roads from the suburbs to the city were strongly guarded. Anarchist plots are reported from various places. Forty-nine arrests were made near Cadiz; and the governor of Saragossa having been removed for his disorderly attitude, his friends, the rabble, nobly took revenge by storming a Religious house.

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ITALY.

Parliamentary Discord.—The old mutual antipathy of North and South in Italy led to a wild scene in Parliament, when Ferri, a leading Socialist deputy, denounced in unmeasured terms the general civic depravity of the sunnier side of Italy. Another stormy debate was occasioned by the mortal remains of the defunct ex-Minister Crispi. His friends, strangely enough, and contrary to his own wish as far as we can judge, desire to see his bones rest in a Catholic church.

GERMANY.

Catholic Congress at Ulm.—This is the most important event that has happened in Catholic Germany since our last chronicle. The Catholics of Württemberg were grieved and scandalized some months ago by the disloyal action of the Catholic Teachers' Union of the Kingdom. At their general convention a vote was passed to petition the government to abolish the right of inspection and supervision of Catholic schools vested in the clergy and to place the same in the hands of laymen. And even after the bishop had, in a fatherly address to their representatives, expressed his displeasure and disapprobation at their action, they persisted in the same. This proved that a majority of the school-teachers of Württemberg were infected with liberalism and, in consequence, as we have said, the Catholic people were profoundly aroused. That the teachers themselves should egg on the government to take away from the Church what rights she still possessed over the schools, was more than the Catholics could bear. They did not hesitate long, but determined to call a Catholic Congress that would teach these misguided pedagogues a wholesome lesson. The Congress was held on December 8 and 9 at Ulm. It was opened on Sunday, December 8, under the presiding Count Waldburg-Wolfegg. By Monday, the Catholics had taken possession of the Protestant town of Ulm, more than 30,000 Catholic men from all over the kingdom having hastened thither. Twelve meetings had to be held in as many different halls to give the enormous crowd an opportunity to hear their leaders and by their votes assert their Catholic convictions. It was difficult, under the circumstances, to procure enough speakers and some of the prominent men had to multiply themselves. Dr. Gröber, for example, the acknowledged political leader of Württemberg Catholics and a splendid orator, was in demand everywhere and had to speak so often and in so many places that he was completely exhausted. This imposing demonstration of Catholic faith and zeal astonished the whole country and filled Catholics with enthusiasm. Among the chief resolutions unanimously

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voted are the following: 1. We demand as a matter of justice the free and untrammelled activity of our religious orders. 2. We demand the maintenance of the denominational school and of the local and cantonal inspection of schools by the clergy; moreover, we re-assert the imprescriptible right of the Church to direct and supervise Catholic schools. 3. We protest against the continued slanders against the Church and the dignity of her priesthood. Nothing shall separate us from the unity of the Catholic Church of which it is our greatest happiness to be members; nothing shall shake our faithful attachment to the Holy Father and our beloved bishop. 4. We recommend the propagation of Catholic papers and of Catholic literature, of the Catholic People's Union and of Catholic workingmen's societies. The last resolution, received with a storm of applause, was an apostrophe to the Austrian Catholics: Catholic citizens of the German Empire, assembled at Ulm, appeal to their German brethren in Austria: Reject with scorn the attempt to tear you away from the faith of your fathers! Hold fast to the One, Holy, Roman Catholic Church which has carried the gospel to all nations and embraces them all with the same maternal affection. In the struggle forced upon you let your banner be: the Cross, your war-cry: Faithful to Rome! Four hundred Catholic teachers also held a meeting during the Congress, repudiating in a strong resolution the deplorable action of their liberalizing colleagues.

Death of Professor Kraus.—Dr. Kraus was born in Trier, in the year 1840. He studied in his native town, in Freiburg, Bonn, and Paris, was ordained priest in 1864, appointedProfessor of History at the University of Strassburg in 1872, of Church History in Freiburg in 1878. The deceased was a voluminous writer; his works on Christian art and archæology are master-pieces, written with admirable thoroughness and keenness of research; he was also a distinguished student of Dante. As a theologian, a church historian, and particularly as a politician he deserves severe condemnation. What severer verdict could be pronounced on a Catholic priest of great ability and learning than that during all the years of their mighty struggle, he not only stood aloof from the Catholic body, but was positively hostile to them and connived openly with their enemies? In his interminable "*Spectator*," letters that ran through several years of the anti-Catholic Munich "Allgemeine Zeitung," he sought to denounce to the government, Pope, bishops, clergy, Centre party and Catholic press. The Society of Jesus, of course, was the especial object of his dislike and attacks. A series of the "*Spectator*" letters treated of Catholic affairs in the United States. Needless to say, that they are written in

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the same spirit. The editors of the new great Catholic enterprise, "History of the World in Character Sketches," have been blamed for accepting his coöperation. His latest work, "Cavour," one of the first of the series of character sketches, has been badly received by Catholic critics, and has rather hurt the whole undertaking in the eyes of Catholics. Had this gifted man taken his stand in the ranks of loyal Catholics, during the period of storm and stress through which the German Catholics have passed in the last thirty years, he would have been a tower of strength to them, his name would be held in benediction and would be written on the roll of honor in the pages of German Church history. Professor Kraus died at San Remo, on December 29.

The Flogging of School-Children at Wreschen.—(See January MESSENGER, p. 107). The Polish party, supported by the Centre, brought this lamentable affair before the Reichstag. The Chancellor put on a bold face, but the debate was as the *Germania* observes, "a defeat for the government." The London *Tablet* (Dec. 14, p. 918), we are sorry to say, closes its eyes to the real state of the case and talks glibly of "processes which nothing can set back," of "resistance to the inevitable," of "the not unnatural desire of the Prussian government." For us Catholics, including the *Tablet*, the matter ought to be simple enough: It is a crying injustice and an outrage to compel children to say their prayers and recite their Catechism in a language which neither they nor their parents can understand. That's the whole case in a nutshell. *The Literary Digest*, too (December 28, p. 845), gives a one-sided report of the affair. It makes its readers believe that the controversy rages between the German and the Polish press. The truth is, as the *Germania* conclusively shows by abundant quotations from German secular non-Catholic papers and periodicals of the highest standing, that the German supporters of the Prussian government are a small minority.

The Mommsen Pronunciamento Again.—(See January MESSENGER, p. 96). The Professor has at last thrown off the mask and spoken his real mind. In acknowledging the adhesion of some Innsbruck Professors to his manifesto, he says: "We, in the German empire, are groaning under the yoke of the Centre-party and it is our duty to kick against it." Besides being a great scholar, Mommsen is also a radical liberal in politics who hates the Centre-party. *Hinc illæ iræ!* Our readers will remember that in connection with the "Spahn case," and the Mommsen manifesto some University Professors and newspapers made violent attacks on Doctor Althoff, a high official in the Ministry of Public Instruction, because he was supposed to be responsible for the appointment of Dr. Spahn. Now the Emperor has, in his sen-

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sational way, shown what he thinks of Dr. Althoff and of his enemies. As a Christmas present he sent to the much abused gentleman his portrait and autograph with these words: "It is not the worst fruit that the wasps light upon!" A *stinging* rebuke and administered to Mommsen and his followers.

Count Ballestrem's Munificence.—The Silesian magnate, Count Ballestrem, whose name has been repeatedly mentioned in the Chronicle, is one of the leaders of the Centre-party and President of the Reichstag. He is the owner of large coal mines, and cares in princely and truly Catholic fashion for his workmen. On several occasions he has made generous gifts to them and has invested large sums as a pension fund. On December 4, in commemoration of the centenary of the possession by his family of the coal fields at Ruda, the foundation stone was laid for a new church on which he has expended more than 200,000 marks. After this ceremony took place the blessing of the new "people's kitchen," a large and well-appointed building erected by him, in which the daughters of the miners will be taught cooking and domestic economy by the Sisters of Charity. The next act was the blessing of the new "Kindergarten," another large and beautiful building. And lastly, gifts of money were distributed to all his workmen and a large sum added to the pension fund.

—The *Germania* states that Professor Eugene Müller, of the Strassburg Diocesan Seminary, is about to be appointed Professor of Philosophy at Strassburg University. It is confidently expected, adds that well-informed paper, that the Holy See will now grant the Canonical establishment of the Catholic Faculty of Theology at the same University. Professor Müller is a brilliant young Alsatian priest who, at the Catholic Congress in Osnabrück, delivered a discourse so eloquent, finished and thoughtful that he received an ovation. The news of this appointment, coming so quickly in the wake of Dr. Spahn's call to Strassburg, has renewed the anger of the enemies of the Catholics. One paper has already announced that if Dr. Müller is forced by the government upon the University, the majority of the Professors will resign their chairs. "That threat is simply laughable," is the *Germania's* comment.

Catholic Theological Faculties.—On December 22d last, the Professors of Theology of the University of Bonn, were summoned to Cologne to learn from the Archbishop that, at his petition, the Holy See had granted to the said faculty the right to confer the degree of Doctor of Theology—a right which the sister-faculties of Münster and Breslau already enjoyed.

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The Ludinghausen Illegal Procession.—(See December MESSENGER, p. 1136). It will be remembered that leading Catholics of Lüdinghausen, were brought to trial for taking part in an illegal procession by escorting the Jesuit missionaries to the railroad station, and that the jury acquitted them. The government appealed to a higher court which reversed the sentence and heavily fined the accused citizens. Count Droste was singled out for a particularly heavy fine of 100 marks for making an address to the departing Fathers. "In determining the amount of the fine," said the judges, "we have been obliged to take into account the fact that the illegal act was not only an ovation for the Jesuit Fathers but also—and chiefly—a demonstration and a public protest against the Anti-Jesuit law which is felt by the accused as well as by Catholics generally as a standing injustice."

Union of Protestant Sects in Germany.—At the celebration at Gotha, of the three-hundredth anniversary of the birth of the Duke Ernest of Gotha, the emperor delivered a discourse in which he pleaded for the union of all the German sects into one church. The *Germania* registers the opinions of the most prominent Protestant papers on the subject. Not one of them considers the project practically feasible. Some regret the impossibility, others rejoice at it and say: "Let well enough alone." The "*Kreuzzeitung*," the leading orthodox organ, says: "Between churches, one of which holds fast to the Apostles' creed, the other allows with impunity the open denial in the pulpit of the most fundamental truths of the Christian religion, real union is absolutely impossible."

Portrait of Windthorst.—The only surviving child of the great leader, Fräulein Marie Windthorst, has been in possession of a portrait of her father, which is considered a great masterpiece. It is the work of the famous Hungarian painter, Vilma Parlaghi, who has also painted the portrait of the emperor. She has just surprised and delighted the Centre-party by making them a present of the famous picture. It will be hung up in their committee-room in the Reichstag building.

AUSTRIA.

A New Catholic University.—The Bishops, desirous of safeguarding university education from the fantastic and anti-Christian absurdities so often put forth under the much-abused name of science, issued a joint pastoral announcing their intention of founding a Catholic university at Salzburg. The Holy See approved the project and a great part of the required financial resources are at hand. Immediately after the announcement of the Bishops' intention there was a violent anti-clerical outburst. The *Neue Freie Presse* became the organ of

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the malcontents; and if a person read only the *Neue Freie Presse*, as some of our American journalists have done, he would naturally imagine that all the learned men of Austria believe that "orthodoxy renders science sterile," as one of the anti-clericals puts it. Those gentlemen forget that in Catholic Austria, all, including Hebrews, are quite free to open as many schools as they please.

— The question of the Religious Orders has come up in both houses of parliament. In the upper house, Canon Zschokke victoriously pleaded their cause, freely adducing irrefutable and irresistible statistics; showing, amongst other things, that 30,000 sick persons are cared for by the Hospital Sisters alone and that Catholic education, especially that at the theological faculty at Innsbruck, is internationally famous.

CHINA.

Present State of the Missions.—From the official report of the Roman Congregation *de propaganda Fide*, a fair idea may be obtained of the really great missionary activity in China. There are 46 Vicariates Apostolic, which number 904 European missionaries and 417 native priests, 1,326 priests in all. Almost all the principal European nations are represented among the Vicariates; Germany and Holland are each represented by one Vicariate, while many individuals from those and other nations are scattered among other vicariates. The French, of course, largely predominate. Out of the 904 foreign missionaries, about 550 are French and their missions are the most flourishing.

The Religious Orders are likewise almost all represented in China. Besides the regular orders, represented by the Dominicans, Jesuits, Augustinians, Franciscans (Friars Minor), there are the missionary congregations of the Lazarists, the Paris Foreign Missions and a German, a Belgian and an Italian congregation. There is, moreover, a monastery of Trappists and two orders of teaching Brothers, with flourishing schools. There are six congregations of religious women, numbering 413 members, almost all foreign. The most numerous are the Sisters of Charity of St. Vincent de Paul, with the familiar white bonnet. There are besides several local congregations for natives only, numbering 319 members together. There is a monastery of Carmelites at Shanghai, as the counterpart of the Trappist monastery near Peking. These religious are distributed as follows among the various Orders and Congregations:

Men: Lazarists, 76 priests, 1 European and 2 native scholastics; Trappists, 6 Europeans, 11 natives; Friars Minor, 123 priests, 6 lay brothers; Jesuits, 186 priests, 41 lay brothers, 15 scholastics; Dominicans, 50 Europeans, 2 natives; Christian Brothers, 12. Total, 531.

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Women: Sisters of Charity, 113; Sisters of Providence, 15; Native Sisters of St. Joseph, 112; Franciscans, B.V.M., 29; Franciscans, Missionary, 14; Discalced Carmelites, Europeans, 11, natives, 16; Helpers of the Holy Souls, Europeans, 56, natives, 86; Third Order of St. Dominic, 14; Canossianae, 54; Sisters of St. Paul (Chartres) 14; Native Sisters of the Presentation, 127; Native Sisters of the Immaculate Conception, natives, 40, Europeans, 8. Total, 709.

The work of the missions is evidently not confined to the immediate apostolate of preaching and administering the sacraments. There is much teaching and a great deal of hospital work, and then the Trappists and the Carmelites have their apostolate of the cloister. Moreover, not a few of the missionaries are devoted largely, some almost exclusively, to the apostolate of the press. There are at least seven mission presses in China, four of which are large and well appointed establishments; those, namely, of Shanghai, Hongkong, Peking (before the Boxers, at least) and the Jesuit mission of Chih-li Southeast. All of these four presses turn out works in European languages as well as in Chinese, and some of their work is of the first order, as, for instance, the superb volume of Mgr. Favier on "Peking" and the handsome tomes of Father Heude, S.J., on "The Natural History of China." The Hongkong press also prints works for missionaries in other countries in their respective languages, in Annamite, Japanese, Corean, Malay and Thibetan. Some of the works published by the missionaries on Chinese literature and institutions are of great value and are much esteemed in Europe. The Chinese publications are abundant, mostly, but not exclusively, on strictly religious subjects. There is a *Messenger of the Sacred Heart* and a newspaper appearing twice a week, both issued by the Shanghai press. The catalogue of the same press shows about two hundred and fifty publications in Chinese, not counting little leaflets. The works represent the history of the mission, being of all dates, from the first work of Father Ricci in 1601, down to the present. The latest work announced as in preparation is a history, as complete as possible, of all that the missions suffered in the different provinces during the Boxer trouble of 1900. The editors are in communication with native Christians all over the Empire and they will get much information not to be obtained in any European language.

Results.—And now the result of all this missionary activity. How many Christians are there in China? There are not quite three-quarters of a million; the number is 725,000, which makes about 547 to every priest and a little over 800 to every European priest. If the catechumens were counted, the number would probably run up to a

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million. In the single vicariate of Nanking there are 52,000 catechumens, and there are as many more in the metropolitan province of Peking. These results are perhaps not in proportion with the zealous efforts and sacrifices made for the conversion of the Chinese. There are many reasons for the slow progress made in China, too many to be enumerated. One reason, however, may be singled out as accounting largely for the want of more consoling results, and that is the lack of a just and peaceful and effective government throughout the Empire. China has not enjoyed the benefits of anything like a good government since the beginning of last century, and before that the Emperors, though governing well materially, were hostile to Christianity. It may be said, then, that missionaries for the last two hundred years have not had a fair chance in China, nor are there any apparent signs of a change for the better in the near future. However, the laborers must work on, awaiting God's good time for a more abundant harvest to be reaped, if not by themselves, by those who come after them. In the meantime all can help on the good work by praying earnestly that Divine Providence may dispose things for more successful work in this vast field. If the old Empress Dowager, who is just now returning in triumph to Peking, could only be honorably retired and a good government established, striking progress in the missions might be expected. As it is, the actual results in China do not compare unfavorably with those obtained elsewhere. In Japan, for instance, where there is an established hierarchy of one Archbishop and three suffragans, there are only 55,500 Christians. There are more than that in the little point of land of which Shanghai is the principal city, and which territorially forms but a small portion of a single Chinese vicariate. Actual results in Japan are far less encouraging than in China, where the catechumens are numbered by the hundred-thousands. Mgr. Favier writes that in Peking they have baptized more than 1,400 adults since the great upheaval of the Boxers, and that 4,000 more have given in their names. That in the very centre of the disorder.

Protestant Missions.—It would be interesting to have in this connection some statistics of Protestant missions in China. In 1896 there were 2,351 Protestant missionaries, and now there must be over three thousand, representing some fifty-five different sects and societies. The proportion of unmarried women is very large, being more than a third of the whole number. Not a few find husbands in the mission: some even among their converts, though that is not viewed with a favorable eye by their fellow workers. They allege that the number of their converts has more than trebled in less than ten years, so that they count now more than 100,000. We have not at hand their latest

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reports. With their loose organization in the missions, and their varied requirements for church-membership, it is hard to control their figures. Most Catholic missionaries who know anything of their work in the interior, say that they do not accomplish any serious results, that their converts are not serious and constant. They get in with the people by their medical work and they really dispense effective charity in that line. They are also engaged to a great extent in educational work, teaching English and producing text-books and works of general information, both in English and Chinese. Their zeal, their sacrifice of labor and means, are worthy of a good cause.

CANADA.

The Manitoba School Question.—Manitoba has long been a centre of interest in the matter of Catholic education, and its Bishops, priests and laity are always vigilant in combatting any danger to the religious training of the young. On Sunday, January 5, a mass meeting was called at Winnipeg to protest against the proposed action of the government in violating a clause of a previous compact by which the Galicians were allowed to have their parent's language as well as English taught in the schools. Archbishop Langevin, of St. Boniface, was the principal speaker, and thus stated his position. "They all agreed that since these people had come to live under the British flag, they must be made good British subjects and thoroughly Canadian. One of the most efficient means to reach that end was of course the education of their children. Schools must be established for them, according to the law, and the English language should be taught in these schools; but the school-law of the country has consecrated the bi-lingual system, and these people, as a matter of right, might have their children taught their own language in the schools, together with the English language, and as a matter of fact they desired that very strongly. . . . There is a school on Selkirk Avenue which, for a year past, has had an average daily attendance of 125 Galician children, under two teachers and a principal. The city and government had not contributed one cent towards that school, nevertheless the work was done and efficiently done. English was taught in that school. Who had supported it? The Fathers of the Church at the request of the Archbishop. Who is paying the teachers? The same Fathers. Why do the Galicians send their children to that school and not to the public schools? Because it is the kind of a school they want, and because their own language is taught in it as well as English. There was no need of compulsion to get Galician children to attend school. All they asked was what the law grants in their favor on the points of language and Catholic teachers. . . . Was it necessary for foreigners

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coming to this country to abandon their language in order to become good citizens? No one in the land would say yes in answer to that question, and for himself he could say that he would never abandon his own language, but would nevertheless be just as good a British subject as any man in the land."

University of Ottawa.—Two events of importance have marked the progress of this well-known educational centre, the appointment of the Rev. J. I. Emery, O.M.I., for several years stationed at Buffalo, N. Y., as Rector, and the opening of the new Science Hall, thoroughly equipped with all modern improvement and the latest scientific apparatus. Founded on a very humble scale in 1848, when Ottawa was known as Bytown, the University had grown to seven times its original size in 1885, and several new buildings have since been added to meet the requirements of the increase in students from among the Oblates themselves and externs. In 1866 the Dominion Government empowered it to grant University degrees and in 1889 Ottawa was granted all the privileges of a Catholic University by His Holiness, Leo XIII. The inaugural address of the new Rector is a presage of further success in the future.

BELGIUM.

In the State Universities.—A great change has come in late years over the State Universities of Ghent and Liège and the Free University of Brussels, all formerly hotbeds of anti-Catholic sentiment. The Catholic students, now grown numerous in them, have associated together for the defence of their faith. The Free University of Brussels was founded by "liberals" in opposition to Louvain. At present Catholics are one-third of the students and are well organized. There are several excellent Catholic professors of great name at both the State Universities.

Pope Leo and the Catholic Journalists.—At the annual reunion of Belgian Catholic journalists, the president, M. Verspeyen, read an encouraging congratulatory letter from the Pope and announced His Holiness' gift of a thousand francs toward the founding of a retreat for aged journalists. Pope Leo said: "We have already approved and praised your association, formed to defend the Truth more efficaciously."

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THE READER.

The Life of Lord Russell of Killowen, by R. Barry O'Brien, Longmans, Green & Co.

It commonly happens that a man who is extremely eager for instruction, has almost a creative power of putting his own individuality on what he receives from others. It was this creative assimilation which was remarkable in Lord Russell and made a great man of him. For, according to his biographer, he was not, except in this respect and in his extraordinary capacity for hard work, particularly gifted. Even in the days of his greatest triumphs at the bar, there were other lawyers whose ability in various ways surpassed his. But he had the talent of "picking other men's brains." A half-dozen solicitors furnished him with matter for his numberless pleadings, and he exacted from them all the most minute, exact and thorough information on the subject in hand. Even for his speeches at public banquets the presiding officer passed a most miserable time answering Russell's questions about the nature, influence, extent and what not of the organization which was represented at the gathering. The torture ceased only when Russell began to speak, and the listeners were usually dazed at the completeness of his knowledge. So, also, in consultations, before the opening of a case; he seemed to know nothing. In court no one else knew anything. Such, apparently, was the secret of his success; the consciousness of a power which he possessed and which he therefore knew perfectly well how to wield. Hence, though a terrific fighter, a man who would brook no opposition, who would trample remorselessly on witnesses and solicitors, and even sometimes collide with the judges themselves, it was not because he was arrogant or proud or conceited, but because the subject which he possessed, in turn so possessed him, that it carried him on resistlessly and almost in spite of himself, not permitting him to accept defeat until the court was dismissed, and even then appealing to other powers that might modify or set aside the judicial decision.

His life is a lay-sermon for Catholic young men who have ambition to be something in the world ; to reflect credit on themselves and their family, and to do something for their faith and their country. From the time when, as a mere child, he was found lying in the garden with the great family dictionary, which he had run off with to help him read the Lives of the Saints, up to the moment when his splendid life was so unexpectedly brought to a close, he was possessed by a fury for work as well as by a dogged and unfaltering resolution to succeed.

He was not a saint. His biographer does not attempt to make him out as such. He had his defects, though happily none were grievous;

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but though a man of the world who could enjoy a game of cards, or a horse race, and who with true Celtic exuberance could knock down a political antagonist who jostled him, or a railway porter who tried to prevent him from getting on a train, yet he nevertheless always carried his *Imitation of Christ* in his pocket, and could recite chapters of it by heart, and on all occasions he showed himself an earnest outspoken Catholic, dying as he had lived, happy in the confession of his faith. It did not stand in the way of his professional success. Possibly it was a help; for men put trust in the fearless Irishman who was so uncompromising on that point at a time and in surroundings in which his faith and his nationality were both unpopular. On he went with what looked like uncontrolled and uncontrollable force from the position of an humble advocate who made £100 in his first twelve months until his fees ran as high at one time as £20,000 in a single year. He was the prominent figure in the greatest cases of the century, such as the Parnell trial, which ended in the suicide of the informer, Pigott; the Maybrick case, which still attracts public attention; the Behring Sea dispute; the Venezuela question and others, until his universally admitted merit gained for him the office of Attorney General and finally that of Chief Justice of England; making him thus the first Catholic who occupied that post since the Reformation. Such a career is an inspiration.

The book is of absorbing interest. The two scenes which begin the story are like open windows looking out on the sea. You feel the breeze and it sweeps through the book. The chronicler is like Boswell for Johnson, or Busch for Bismarck, but unlike either, in that he has the audacity of an outspoken friend and dares to tell the subject of his admiration, truths which sometimes stung, and what is better, never losing the affection of the great man whom he so often differed with. It is a fine example of biographical work and though O'Brien's own personality enters frequently, the figure of the great Chief Justice stands out clearly and vividly on all its pages.

Creighton, by P. A. Mullens, S. J. Creighton University, Omaha, Neb.

As the *Life of Killowen* shows the way for Catholic young men to succeed in the learned professions so the sketch of the Creighton family will be helpful for those who are following a commercial career. It begins far back in the century when old James Creighton entered the wilderness of Ohio in 1813. "There is not much known of this sturdy old pioneer," says the writer. Still there is more than enough to win our admiration for the brave man who, with his heroic wife, faced the dangers of the backwoods and, in spite of poverty, hardships and suffering trained up a family of sons and daughters who were all

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so conspicuous for their ability in a worldly sense, but best of all, for their solid Catholic virtue.

The book is extremely interesting. The picture of the sick boy, Henry, the oldest son, lying on his bed of pain for fourteen years, in the rude log cabin where "his whole life was a prayer and his presence a benediction," making use of his illness to instruct his brothers and sisters and leaving after him the memory of a saint; then Edward Creighton working on the roads along with young Phil Sheridan, who afterwards became so famous as a fighter for his country and who, with his friend Creighton, had often to fight in those days for his faith; the long and arduous trucking of merchandise from Cincinnati as far east as Wheeling by the "boy wagoner," for so Edward was called; then the transportation of the first telegraph poles that were put up in the west; next the advance to be one of the chief men in the enterprise to stretch the wires across the continent to California, entailing a perilous journey from Salt Lake to Carson City, in the dead of winter, alone, a distance of six hundred miles, over the Sierra Nevada Mountains with the wind driving sand and alkali dust and snow into his face, the skin peeling off his face three times in the course of his journey, until he arrived at Carson, more dead than alive and actually snow-blind. The man who could do such things was made of heroic stuff, and the story reads like a romance. He had skill besides for diplomacy, and it was his management that induced the Californians to help the work to which they were averse. The government generously subsidized the undertaking, but even when finished, a long fight ensued with the Indians who would steal up in the night under the wires and flinging their lariat over them, start their horses at full galop, and tear down what had cost so much labor to erect, or would, at other times, make fires of the poles. They had a superstitious terror for the whole affair. The first message of this transcontinental telegraph was properly sent from Salt Lake City from Edward Creighton to his saintly wife, of whom also beautiful things are told in this book.

Great commercial prosperity came to the Creightons in consequence of this work. On the death of Edward, John A. Creighton succeeded to him as the representative of the family, and, like his brother, was and is princely in giving.

SOME REVIEWS OF THE MONTH.

Razón y Fe, the new Spanish Review, has, in this month's issue, an instructive article on what is for Spain, *The Law of Associations*, and another entitled *Humanists and Realists*, on the universal and irrepressible conflict in educational matters. The writer on *Liberal Science in the Nineteenth Century and the Origin of Christianity*, regards rationalism as a failure all along the line, but most especially as it is mani-

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fested in Harnack's attempt to explain the rise of the Christian religion. The new *Pio Latino College*, founded for the regeneration of Catholicity in Spanish-American countries, forms the subject of a sketch which has particular interest for us, in view of recent political and commercial events, in which the United States occupies such a conspicuous place, with regard to those parts of our hemisphere. *The Spanish Jews and Moriscos* will be of great utility, as that historical field is a favorite with American writers. The inquiry, *Who was Hugo Herrera de Jaspedos?* reveals the fact that Spain had its *Junius* and that, like his English prototype, his personality is still unrevealed. A scientifically commercial article on the Barcelona *Coal Exposition of 1901*, and the usual reviews of books close this interesting number.

In the *Études* of January 5, 1902, the new movement in France, called the *Women's League*, which aims at influencing the electors in the present crisis of Catholicism in that country, is strongly indorsed. But foreign readers would prefer to have the article less hortatory. We are hungry for facts. *French Science in Russia during the Nineteenth Century*, brings out the curious and interesting information that there were intimate relations during all that period with the Jesuit astronomers at Pekin, and that through them, as intermediaries, the Chinese court transacted all its diplomatic affairs with Russia. This state of things lasted until 1838, when there was but one European in Pekin, Mgr. Pirès, a Portugese Lazarist, who was a member of the tribunal of mathematics and administrator of what was left of the diocese. He died at the age of seventy-one, after thirty-eight years residence in China. This was a chance for the Chinese government to seize the church and the old college of the Portuguese Jesuits; but Mgr. Pirès had taken care to transfer it to the Russian Archimandrite who, true to his trust, turned the property over to Mgr. Favier in 1860, who says, in writing of the affair: "We shall never forget the eminent and disinterested services rendered to us by the Russians in our distress."

The beginning of a study on the *Moral Ideas of Plato*; a review of the *Belgian Economic Exposition of 1900*, giving thus a parallel article to that in the Spanish Review; a discussion of the relative merits of the French *Poets of to-day and yesterday*, and an explanation of the new scientific discovery of *Radiant Matter*, with which Father Freeman has made the students of the American Summer School familiar, form in their entirety an extremely interesting series of actual or what are called up-to-date subjects.

The *Civiltà Cattolica* of January 4, 1902, publishes the Allocution of the Holy Father relative to the Italian Divorce Laws; and the document is properly followed by an article on *The Catholic Doctrine*

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of Divorce. There are, besides, in this number, a historical review of the events occurring after the Congress of Vienna ; a story entitled *The Biography of a Superior Man* in which is to be found a very interesting and graphic description of the Whitechapel district of London as it appeared to an Italian who went through it under the protection of an Irish artist named Nash, in 1846, and who called it "the depths of hell"; and, finally, a study of the life of *Tycho Brahe.* In the reviews of books which follow, the first may be interesting to Americans with memories, as it deals with the claims to glory of a certain Italian revolutionist named Maroncelli, who met a tragic death in New York fifty years ago, and who is now put down as one of Italy's martyrs. An ex-priest, Vanucci, extols him as "a generous heart, a soul teeming with poetry and music whom Austrian and Papal persecution prevented from bringing these splendid gifts to their proper fruition."

The Month discusses the *Associations Law*, showing the universal tyranny that is exercised in France at the present time on regular and secular priests alike. *Arnold and Newman* forms the subject of a brief sketch ; there is a study of *The Roman and Early Gallican Liturgy ;* and another on *The Politics of English Catholics during the Reign of Queen Elizabeth*, which brings out the fact that the plots against the government were not the cause of the persecution but vice versa. *A City of Many Phases* is Monaco, the gambler's paradise ; and an *Imprisoned Soul* is the story of the education of a girl who was born deaf, dumb and blind. The writer says, and rightly so, that the case is not a solitary one. She mentions two Americans, Laura Bridgeman and Helen Keller. There are, in point of fact, many others, and it will be interesting to know that Madeline Wallace, who is deaf, dumb and blind has become a contemplative nun with the Dominicanesses of Newark. She was under the guidance of Father Stadelman, S.J., of New York, who devotes himself to those poor sufferers. The case in the *Month*, however, seems to be an exception, in that the child was born without any of the three faculties. The others all possessed them for some time.

The Stimmen aus Maria-Laach has an article on *The Church of the World and the Civilization of the World*, in which their mutual influence is shown ; the present issue dealing chiefly with the subject of civilization ; the action of the Church having been discussed in a former number. *Political Economic Tendencies*, especially in agrarian matters ; *Ancient Chinese Civilization* in the light of modern research; *A Glance at Cellular Life* which is the complement of a previous study on cells at rest ; and a review of Chateaubriand's *Apology for Christianity* complete this first issue of 1902.

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CHRIST THE REDEEMER.
(From statue by Vermare.)

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THE MESSENGER

VOL. XXXVII. MARCH, 1902. No. 3.

POPE LEO XIII.

I.—LIGHT IN GLOOM.

IT has been often said, and sometimes with contemptuous bitterness, that the modern spirit has outgrown the Catholic Church and her Papacy; and that if she have any ambition to survive, or prove still useful, she must conform to the age. From within the Fold, too, it was suggested that certain Catholic institutions had lost their usefulness; that we should take up new ideals and make compromises; that we should become more national and less alien.

Pope Leo teaches us quite a different lesson, but with startling emphasis. He who has achieved in a few years more than a century seemed to promise, while he has shown the extraordinary unity, he has proved at the same time the marvellous elasticity of the Catholic system and of the age-long Catholic policy. He has shown with what a strange facility and success the Church can face every crisis, even the most terrible; and while haughtily intolerant systems of counter-Christianity, have, in our day, been disrupted into dust, and materialistic science, equally arrogant and equally hostile, has become utterly bankrupt, the Catholic Church and her Papacy have drawn all eyes to themselves in an age of scepticism and irreligion. The great Pontiff has proved anew that "the years—and sorrows, too—glide over the Church, and only serve to perfect her." Few periods of history have been marked by changes as far-reaching and extreme as has our own; but above them all rises the figure of the Pope, proving more emphatically than ever, that, as Cardinal Bellarmine said, "when there is question of Christianity, there is question of the Papacy;" and revealing more clearly than ever that the Church is at the head of the forces which make for civilization.

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The present Pontiff began his extraordinary reign amidst the gloom of false theories; the indifference, or rather the hostility, of nearly every government in Europe; in great, and often alarming, social revolutions. Men were adoring material power and success. The progressive nations, as they were called, were considered the models for all others. They were non-Catholic, and a good deal non-Christian, at least in their public policy. They were great military powers, limitless in wealth or intoxicated with conquest. International justice, unknown since the Middle Ages, had given way to Machiavellian "reasons of state"; that is, to opportunist selfishness, and practical atheism.

Yet Pope Leo dared to dream of reconciling modern civilization, and the much more intractable modern spirit, with the ancient law of the Gospel. He began to teach persistently that the safety of states is in the general welfare, and not in passing, selfish, and merely material interests. It is not in the dangerous balance of enormous armies, nor in casual alliances formed without regard to any principle, nor in changing community of commercial interests. It is not in selfishness and rivalry. A national policy governed by opportunism, utilitarianism, atheism, is fatal. There is, on the contrary, a moral and providential order of things. While each nation has its historic destiny, all must contribute to universal civilization, to the common ends and good of Christendom. He set the moral law over politics; teaching that political power is from God, but may be debased by both ruler and populace.

"The greatest man of to-day is the greatest peace-maker," it has been said. And so Pope Leo, through storm and stress, has steadfastly followed a policy of conciliation and peace. He has advocated the cause of peace between peoples and their governments, and between governments and the Church. Turning from governments to the needy masses of the governed, who were beginning to seethe above the fires of socialism, this great priest of humanity has ever sought to promote the amelioration of the greatest number. He would restore the ideal of the Middle Ages, when the independent artisan was proud and happy, "possessing the poetry of his art and the love of his toil"; when the great cathedrals, "poems of earth and air," were raised by nameless craftsmen.

With luminous simplicity Pope Leo shows the means of inaugurating a new era. Reformation of morals must come first; then practical justice, local freedom of action and growth, organic unity, true

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liberty under constitutional forms, not mechanical centralization. With singular confidence in his message and his mission, he points to religion—for in religion all civilization began—and, in the concrete, to the Christian Church, as the means of social reformation and political stability.

He has taken up the role of the Papacy before the Renaissance and the Reformation, before kings had begun to enslave it and cut off its powerful influence from the social life of nations. "Truthful history and sound philosophy both affirm," said de Maîstre, "that the Popes were the teachers, the protectors, the real creative spirits of constitutional Europe." They were especially the teachers of kings, and this chiefly by the Christian public opinion, of which they were the sources.

A strange attraction has gradually grown around the white-robed Pontiff, Leo XIII. Non-Catholic nations are scarcely less interested in him than are those of his own fold. He has come to witness "the atrophy of old fanaticism." Government after government has been won over; difficulty after difficulty solved. His diplomacy, patient as it is masterly, has harmonized almost everywhere, the action and interests of the Church with those of the civil government. His initiative has created new issues which will extend far into the coming years. His hand has been powerful enough to utterly overcome his strongest adversary, Bismarck, and tender enough to touch and almost to heal the soreness of France.

Pope Leo has treated of the gravest affairs with rulers of all sorts—Catholic, heretical, schismatic, infidel, pagan. He has dealt with all the great problems which agitate modern society. There is scarcely a needy class of the human family, down to the leper and the slave, that he has not turned towards in sympathy.

This extraordinary man, almost a septuagenarian when chosen Pope, and scarcely known outside the conclave of Cardinals that elected him, who passed from seclusion to seclusion, from the Episcopal imprisonment of thirty-two years in the mountains of Umbria to the closer custody of the Papal Vatican; the most peaceful of Popes; without army, or exchequer, or territory; yet a king, and as such recognized by all the powers—this extraordinary Captive-Pontiff has made his presence felt over the whole earth, while libraries in various languages have sprung into existence to record his deeds or interpret his writings. A phenomenon, his life and his acts have been called by his opponents; a luminous page in the chronicles of the Church and of humanity.

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A leading Italian journal, which is not on the side of Pope Leo, the *Mattino* of Naples, thus wrote of him :

"The victories of this diplomatist in *cappa magna* can be numbered no longer. Arbiter of the peace of Europe, he pacifies by his words the conflict in the Carolines; moderator of parties, he terminates, advantageously for the emperor and for himself, the struggle in Germany; the friend of governments, by his advances offered and accepted he skilfully re-conquers the democracy of France; spiritual father of peoples, he preludes, at least distantly, a reconciliation of Catholic Ireland with heretical England. Everywhere, by all means left to him, he seeks out friends, he sows affection, he harvests promises. Sixty thousand pilgrims at a time still proclaim him Pope and King. Rome herself, the capital of Italy, all Rome will crown herself with festive fires as an apotheosis of history. Above the vapors, dense and putrid of parliamentary corruption, the cupola of Michael Angelo emerges radiant in the sun. And the people, turning away their regard from all our pigmies of politics, bent down to gather refuse, see nothing now but on that height the white figure of an old man with triple crown, interpreter of the infinite, prophet of the ideal, letting fall his benison on the earth."

II.—FORESHADOWING.

There are two periods in the life of Pope Leo, as in the lives of all great men who are providentially appointed to sway the destinies of their fellow-mortals. There is a time of preparation for the maturer day of action and achievement. The one foreshadows the other. The preparation in the case of the future Pontiff was left more freely to Providence than it is with hereditary rulers. The Papacy is elective ; nothing distinguishes from his birth its destined incumbent.

Pope Leo was born amongst the "sandalled people" of the Lepini or Volscian mountains. Southeast of Rome, and beyond the Alban Hills, rise those bare and rocky heights of the ancient Volscian country, crowned with the shattered coronets of ruined city walls. The Sacco river separates them, on the north, from the chain of the Apennines. On the south, they run down to the gulf of Gaeta ; but, on the east, they are separated from the sea by a plain, arid or marshy, which expands into "happy" Campania. This mountain region is everywhere intersected by shady valleys, fertile and beautiful, with wheat fields, vineyards and silvery olive-groves, over which wander herds of large-horned oxen. Towns are picturesquely situated

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on the flanks of the mountains, amid the cyclopean ruins of the ancient Roman republic. On the southern slopes is pre-historic Cori, the birthplace of the Pope's mother ; and far out, by the sea, beyond the purple plain, is Antium, the capital of the hardy Volsci, a people early annexed to Rome. By a long ascending road, which winds for miles through the mountains, by shaded streams, the traveller arrives at Carpineto, so called from its witch-hazels. It is spread over two eminences, between two immense masses of rock, dominated by the Caprean hills, while far above, towers the disdainful crag of Semprevisa. With irregular ascending streets, time-darkened, amidst ruined walls of fortifications, Carpineto has the fascination of Italy's great past. Here, in a plainly built château at the upper extremity of the little town, the future Pope was born on March 2, 1810. From its terraced garden, he looked out, during his early years, on the town, the valley, and the splendid hills, inhabited by a people still antique in appearance and manners, sandalled like their ancestors, and wearing cloaks which resemble the ancient toga. Peaceful shepherds or tillers of the soil, they are mostly poor, but strong, moral and religious.

Pope Leo's family, descended from the counts of Siena, were distinguished by two valuable hereditary traits, prudence of character and love of religion. Many of his ancestors held positions, both ecclesiastical and civil, of great importance. Saints were not wanting. Blessed Peter Pecci founded the Hermits of St. Jerome ; Blessed Margaret was a Servite of Mary, and Father Bernardine Pecci, a Jesuit, gave his life for the faith in India, in the sixteenth century.

Anna Prosperi, the Pope's mother, was a descendant of Cola di Rienzi, who dreamed of reviving, in 1347, the forms and splendor of the Republic of ancient Rome. She was a strong woman, yet full of tenderness, and zealous to inspire her children with the love of piety from their earliest years. She visited and consoled the sick and the poor ; and in times of want fed them at her own door, to the number of fifty or sixty every day. "Mother of the poor, of old-time holiness and generous," is the description of her on her tomb in Rome. She was practical, too, and enterprising, having been the first to introduce the culture of the silk-worm amongst her town-folk. A member of the Third Order of St. Francis, she inspired her son with that love for the Seraph of Assisi which has made him propagate the Third Order so widely through the Church.

Count Louis Pecci, the Pope's father, was made colonel of a local

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military force by Cardinal Aldobrandini, under the Pontifical government. This organization was adopted into the military system of Napoleon when he invaded Italy. But Count Louis was a civil magistrate rather than an officer; and he was still more a peacemaker and counsellor than a magistrate.

To the pious couple were born seven children, of whom Leo was the sixth. Two were daughters. Two of the younger sons, Joachim, the future Pope, and Joseph, being especially fond of study, the parents determined to give them every opportunity for education. Joseph, who was destined to become a Jesuit and the constant co-operator in the great enterprises of his brother, was quicker to learn; but Joachim was more studious and thoughtful.

During the early years of the future Pontiff, Napoleon the Firs was making and unmaking kings, and changing the map of Europe at his pleasure. He held the Head of the Church a prisoner at Fontainebleau. But when Pope Pius VII was restored to Rome, he recalled the exiled Jesuits, who opened at Viterbo their first college in the Papal States. Joachim Pecci, having spent one year in Rome at the age of seven, was sent, with his brother, to the college of Viterbo, at the age of eight. Here he showed a special devotion to St. John Berchmans, whom he afterwards canonized. Very modest and very thoughtful, he soon received the clerical tonsure according to the custom of Italian ecclesiastics. His taste for poetry soon manifested itself. His teachers easily inspired him with the desire of literary excellence, and formed his style on the best models. At the age of twelve he wrote pretty Latin verses, and spoke the old classic tongue with ease and elegance.

In 1820 the two boys were called to their mother's death-bed in Rome, and neither returned to Viterbo. Joseph soon entered the Society of Jesus, now re-established about sixteen years. He continued his studies at the Roman College, restored to the Jesuits by Pope Leo XII, and now just opened to 1,400 students of literature, philosophy and theology. Joachim Pecci entered the class of rhetoric and took the first prizes in Latin style and verse, and in Greek. He studied philosophy for three years under Fathers Ferrarini and Pianciani. He won the first prize in physics and chemistry, and would have had the rare and exalted honor of making a public defence of the whole course of philosophy had he not been hindered by illness. During the Jubilee he received the special blessing of Leo XII, to whom he was chosen to make an address as spokesman in a deputation of students.

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It was his attachment to this Pontiff that made Joachim Pecci afterwards assume the name of Leo XIII.

The nations of Europe were settling down after the series of Napoleonic earthquakes. There was an absolutist reaction, embodied in the Holy Alliance of Russia, Austria and Prussia to resist the growing liberalism. Of the Alliance, Alexander I, of Russia, was the heart; and Metternich, Prime Minister of Austria, the brain. Leo XII was succeeded in 1830 by Pius VIII. In the same year burst out in France the revolution which deprived the aged king, Charles X, of his throne, and gave it to Louis Philippe. At the close of the year 1830 the Camaldulese monk, Mauro Cappellari, ascended the Papal throne, under the name of Gregory XVI.

The young student of the Roman College was accustomed to write home to his family in Carpineto an account of the noteworthy events then occurring. But his narrative has the dryness of an official report. The muse, who inspired so strongly his poetic compositions, shows no influence here. He writes as a quiet observer, carefully and fully, but passes no opinion, and manifests no personal bias.

The summer vacations were spent with his family in his native Volscian mountains, where he amused himself by elegantly cutting, with his own hand, a Latin lapidary inscription for the Chapel of the Annunciation. His course of theology was made under Father Anthony Kollman, an American Jesuit, and under Fathers Perrone and Patrizi. The last-mentioned lived to see his distinguished pupil wear the tiara. The excellence of the young theologian in his studies presaged greater things; there was one particularly brilliant public defence of the legislative power of the Church. A very distinguished university post was given to him, namely, that of presiding over the "circles," or students' theological disputations at the famous German College.

During this time, Joachim Pecci was boarding in the apartments of his uncle Anthony, a lawyer, in the Muti palace, near the church of Ara Cœli. Here his mother had died, and here, too, died his younger brother, Ferdinand, at the age of nineteen. He was so affected by his beloved brother's death, that he spent eight days in the seclusion and silence of a retreat. His manner of life during his years at the Roman College was as simple and austere as that of a monk. There was little recreation, but almost constant study. Those who knew him say that his only place of amusement was his desk. In 1832, at the age of twenty-two years, he completed his theological studies and received, as a signal

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mark of his success, the degree of Doctor of Divinity. A little before, an array of diseases seized upon him and under the impression that he was near death, his poetic spirit expressed his feelings in Latin verse.

Meanwhile the Revolution was announcing its distant thunder. Bologna rose in insurrection. Forli, Ferrara, Ravenna, Pesaro, Ancona, followed its example. The outbreak projected for the days of Carnival at Rome was hindered. Prince Metternich, in response to the appeal of Gregory XVI, and contrary to the protest of the French, sent his troops into the Duchies and into the Marches and Legations.

Soon after leaving the Roman College, Joachim Pecci entered the College of Nobles and began his studies in both Roman and Canon Law at the University of the Sapienza. The College, or Academy of Nobles was, in those days particularly, intended to be a place of special and more profound studies for those who were destined for a diplomatic career. To enter upon such a career, influential patrons were necessary, and Cardinal Sala became the future Pope's principal protector. His brilliant studies at the Sapienza merited for him the rare honor of the *honorary* degree of Divinity, and later the title of Doctor in Canon and Roman Law. He spent five years in those studies, having for fellow-students M. Beelen, the famous Scriptural scholar, whom he afterwards made a prelate, and Riario Sforza, the future Cardinal Archbishop of Naples, a man as distinguished for holiness of life as for his elevated station.

Cardinal Pacca recommended the brilliant student to Pope Gregory XVI, who made him a prelate in 1837. During the cholera in Rome in the same year, Cardinal Sala, head of the sanitary commission, associated with him in his dangerous task the young Monsignor, who, as he wrote to his brother, willingly risked his life. He was not yet a sub-deacon, but he received the three greater orders within a few days, at the end of December, 1837, after a retreat of three weeks at the Jesuit novitiate of S. Andrea, on the Quirinal. On the eve of ordination to priesthood he wrote to Cardinal Sala that he wished "to be a true priest and serve God, and show zeal for His glory; but *in all truth*, in the sense in which St. Ignatius understood it, and, after his example, his children, amongst whom I have the happiness of living." Alarmed lest he should become a religious, Cardinal Sala gently warned him that he must not abandon the career in which he could do so much to aid the Church and the Holy See. Leo's humility, fervor and confidence in God are most touching during those days of preparation. On the last day of 1837 he was ordained priest in the novitiate by

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the Vicar of Rome, Cardinal Odescalchi, who became a Jesuit soon after. On New Year's Day, Mgr. Pecci, assisted by his brother Joseph, said his first Mass in the room of St. Stanislaus Kostka.

III.—HIS DIPLOMATIC CAREER BEGINS.— (BENEVENTO AND PERUGIA : 1838-1843.)

Soon after his ordination, he was sent, in February, 1838, as Delegate Apostolic to Benevento. It was a difficult post, and he was chosen for his upright and energetic character. Benevento, because of its position, separated from the other States of the Church and bordering on Naples, was the refuge of smugglers and bandits who had survived the Napoleonic wars. Brigandage, which had a half-political aspect, was an organized institution under the patronage of rich and powerful families. It was a dangerous hidden power, and difficult to break.

Travelling was so painful in those days, that Mgr. Pecci was prostrated with fever ; and on his arrival in Benevento his recovery seemed hopeless. The people, who expected much from him, were deeply moved, and went spontaneously in a procession out of the city, to pray for his recovery at the shrine of Our Lady of Graces. The young Delegate recovered, and quickly began to display his power of masterly administration. His rule at Benevento has something of the heroic in it. There were many abuses and many deficiencies. The public service had to be re-organized, and the insolent dominion of titled brigandage broken. An organizer, a diplomatist, a general, were needed. The quick, governing mind of the Delegate saw immediately that the first step was to have an understanding with the government of Naples. He went in person and arranged the matter with King Ferdinand II. In a wonderfully short time, the baffled and discouraged police, and the hitherto useless Pontifical troops conceived a new order and spirit. The officers were readily changed, and more efficient and religious men were appointed, who saw to the improvement of the morals and discipline of those under them. Mgr. Pecci went himself amongst the people ; he loved to talk with the peasants ; he became thoroughly informed as to the haunts and habits of the bandits, noble and ignoble. Then he hunted them from forest and castle, holding his officers and the local nobles accountable for what happened in their respective spheres.

One noted and daring outlaw, with fourteen men, held the Villa Mascambruni. Mgr. Pecci's soldiers besieged it, took the brigands

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captive, and, according to M. des Houx, executed them on the public square of Benevento. The guilty nobles tried to hoodwink the vigorous Delegate Apostolic. They sent accusations to Rome. One, a Marquis, it is said, came to hold a personal interview ; and threatened to lay before the Pope a charge to the effect that the Delegate was trampling on the rights and immunities of the nobility. Mgr. Pecci, who secretly knew of the Marquis's brigandish propensities, warned him that the prison of Castel S. Angelo was on the way to the Vatican. The Delegate Apostolic was never precipitate. He himself heard personally the charges made and the defence advanced. He was most careful to examine the case even of the most guilty, and he punished with severity proportionally great those whose lofty station rendered their offences more blameworthy.

Peace and order followed in the footsteps of an administrator so energetic ; and these being re-established, he gave a powerful impulse to agriculture and industry. He obtained from the Papal government the abolition of odious taxes, and then built up the great highways by which the products of Benevento could pass into the territory of Naples. It was, no doubt, the pacification and industrial development of Benevento that led to King Ferdinand's proposal to exchange for it a tract of country nearer Rome. This the Delegate opposed. The people, he said, were better off as they were, and their ecclesiastical position made it important that they should be directly under Rome. Mgr. Pecci was recalled to Rome in 1841, and immediately appointed Papal Delegate to Spoleto. But he was never sent thither. The arrangement was presently altered, and he was made Governor of Perugia. He seems to have returned from Benevento moneyless, as he had to apply to his brother for assistance.

Perugia, the capital of Umbria, had been for some time a favorite centre for conspirators. The people were traditionally loyal to the Papacy ; but the political upheavals and the menaces of famine made the illusory promises of revolutionists dangerously attractive. The Rights of Man were preached here and there in the cafés in the evenings, and a benison occasionally pronounced on the tyranny of the priests. The preachers were usually survivors of the French Revolution. The Romagna country was near, and that was still more agitated. The new post called for greater ability, and especially a greater spirit of conciliation than did Benevento. But prudence and conciliation were the favorite arms of the new Delegate. When he arrived in Perugia the four prisons were filled. Five months afterwards they were all empty.

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Pope Gregory XVI, fearing the coming storms, determined to visit his dominions. Mgr. Pecci built, with great despatch, a new road to receive him in royal state. The Delegate's methods in Benevento were renewed here. To insure the quicker administration of justice, he concentrated the tribunals in one central building. Filled with the kindliest and most vigilant interest for his people, he founded savings-banks, and opened corn stores, where for a small sum, usually returned, the poor could obtain what was needed for their food. The bakers' loaves were found to be under weight; whereupon the Delegate had them distributed free to the people in the market-place. Education was improved and popular amusements encouraged. He visited all the towns of Umbria and examined everything for himself. Thus the causes and pretexts for insurrection were taken away. After a short but most successful period of administration, the zealous Delegate was recalled to Rome, early in the year 1843. He could not then foresee how soon he was to return to Perugia, to be its Bishop for thirty-two years.

IV.—ARCHBISHOP AND PAPAL NUNCIO AT BRUSSELS.

Belgium, though equally or more devotedly Catholic, presented a striking contrast to the dear old primitive ways and traditions of Central and Southern Italy. The country was in a ferment of reconstruction after its successful struggle for independence. Progress was unparalleled. There was development everywhere—material, educational, charitable, religious. The people were intelligent, industrious, wealthy. Louvain, the national university, was presaging its scientific greatness. The revolutionary lodges were silent; there was scarcely a cloud discernible.

The Kingdom of Belgium had been in existence about ten years at this time. It was a state created, or at least acknowledged, by international diplomacy, after the Belgians had routed the troops of the Netherlands. King Leopold, who had refused the throne of Greece, although himself a Protestant, had married a sincerely and piously Catholic princess, the oldest daughter of King Louis Philippe of France. The children were being brought up in the Catholic faith. There was liberty of the press and of education, as of worship.

Belgium was to be the great training-school of the future Leo XIII Here he was to feel influences which modified his whole future career. In Belgium he could feel the pulse of the modern world and study all Europe. He was brought face to face with "liberalism," as it is

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called; and with the Catholic resources in difficulties under parliamentary government which was swayed by parties and votes. The means and influence, too, of Catholic action in modern society could be thoroughly estimated here.

Now in his thirty-third year, Mgr. Pecci was preconised Archbishop of Damietta (*in partibus*) on January 27, 1843; and on February 19 he was consecrated by the Secretary of State, Cardinal Lambruschini. He was named to succeed, as Nuncio at Brussels, the skilful and popular Mgr. Fornari, just removed to Paris, whose pupil he had been in the College of Nobles in Rome. The future Pontiff was little known in Belgium. He was not even acquainted with the language of the country, French. He began to study on the way, and when he came to Brussels he could make himself understood. He had one dear and devoted friend, Canon Theodore de Montpellier, afterward Bishop of Liége. As he was returning from his official visit to Cardinal Sterckx at Mechlin, his diplomatic career was very near being cut prematurely short by drowning in the Vilvorde Canal, along which the runaway horses frantically dashed. The King received the Papal representative with great kindness, and in a short time he was intimate with the royal family.

The political parties of Belgium—Catholics and liberals—were divided especially on questions of religion and education. The liberals were a minority, and really a small body, but extremely active. They controlled the press before Catholics were taught by a common enemy to unite. The ministries had been for some time made up of members drawn from both parties. Just at the appointment of Mgr. Pecci, M. Nothomb was Premier. A grave educational difficulty soon arose. A measure was proposed by the ministry, which would effectually place all higher education under their control, in despite of the Parliament, which had a Catholic majority. The Nuncio, before deciding what to do, consulted Mgr. Fornari, his old master, now Nuncio at Paris, who had undertaken the diplomatic education of Mgr. Pecci. Mgr. Fornari sustained the ministry; but Mgr. Pecci followed his own better judgment, and was supported by the King, notwithstanding the pronounced position taken by foreign diplomatists in Belgium in favor of the ministerial project. As the years went by a much more generous policy with regard to the universities was followed by the liberals themselves.

The Nuncio mingled intimately in the Catholic life of Belgium. He presided at meetings, officiated in the churches, visited the schools,

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colleges and religious houses. His efforts in favor of the Society of the Holy Infancy, founded to aid the foreign missions, brought him into relationship with Ozanam, de Ravignan and other apostles of Catholic action in modern society. His interest in higher studies drew him to Louvain. Amongst the professors of this university there were partisans of Ontologism and Lamennais' Traditionalism. Mgr. Pecci called the attention of the Bishops formally to those errors, although his predecessor, Mgr. Fornari, had sent the books of Ubaghs and Tits to Rome in 1842, and had indicated their erroneous teachings. Somewhat later, Mgr. Pecci effected a partial settlement of the difference between the University and the Jesuit College of Namur, in which the course of philosophy was opposed to the opinions in vogue at Louvain.

The efforts to introduce into Belgium the Ronge schism, begun in Germany, and favored at first by the cabinet at Berlin, were rendered abortive by the vigilance of the Nuncio, seconded by the Bishops of Liége and Namur. In connection with this matter, Mgr. Pecci, seeing that the union of the Rhenish Catholics under their Bishops had caused a change of policy in Berlin, wrote: "What causes almost everywhere the weakness of the Catholics and paralyzes their efforts, is that they remain isolated, either by apathy or helplessness, in presence of a hostile government, and form no associations to combat with united strength the enemies of their religion."

The Nuncio took an active and interested part in the foundation of the Belgian College in Rome. He was charged with the delicate duty of explaining to the Bishops that the management and discipline of the College would have to be directly under Roman jurisdiction, and not under any distant national control. At his suggestion the famous linguist, Cardinal Mezzofanti, became its protector. The Cardinal, meeting one day the Abbé Malou, afterwards Bishop of Bruges, but then a student at the German College, spoke to him in his mother-tongue, pure Flemish. But hearing his answer, the many-tongued Cardinal said, "My friend you are forgetting your native language." The student had, unconsciously, mixed some German words with the Flemish.

Owing to the consequences of the revolution of 1830, the condition of the Religious Orders in Belgium was precarious and abnormal. They had been placed under the general jurisdiction of a Vicar Apostolic. Monsignor Fornari, fearing complications of various kinds, counselled the Nuncio to leave matters as they were. But his own better

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judgment, energy and tact arranged, without difficulty, this very undesirable state of affairs. He convoked chapters of the different Orders, visited in person many of the ancient abbeys, and re-established the ordinary religious government.

Towards the close of Monsignor Pecci's nunciature in Belgium, serious trouble occurred over the schools. The Bishops demanded religious training, the ministry was tending to eliminate it. The Nuncio took the Bishops' side, which contributed to the fall of M. Nothomb's ministry. His successor, M. Dechamps, continued the policy of the preceding cabinet, nor did he conceal his opposition to the Nuncio. Whether this was the cause or not, Monsignor Pecci was recalled in 1845. From the king, the clergy, and the people he received the warmest testimonies of esteem and gratitude. Before returning to Rome he visited London and Paris, and was presented to Queen Victoria and King Louis Philippe. When he arrived in the Eternal City Gregory XVI was dead.

V.—BISHOP OF PERUGIA. (1846-1877.)

The clergy and people of Perugia had ardently petitioned that their former Nuncio should occupy their now vacant episcopal see. He was preconised Bishop in the Consistory of January 19, 1846; and having visited, on his way, the sanctuary of St. Francis at Assisi—for he, like his mother, was a member of the Third Order—he took solemn possession of his bishopric on the 26th of July, amid the festive joy of the people.

An author not favorable to Papal claims wrote of him at this time: "His slender form is straight, and there is no movement of eyes or lips to denote any ill-regulated passion or lack of frankness. He speaks little, and in a controlled tone, taking little care to develop his thought when he sees it is understood." Instead of rigid energy or political attachments, "quite on the contrary, if he had any fault, it was excessive kindness to cover with the mantle of his lofty prudence the short-comings of his subordinates." And another writer, of the same school, says: "The truth is that the Pope, at Perugia, took no part in politics. His greatest merit is that he remained a stranger to whatever did not affect his episcopal ministry."

Here, seemingly hidden, in the mountains of Umbria, Bishop Pecci was to remain for one-third of a century, during the long space of the reign of Pope Pius IX. All his manhood and part of his old age were spent in his long and laborious episcopate of thirty-two years.

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His incessant labor and trials, often cruel, were the preparation for the throne. It is impossible not to think of Our Lord's hidden life when we consider the seclusion of the saintly Bishop.

His work was to form a zealous and apostolic clergy, to see that the youth of his diocese received a Christian education, to repress scandals, to teach and relieve his people, to insist upon the rights of the Church, and to add splendor to Divine worship. His first pastoral traced out his program. He had seen the errors and dangers of the time, and he was convinced that the first remedy would be found in trained defenders—the clergy. Hence the development of his seminary in Perugia. In 1848 he had completely re-cast the plan of studies. In 1857 he founded the Academy of St. Thomas, for the deeper study of the Angel of the Schools. His chief assistant was his brother Joseph, who, after the suppression of the Society of Jesus in 1848, had become professor of philosophy here. In 1872 the Bishops modified the studies still further, and enlarged the buildings, giving a part of his own residence. He himself tested personally the progress which his students were making. But he took much greater care of their spiritual formation. Those who were faulty he took aside and spoke to them as a father, sometimes giving a little list of their faults and the remedies. He became an author himself for their sake. He presided at the examinations in science and literature, and invited famous professors and Bishops. One of the professors of the Seminary, coming late to class one day, found the Bishop occupying his place, and explaining one of Cicero's orations. Quite abashed, the delinquent teacher took his place amongst the scholars, and, as the Bishop ceased his lecture, begged him to continue.

Bishop Pecci's zeal was not confined to students only. He formed with great care many young ecclesiastics who aided him afterwards in the administration of the diocese and of the universal Church. Thus it was that the future Delegate Apostolic, Cardinal Satolli, and a number of others who have acquired an international fame, were trained under the eye and by the care of the future Pontiff.

Mgr. Pecci made an exact visitation of his entire diocese. His especial care were the sick and poor. When the people lacked food in 1854, he reduced to the lowest limit his own expenses in order to aid those in need. In his own palace he had a free kitchen and daily distribution of food. He formed committees of charity and exhorted the richer people to cut off all excess and give all they could to those who had not the necessaries of life.

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Under his zealous supervision preaching improved, and devotion, especially to Our Lady and the Saints, spread amongst the people. He was particularly careful that the public worship of God should be accompanied by fitting dignity, and even splendor when possible; and that the churches should be repaired and beautified. He restored and decorated his cathedral, and thirty-six other churches were built anew, while many more were enlarged. Still ten others were about to be built when he was called to Rome. In 1872 he consecrated his diocese to the Sacred Heart of Jesus.

No need of his people was overlooked. The Hospital of Our Lady of Mercy was the frequent recipient of his generous bounty. The Brothers of Mercy were brought from Belgium to take charge of the boys' orphanage; and to the Sisters of Providence from the same country was given the care of a home for girls and an asylum for penitent girls and women. For girls of the wealthier classes he erected the boarding Academy of St. Ann, to which a free school was annexed for poorer children. Mgr. de Merode, who visited Mgr. Pecci at this time, speaks of his "great zeal," and his endeavor "to resuscitate the old institutions of which Perugia is full." There was, he says, "incredible activity everywhere." That no one might be neglected, the Bishop founded a women's hospital for chronic diseases, and an association of St. Joachim to aid indigent priests. Whatever idle hours occurred in this busy life were spent in reading the classics, after the example of the great Italian humanists, many of whom were pious Bishops. The great public demonstrations of joy in Perugia in 1853, when the beloved Bishop was made Cardinal, showed how well his people appreciated all that he had done.

VI.—AMIDST THE STORM.

Now we come to the stormy days, to the "incredible upheavals" of the time of the glorious Pio Nono. The sects had long since determined to destroy the Temporal Power. The first step was to raise an outcry all over Europe against the Pontifical government. Secret societies had been spread through the Papal States, especially in the Romagnas, where the people were more self-willed and separated from Rome by the Apennines.

'48, the year of revolutions, had seen Italy aflame against the Austrians. Count Rossi, Prime Minister of Pius IX., was assassinated, and the Pope himself fled to Gaeta. In February, '49, the Roman Republic was proclaimed, and the Garibaldians became the masters of

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Perugia. They were driven out by the Austrians, while the French occupied Rome on behalf of the Pope.

Warned by the terrible lesson of '48, the Bishops of Umbria met at Spoleto to consider the causes of the great social disorders and the needed remedies. The acts of this consultation, written by Bishop Pecci, urge the development of the Catholic press, and especially the establishment of local journals. Energetic measures are advocated against the immoral and irreligious literature with which the Papal States were flooded at this time. A new program is traced for the schools, and the necessity of better acquaintance with profane sciences is pointed out to ecclesiastics, since the name of science was prostituted by the revolutionists as an argument against religion.

To see for himself the condition of things and to calm the excited populations, Pius IX made a tour of his States. His progress was a continued triumph, for His Holiness had lost little of his extraordinary popularity, and, in point of fact, the country was rich and well governed. He remained four days with Cardinal Pecci in Perugia.

In collusion with Cavour, Minister of Victor Emmanuel, King of Sardinia, and with the other Italian revolutionists, the army of Napoleon III invaded the Austrian dominions in Italy, while the revolution drove out the sovereigns of Parma and Modena. It was the signal for the attack on the Papal States. Secret societies had prepared the way, and the Romagnas were seized without resistance. A revolutionary band occupied Perugia, but were quickly driven out by a Swiss regiment of Pontifical troops. Four days later, the troops of France and Sardinia defeated the Austrians on the bloody field of Solferino. Within two weeks after, Napoleon, having signed with the Emperor Francis-Joseph the peace of Villafranca, withdrew from the conflict, and left Victor Emmanuel to continue the war alone. In September, 1860, 15,000 Piedmontese troops advanced against Perugia. The small Swiss garrison retired to the citadel, while Cardinal Pecci went with the first magistrate to obtain favorable terms from the besiegers. He received an uncompromising answer, to the effect that the Pontifical soldiers would have to abide by the laws of war. His intercession seems, however, not to have been quite in vain, and the surrender of the Swiss was accepted on less difficult terms.

Meanwhile, under pretence of searching for concealed soldiers, the Piedmontese had smashed the doors of the Bishop's residence and of the seminary; and with insult upset everything from roof to floor. After the taking of the town, a Piedmontese soldier was shot from a

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window ; and, on the unsupported and most improbable testimony of an ex-convict, a gray-haired priest was seized and condemned to death. The Cardinal interceded for him with tears, and, it is said, on his knees, before Della Rocca, the officer in command ; but all intercession was in vain. The priest who, with absolute fearlessness, continued to read the prayers for the dying, was led away amid the most scandalous orgies of the rabble, and shot in front of the citadel, while a band of drunken men and abandoned women danced around the dead body, crying out, "Death to the priests ! Long live Italy !" Of his two sisters, who lived with this venerable priest, one became insane and the other was forever haunted by the awful death scene.

It is unnecessary to describe the sufferings and difficulties through which Cardinal Pecci had to pass during the years which followed. Yet so great was his prudence, that he won the respect of the men who governed Perugia. He was preparing, by a harsh experience, his policy of forbearance and prudent conciliation in the more exalted position of the Papacy.

He was far from remaining silent amidst the excesses which he had to witness. He protested repeatedly against civil marriage, introduced by the new régime ; against the spoliation and expulsion of the Religious Orders, amid scenes of cruelty, and the violation of the cloister ; against the imposing of military service on ecclesiastics, while renegades were openly honored ; against the intrusion of the civil power in Church appointments ; against the encouragement publicly given to Protestant proselytizers in this land, Catholic to the core ; finally, against the incredible excesses of the revolutionary press, which outraged, in the most brutal manner, Catholic faith and morals. "Republican persecution in France and the *Kulturkampf* in Germany," writes Mgr. T'Serclaes, "give only a feeble idea of what took place in the Papal States, and especially in Umbria, at this time." Cardinal Pecci was not content with his own personal protest ; he associated with him his brother Bishops ; he wrote directly and repeatedly to King Victor Emmanuel, and made the best use he could of the declaration of the Piedmontese government that the Catholic religion was that of the State.

Moved by the dangers of his people, he began a visitation of his diocese in 1861. On his journey he was informed by a government circular that ecclesiastical benefices and revenues, pending the approval of an incumbent, were to be at the disposal of the king. A little later a royal inspector was appointed over his Academy for the children of

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the wealthier classes in Perugia. About the same time he was asked to furnish the government with the titles and an inventory of Church property and establishments in his diocese. Against those acts of an insolent usurper he defended himself as best he could.

In this year, the Prime Minister, Minghetti, invited the clergy of the provinces invaded by Victor Emmanuel to accept the established order of things and admit the sovereignty of the King. The Cardinal of Perugia and his colleagues answered by vehemently protesting their fealty to Pio Nono, by insisting upon his rights, and declaring the necessity of his independence of the civil power.

During all this time, as before, the Cardinal continued to write his splendid pastoral letters, which resemble so closely his later encyclicals, that Leroy-Beaulieu affirmed Pope Leo XIII simply executed on a larger scale what he had dreamed in the hills of Umbria.

So little, however, did Cardinal Pecci dream of any wider field of action, that now, growing old—for he was twenty-five years a bishop in 1871—he obtained a coadjutor Bishop, Mgr. Pascucci, who died in 1874, and was succeeded, in 1877, by the Cardinal's Vicar-General, Mgr. Laurenzi. During the Cardinal's visit to Rome in 1873, to offer personally his homage to the Pope, he was made protector of the Third Order of St. Francis and of the Poor Clares, the spiritual daughters of St. Francis. Stopping at Assisi on his homeward journey, he entered on his new charge.

The death of Cardinal Antonelli in 1876, removed from the Vatican the chief source of opposition to Cardinal Pecci. On September 21, 1877, Pio Nono raised him to the exalted station of Camerlengho, which although nominally one of the highest in the College of Cardinals, is almost a sinecure until the death of the Sovereign Pontiff, when it becomes all important, as then upon the *Camerlengho* falls the management of the affairs of the Holy See, and the organization of the Conclave which elects a successor to the throne of Peter.

D. LYNCH.

(*To be continued*).

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O'CARROLL'S QUEST.

By P. J. Coleman.

I.

Conal O'Carroll came slowly back from Derreen, where he had been in quest of food and medicine for his young wife, sick unto death with fever. He was sad and dejected, for his quest had been in vain. About the doors of the humble thatched Presbytery of Father Denis Durkin, he had seen for days the same squalid sights, hungry men in rags and tatters, ravening women with weakly babes at breast, begging for the help the kind priest could not give. Father of his people, it grieved him to the quick to see their sorrow and be unable to relieve it. Long ago he had sold the horse indispensable in those days of myriad sick-calls and was now content to do his errands of mercy on an old gray mule. "Father Durkin's jennet" was well known in those days, with its sad-faced rider with snowy locks fluttering beneath a soft felt hat, his coat long greened from use in sun and rain flapping loose in winds of hill and lough. Father Denis had thus come down from the one perch of dignity that was his in right of his splendid horsemanship, and the price of the horse had gone in food to his starving flock.

For his own hunger, Conal O'Carroll did not care. He was made of the manly stuff that bears distress for others' sake and shows it not. But his heart was sore thinking of the girl whom a few short years before he had led in love to the feet of Father Durkin. He heard the moan of her dumb despair as he walked along, his head bowed on his breast, his hands clenched behind him.

"It's happy ye are in there," he groaned, as he passed the village graveyard, "happy ye are that never saw the blight or knew the bitther famine." With hat in hand he paused for a moment by the gray wall of the graveyard to murmur a blessing on the souls of the dead. Then he strode on.

"Mother of God! if I had only the food, God might spare her. What do I care for mesel' at all? It's only of her I'm thinkin'."

He had reached a park of sycamores that arched the road with green. Over the neatly-pointed wall that shut in the trees he saw, past slopes of velvet lawn, the pillared porch and tall chimneys of the

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Rev. Nathaniel Smith's snug home. Once the residence of a local gentleman, whose fortunes had decayed, the London Missionary Society had therein installed its agent. From its imposing dignity he might thus the better display the gold that was to try the people's faith in the perilous days of famine. Near the house, a pretentious building of stone with windows of mimic gothic, hinting at ecclesiastical pretense, rose amid gravelled walks. It had all the airs of comfort and well-fed pride to mock the beggarly Papist and tempt him to its door. And it was a successful comfort, for already the "Soupers' School" had become a by-word in Kilaidan. It had already won its clientèle of starving children, who in time would forsake their fathers' faith.

He stood and gazed at the place, a look like that of a hunted beast in his face.

"I'll do it," he said at last, striking palm against palm. "I'll do it, an' may God forgive me!"

He vaulted over the wall, and with long determined strides gained the pillared porch. He set his hand to the knocker, lifted it, and then in indecision lowered it gently. He was struggling with himself and paused irresolutely on the porch. Then he crept softly down its steps and made as if to go. Again Mary's face and Mary's moan tore his resolution to shreds, and once again he turned and sprang up the porch. This time he let fall the knocker with vigorous sound. The door opened, and before him stood Miss Amelia Smith, the parson's spinster sister, who taught the young souper idea how to shoot. She was prim and icy, with a Medusa-like glance that vainly tried to gorgonize the desperate ill-clad man before her.

"If ye plase, ma'am," said Conal, "Is Mr. Smith at home?"

"The Rev. Mr. Smith is at home" she corrected him, with frigid emphasis on the *Rev.*

"Parson Smith, I mane, ma'am," said Conal, compromising his religious scruples which reserved "Rev." for Father Durkin and men of his creed.

"He's in, but only to those with urgent business," retorted Miss Amelia.

"If ye'll plase tell him, ma'am, that it's Conal O'Carroll that wants to see him, I don't misdoubt but he'll come."

A sparkle of intelligence made a polar light in Miss Amelia's eyes.

"Oh yes, you're the poor Pap—man," she corrected herself in-

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stantly with strategic tact. She did not want to antagonize this possible victim of her brother's oily tongue.

"You're the poor man, whose wife is sick in the village yonder, to whom he has spoken about sending your boys to school here?"

"I'm the man, ma'am." And his blue eyes swam in tears as he thought of the winsome tender-hearted woman so unlike this other before him, and of the price he was going to pay for her body's possible salvation.

Conal was led to a parlor opening off the hall. He felt awkward amid its carpeted comfort and upholstered ease.

"Be seated, Mr. O'Carroll," said Miss Amelia, "and Mr. Smith will see you at once."

When Amelia had shut the door behind her retreating figure, Conal stood irresolutely, fingering his cap and looking wistfully out upon the lawn. If he were only there again, would he turn back? He went to the window. It were but a step to the green grass beneath and he were safe. He had not time to decide, for just then the door opened and Mr. Smith's red beard and Mr. Smith's unctuous smile appeared thereat.

"I'm so glad to see you, Mr. O'Carroll," he began.

Conal started at the voice and faced the parson.

"So glad" went on the latter, advancing with outstretched hand to Conal. Conal shrank from its touch, but the courtesy of his race asserted itself.

"Sit down, my poor fellow, sit down," went on Nathaniel Smith, laying a persuasive hand on his shoulder. "And your poor wife's sick, you say? Sad, very sad, but these are sad times for our people."

"*Our* people," thought Conal. What possible communion could there be between his stricken, faithful race and this sleek, well-fed stranger?

"She's that sick, sir, that she's apt to be off like a bird with the turn of yer hand." His voice choked, and for a moment he sat speechless, hiding his face in his hands.

"Poor fellow! Poor fellow!" went on the sympathetic parson. "But cheer up, O'Carroll. *Nil desperandum*, my man. While there's life there's hope."

Conal took heart from his tones.

"Oh, sir, oh Mr. Smith, won't you save her, sir, won't you save her? She's all I have in the world, the light of my eyes, the pulse o'

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my heart. Save her, sir, an' God-bless you. Oh, I'll do anything for you, sir, anything at all in the wide, wide world. You can have the boys, sir, if ye want them, but save me darlin'."

In the fervor of his imploration Conal had slipped from the sofa and was kneeling before the parson, beseeching him with uplifted hands and streaming eyes for mercy on the wife he loved. Mr. Smith was touched at the poor fellow's grief and an answering dew stood in his eyes.

"I know ye can do it, sir. Ye have the money that can save her. Don't turn me away, sir, and Hamisheen an' Brian can be yours."

"All right, Conal, my man. I'll go to her first myself. I'm a bit of a doctor, you know. If I can't do anything, then I'll send Dr. Maguire to her from Moylurg."

"Docthor Maguire is it?" almost laughed Conal in his joy. "The great docthor that cures the genthry an' landlords? Oh, then, God bless you, sir, God bless you! Sure if Docthor Maguire only comes me darlin's safe."

"But come now, O'Carroll, you're hungry and must have a meal."

"Bit, bite or sup I haven't tashted these three days, sir, savin' the stump of an oul' cabbage stalk—."

"Poor fellow!" commented the parson; and shortly thereafter Conal was easing the pangs of hunger in Miss Amelia's warm kitchen, his zest of appetite aroused only by his hostess' repeated assurance that a good hamper of food should go with him to his famishing little ones.

"Two more for the school," thought the Rev. Nathaniel Smith, as he eyed Conal departing afar. Then he sat him down at his desk and in unctuous phrase wrote to the London Missionary Society that the good work was progressing and that famine was a potent ally in converting the benighted heathen.

II.

Rosalie Dillon, the daughter of a neighboring gentleman, was in popular repute "the angel iv the poor." Her mission in life was the relieving of human ills, from her earliest childhood, but more particularly and exclusively since, verging on womanhood, she had been thrown from her horse and maimed for life. From her own misfortune she seemed in these later years to have drawn a more realizing sense of the hardships that beset the life of the average peasant about her and, in consequence, a closer and more devoted sympathy with their

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lot. In a measure to offset the work of the soupers, she was wont to gather into the great kitchen of her home, where the fire burned warm and bright, the children of the peasants and there to instruct them in catechism, not forgetting with her spiritual ministrations to mingle a kindly solicitude for their physical wants.

In the days of the people's woe, when grim famine stalked in their midst she was out by day, and often by night, attended by a faithful old man-servant, and going from cabin to cabin with her well-stocked basket of food for the hungry and delicacies for the sick. Not often her errands lay as far as Kilaidan, but it so happened that while Conal O'Carroll was closeted with the Rev. Nathaniel Smith, she had entered his cottage, basket on arm.

It was a pitiable sight she saw. On the straw pallet in a corner near the chimney, where a few faggots made an ineffectual warmth, lay Mary O'Carroll in the flush of fever. Ever and anon, a low moan broke from her parched lips. In another corner, huddled together in miserable comradeship, her two little boys were crying for bread. The third, a baby of some twelve months, was playing at their feet, in innocent mirth ignorant of why they wound their arms so lovingly about each other and sobbed so plaintively, his own hunger having been relieved for the time by the milk that a pitying neighbor had just fed him from her slender store.

"This is awful," thought Rosalie Dillon. "It would melt a stone to tears." And setting her basket on a table she went to the pallet and knelt by the sick woman.

She felt her brow and found thereon the flush of fever. She took the thin hand in hers and stroked it in womanly sympathy.

"Is that you, Conal?" whispered Mary; "I thought you'd never come. Hush Hamish, hush Brian, your father's here with bread."

"Yes, they shall have bread," murmured Miss Dillon, soothingly.

The voice was not the voice of Conal and Mary opened her eyes and gazed on the sweet face above her. It was not altogether strange to her, for Rosalie Dillon was known throughout the land.

"You musn't come so near, alanna," she whispered. "It's the fever I have. But God be praised for sendin' you. Aren't you Miss Rosalie? Thanks to the Blessed Virgin, 'twas herself that brought you here. Whisper, alanna, 'till I tell you."

"Yes, yes," murmured Rosalie, bending nearer. "But first let me give some food to the children."

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"Heaven bless you," sighed Mary, "'tis indeed the angel iv the poor ye are."

"This pretty little fellow," said Rosalie, when she had given of the contents of her basket to Hamish and Brian, "what's his name?" —bringing the baby to where lay his mother.

"I christened him Benjamin," she answered with a faint smile. "It's a notion I got from the Bible, because he's my favorite. 'Tis of him, Benjamin dheelish, I'm tellin' you. I took a quare notion when he was born and wanted him to be priested. Yes, then; so I gave him up in the chapel wan day to the Blessed Virgin and axed her to see to his priestin'. This mornin', afther Conal—that's me husband—wint to Derreen, I offered my life to God if he'd spare me boy and bring him to the holy altar some day. And praise an' glory to His holy name, He's heard me prayer, bekase ye see, Miss Rosalie, the little gossoons 'ud be dead wid the hunger if He hadn't sint ye here in time."

"What beautiful faith," thought Rosalie Dillon. "'Tis such faith moves mountains."

A footstep rang on the threshold and a shadow fell across the floor. Rosalie turned and beheld Conal O'Carroll, hamper in hand.

"A hundhred thousan' welcomes," he stammered, after he had recovered from his surprise. "'Tis the poor place intirely for a lady," he explained apologetically, his glance taking in the squalor of the cottage. "But what can we do in times like these? Sure it's heart-broken the counthry is, so it is."

"Heart-broken, indeed," sighed Rosalie. "Your wife is very ill and needs medical attention."

"Troth, then, thanks be to God, 'tis the very besht of it she'll have," he answered exultantly. "Mary," he went on, "Misther Smith's comin' to see you. He's a docthor, an' if he can't do anything himsel' he's goin' to send for the great Docthor Maguire, all the way to Moylurg."

He smiled, but his smile was mingled with apprehension, for he knew that Mary would divine the barter he had made with Parson Smith.

"Conal O'Carroll," she murmured, "what have ye done? Is it sell the sowls o' my childher just for a docthor's medicine? May God forgive you this day!" and she began to sob.

"Whisht, alanna," he murmured soothingly, "whisht! sure isn't it all for the besht? Would ye have me lave ye to die without a bit of care?

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'Twas hard, God knows," he went on, turning in explanation to Miss Dillon, "but she's all I have in the world, an' I couldn't bear to see her die."

"Betther die than live to see my childher disgrace their name an' turn their backs on the Lord," moaned the sick woman. "If ye've made yer bargain, Conal O'Carroll, at laste don't sind him Benjamin. He's the Blessed Virgin's own. But what am I sayin' at all. Sure, if it's God's will an' I get well, I'll take care that ne'er a one o' me brave little boys 'll go next or near Ministher Smith. Oh, Conal, Conal, why did ye do it, at all, why did ye do it?" And the strong grief shook her frail, weak body.

"Whisht now, alanna dheelish," coaxed Conal, seeking to relieve her anguish at the spiritual danger that menaced the children of her love. "It's only Hamish and Brian. Whin ye get betther sure it's yersel' can be mindin' thim all. It's only the schoolin' they'll be gettin' from the ministher."

"Whin I get betther, is it?" she moaned feebly. "Ah, thin, asthore, sure that may never be; but God in His mercy spare me for the childher's sake!"

She was silent for a minute, the silence broken only by the deep suspiration of her grief. Then she spoke.

"Conal," said Mary, "come here an' promise me wan thing."

"What is it, alanna?" he asked.

"Promise me that afther I'm dead you'll never let Benjamin go to the Souper school."

"I do," he whispered, alarmed at the intensity of her emotion.

"He belongs to the Lord an' maybe it's a priesht he'll be some day. I've axed it of the Lord and who knows what He will do?"

Rosalie Dillon blessed the woman in her heart and vowed to see that no harm befell her little Benjamin.

She was leaving the house, after giving instructions to Conal how to dispose of the contents of her basket, when Parson Smith entered. He saw at a glance that Mary O'Carroll was past human aid, but, true to his word, promised to send for Doctor Maguire.

The great doctor arrived next day, his horse sore besprent with hard riding from Moylurg. His face was solemn as he diagnosed the case, Conal standing by in contending emotions of hope and despair.

"I can't hold out any hope," he said gravely. "But I'll do my best. As for you, my poor fellow, you must put your trust in God."

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The great doctor did his best, but human science was powerless before Heaven's decree, and a week later Mary O'Carroll went to her long rest in Kilaidan graveyard.

However much of philanthropy entered into the schemes of the Rev. Nathaniel Smith, he saw to it that Conal O'Carroll did not lack help or sympathy in the days of his bereavement, and in time, he having purchased the estate that went with his residence, Conal, while all the time true to his faith, was appointed to the snug berth of steward.

Hamish and Brian grew strong and big in the manner of the souper, but little Benjamin passed out of his father's life.

After Mary O'Carroll had been laid in the cloistral close of St. Aidan, Rosalie Dillon pleaded hard with Conal to be allowed to take the helpless babe to her home. Knowing the care he would find under the gentle young woman's watchful love, Conal consented, and Gerald Dillon, though shocked at this the latest manifestation of his daughter's eccentric benevolence, had perforce to humor his darling, as he had always done. The little Benjamin saw his father but seldom thereafter, and coming to the age of reason naturally clung to those under whose care he had grown up. Gerald Dillon, in time having met with the reverses that beset so many gentlemen in those days of dearth when rents were scarce and prices high, was obliged to sell his estate to a more fortunate friend and faded with his family to the genteel obscurity of Dublin.

"What did I tell ye?" said the gossips of Kilaidan to one another as Conal O'Carroll's attendance at the "Station," whither came Father Durkin from Derreen on Sundays, grew less and less frequent.

"It's to the Souper Church he'll be goin' soon. 'Twas the bad day for Kilaidan when Ministher Smith came."

And the gossips prophesied aright, for soon Conal O'Carroll was seen to attend the Souper Church, at first stealthily and in shame, but anon openly and defiantly, frowning contempt on the faith of his fathers.

"Mark my words for it," said the tailor to the blacksmith, "them lads iv his 'll yet come to a bad end."

Nor could worse fate befall them, in village eyes, than that which they met, when later, grown big and rough, after sundry escapades with the police in Derreen, they took the Queen's shilling from a wily recruiting sergeant and in all the glory of scarlet regimentals were drafted off to India, to die of fever in its jungles or be mangled by the knife of some swarthy Paynim.

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III.

"'Tis a long lane that hasn't a turn," said the tailor to the blacksmith. "Sooner or later the hand o' the Lord overtakes the evil-doer. What is it Father Durkin read lasht Sunday out o' the gospel?"

"Be not deceived, God is not mocked," answered the blacksmith. "Signs by him, Conal O'Carroll knows it now to his cosht. God grant he won't die without the priesht at all events. He's sick an' very sick."

"Docthor Maguire sez he can't live another day," said the tailor. "An' his word's as good as goold."

So the theme of Conal's fatal illness crept from door to door in Kilaidan.

"Do ye mind that, now?" said the tailor's wife to the blacksmith's wife. "Poor Maura O'Carroll's come all the way from Urlar to nurse him, turn-coat an' all as he is."

"Sure Maura was always good. But what do ye say, Brigid, if we sit up with the poor crachure a while? It's lonely she'll be there all be hersel' through the live-long night."

So in kindly conspiracy the two gossips went to Conal's home and forced their welcome companionship on Maura O'Carroll, their friend from girlhood.

"Did Father Durkin come yet?" whispered one, gazing on the thin white face of Conal.

"No, then, he couldn't be found at all," answered Maura. "Three times this night the same man has galloped into Derreen, but it's always the same story, 'he hasn't come back yet.'"

"An' he's goin' fasht, God between us an' harm. Come, asthore, let's say the bades an' light the blessed candle."

Maura found the blessed candle and lit it reverently with trembling fingers. The face on the pillow was calm and white. If Father Durkin could not come, there might yet be time to speed the parting sou on the heavenward *Aves* of the Rosary.

"Pray for us sinners now and at the hour of our death!" rose the strong faith, the fervent supplication of the three Catholic women kneeling by Conal O'Carroll.

"Glory be to the Father and to the Son and to the Holy Ghost!"

The white face on the pillow stirred, the eyelids fluttered with life, the lips moved in deep suspiration, and the rigor of death relaxed.

"——to the Father, and to the Son and to the Holy Ghost!" sighed the man who had been in the valley of the shadows.

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"Glory be to God, what is this?" whispered one woman to another, as they shuddered together in a terrified group. "Is it the dead that's wakin'?" And crossing themselves in awe they shook as if in an ague.

Again the lips that had been as marble spoke, the speaker in the solemn emotion of the moment recurring naturally and eloquently to the Gaelic of his youth. "I have seen things that no man may tell of, but God's justice relented. The prayers of my wife at the throne of mercy all these years have prevailed. The great sacrifice of the altar rising daily in impetration for mercy has won me pardon. I must arise and do penance before all men for the sins I have committed. I must be to men a warning and an example, and I must, above all, find and bring back to God the boys I sent downward to Hell, if I have to walk the earth for them. This is to be my penance and only when it is accomplished, may I win mercy."

Trembling the women drew anear. An apalling sense of the supernatural made the room holy. The rugged face of the peasant was transfigured by an unearthly majesty. A strange light was upon it, the light, perhaps, of the Vision he had gazed upon. What he had seen in that dread moment Conal never told to his dying day, but the simple faith of Kilaidan believed that he had been in the presence of God. So held they then; so they will tell you to-day in recounting the tale of O'Carroll's Quest.

Soon that quest began. Never to sleep two nights on the same bed, but always to fare afoot, a warning and an example to men, until he had found his sons, was the vow he made on the grave of his wife. Staff in hand his weird wanderings began. From garrison to garrison he flitted, seeking tidings of his sons. The story of his penance went before him. Every door was open to him. Bed and board were his gratuitously, given gladly as to one elect of God. Children fled before the harmless old man in awe. Women crossed themselves when he past, a wild figure in frieze ulster and umkempt locks flowing downward to his shoulders, but always in his eyes the eagerness of his unsatisfied quest, always on his lips strange enigma of words hinting of awful unseen things.

He crossed the sea to England. He haunted the barracks of the great cities, the camps and arsenals of London and Aldershot. He travelled Scotland from coast to coast. But always he returned to Ireland and found his wife's grave in Kilaidan. Once he had been absent for years, and men said he had gone to India.

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Weary at length of his fruitless quest he was making his desolate way for the docks in Liverpool, once more to resume his pilgrimage in Ireland, when a drunken riot of soldiers burst from a tavern before him. Belts were swinging wildly, steel was flashing in the glare of gas, when at his feet, clutching a bayonet wound in his side, a soldier reeled smitten to death.

With a cry that thrilled the curious crowd drawn to the scene of the fight, the old man raised his hands heavenward and fell on his knees beside the wounded man.

"Hamish, my Hamish, I've found you at last."

He gathered the poor red-coat to his heart, covering his face with kisses.

"Will no one run for a priest, for the love of God?" he called to the crowd. "Quick, for pity's sake, he's goin' fast!"

One broke from the crowd and presently a priest came running from a neighboring church. There under the stars of heaven Hamish was won back to the faith of his fathers.

"Thanks be to God," said the old man, when he had seen the dead soldier borne away by a picket of his fellows. "Thanks be to God, one of them is safe."

Then westward to Ireland he set his face. Once more he passed through Kilaidan and visited the lonely grave in its little God's acre. But while commiserating folk noticed that he had grown older, more bent, more decrepit, his long beard and silvery hair shaggier and more unkempt, they noticed, too, that a new light had come into the wild eyes, a light as of one nearing the goal of his heart's desire.

Westward, however, he fared, for he had heard somehow in his wanderings that Brian's regiment had come back from India and was quartered at an inland town.

He reached the town, just as the judges were about to open the Michaelmas Assizes. Always about him on men's lips he heard the same story. A soldier in garrison had killed a comrade in his cups, and the folk were flocking to the Court House for his trial. Thither he drifted with the crowd, and when the prisoner was put in the dock, the old man fell fainting in his place. The prisoner was his son Brian.

The evidence was short and conclusive. Jealousy in a love affair had led to deliberate murder, and the man was sentenced to death.

Poor Conal O'Carroll was indeed expiating his sins, finding his sons

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in the shadow of death and thence bringing them back to God, who is the life-giver.

After tearful and importunate pleading he was admitted to the jail on the eve of execution. Father and son met after years of separation. The young fellow was obdurate and refused at first to be reconciled to his God, but finally gave in, grace prevailing in the heart that for all its errors was still Catholic to the core. The old man went to the Cathedral and a priest sought the son in his cell. The reconciliation was complete.

That night the old man begged to be allowed to remain in the Cathedral, before the altar to keep his last vigil of loving intercession for the son he had found.

With dawn the sexton found him prostrate at the altar rails and led him forth. To the jail he hastened and there waited with the curious crowd without the grim bastions of justice, tears streaming down his face, his eyes bent on the walls above.

Suddenly there was a reverential hush among the crowd. Every head was uncovered and bowed in prayer as the solemn notes of a bell floated outward on the morning air. The last dread moment was at hand, and the old man knelt on the pavement, beads in hand. The action caused no comment in that Catholic town, and others knelt with him.

"The Lord have mercy on him!" rose at last, a deep murmur from a hundred lips, and looking up, the old man saw a black flag fluttering from the walls. Justice had been expiated and Brian O'Carroll had paid the penalty of his crime—paid it with the priest at his side and words of contrition on his lips. The father might not see his son in death, for in Ireland, under England's harsh laws, the bodies of those executed are buried in quick-lime within the prison precincts. But he was happy as it was, for had he not found his boy and brought him back to grace?

There was yet a third, his mother's favorite, Benjamin, whom long ago that mother had dedicated to Mary in heaven. Had the mother's hope been fulfilled and had Benjamin indeed gone unto the altars of God? If so, then no need of further quest; but to find his sons—all of them—was his penance. So trusting in Heaven that was so strangely, so inscrutably leading him to the fulfilment of his quest; he once more set out for his wife's grave in Kilaidan.

But years of cruel grief had broken the old man. His step had lost its buoyancy, and he felt that soon his pilgrimage must end. Weak

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and feeble, he reached Derreen and took shelter with a kind woman whose home was always open to receive him.

A famous missioner of the Passionist Order, Father Benjamin Dillon, had just begun a mission in the Chapel. His wonderful eloquence, his passionate pleading for souls, the austerity of his life, his sanctity and sweetness were the theme of all tongues. Wherever he had come, he had left a regenerate town behind him.

Next morning the old man took his staff and tottered feebly to the Chapel, but he was weak and worn. As he hobbled wearily to the holy water font and was about to genuflect, he fell prone to the floor, his staff rattling on the stones.

The Passionist Father had just emerged from the sacristy to make his thanksgiving after Mass, when he saw the old man fall. Running hastily from the Sanctuary, he raised the limp form in his arms, bore it to the sacristy and bade the sacristan hurry for the doctor. But Conal O'Carroll's pilgrimage was over.

"Long ago," he told the priest with his parting breath, "I gave serious scandal to the country. I left the old faith, broke my wife's heart, sent my sons downward to perdition. The prayers of my Mary and the holy Sacrifice of the altar offered for my soul by some priest on earth, won me mercy from God. He sent me back to find my boys. Two of them I have found, but now I can go no further. The third, Benjamin, was given to the Blessed Virgin by his mother, but long ago he went out of my life. A lady, the blessed angel of the poor—Rosalie Dillon, took him away, to where God only knows."

"Rosalie Dillon!" The Passionist exclaimed: "Rosalie Dillon! She is dead, father, and I am Benjamin!"

"Glory to God in the highest!" murmured the old man with scarce audible breath. "I have found ye all, then, praise to His holy Name! And you are priested!"

O'Carroll's quest was done, his pilgrimage was over and next day Benjamin, his mother's favorite, laid him to rest with that mother in the consecrated ground of Kilaidan.

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MADONNA OF THE ROSARY, BY SASSOFERRATO, IN ST SABINA'S.

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PILGRIM-WALKS IN ROME.

II. THE AVENTINE.

(Continued.)

I. OSPEDALE DELLA CONSOLAZIONE.—ST. ALOYSIUS, MARTYR OF CHARITY.

ON the south side of the Roman Forum is a plain looking building known as the *Ospedale della Consolazione*, "Hospital of our Lady of Consolation," where St. Aloysius caught his last illness from attending the plague-stricken. In the year 1591, a terrible epidemic devastated Rome, and thousands were swept into their graves. The Jesuit Fathers displayed heroic zeal in this trying calamity, serving the sick in the hospitals, consoling them in their sufferings, soothing them in their agony, helping them to die a peaceful and holy death. St. Aloysius was inflamed with the holy desire to join this heroic band, and by repeated entreaties obtained from his superiors the necessary leave. He was sent to the Ospedale della Consolazione, where he was indefatigable in his zeal and charity towards the poor sufferers, making their beds, washing their sores, waiting on them with exquisite delicacy, catechizing them, cheering them and lifting their thoughts to a better life. All were edified to see the young saint perform the most painful and loathsome offices of the hospital. The pestilence being highly contagious several of the Fathers died martyrs of charity, and Aloysius himself caught the infection that carried him to his grave.

Blessed Rodolf Acquaviva, son of the Duke of Atri, having made a vow at the age of sixteen to enter the Society of Jesus, came to Rome in 1568 to request his uncle, Father Claude Acquaviva (afterwards General of the Society), to obtain the consent of Father General, and to overcome the opposition of the Duke, his father. He found Father Claude serving the sick in this same hospital.

St. John Baptist de Rossi, when a pupil of the Jesuit Fathers at the Roman College, used to invite his young companions to come and join him in comforting and catechizing the sick in this home of charity.

Following the south side of the Forum, as far as the ruins of the temple of Augustus, we reach the Via de S. Teodoro, which leads straight to the Aventine.

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II.—S. TEODORO, FIRST ARCHCONFRATERNITY OF THE SACRED HEART IN ROME.

In the Via di S. Teodoro at the foot of the Palatine, is a little round church shut in by a railing and dedicated to St. Theodore, a young soldier who was martyred at Amasea in Pontus in the persecution of Maximian, A.D. 306. There was formerly great devotion to this Saint, who was familiarly known as San Toto, and mothers would bring their sick children to be cured by him. His panegyric, pronounced by St. Gregory of Nyssa, contains the following passage applicable to the Eternal City since its invasion in 1870 by the Piedmontese, when the city gates were opened to troops of Methodists, Baptists, Protestants of every shade, many of whom seek, by souperism and other discreditable means, to rob the Roman poor of their Faith.

"O Theodore, as a soldier defend us; as a martyr, intercede for us, obtain for us peace . . . Gather also your brother Martyrs, and with them all pray for us. Stir up SS. Peter and Paul, that they be solicitous for the churches which they founded. *May no heresies sprout up there:* may the Christian commonwealth, by your and their prayers, become a flourishing field."

The church dates from the time of St. Gregory the Great (end of sixth century), and the mosaics of the sanctuary are of that period. Over the entrance door is the name of Nicholas V, who restored the church in 1450. Since 1729 it has been used as an oratory of the *Sacconi*, a confraternity resembling the famous *misericordia* of Florence, counting among its members representatives of the noblest families of Rome.

In the church of S. Teodoro the first archconfraternity of the Sacred Heart in Rome was established by St. Leonard of Port Maurice and Father Gallifet, of the Society of Jesus, about A.D. 1727. Above the doorway may be seen a representation of the Sacred Heart, and on the tombstones in the area in front of the church the deceased members of the confraternity of the *Sacconi* are described as *Sodales SSi. Cordis Jesu.* The centre of this archconfraternity has since been transferred to the church of Sa. Maria della Pace, near the Piazza Navona; but the Sacconi account it their greatest privilege and distinction to have been among the first disciples of the Sacred Heart in Rome.

It is interesting to note that this devotion was first preached in

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England, in 1676, by venerable Father Claude de la Colombière, then chaplain of Mary d'Este of Modena, Duchess of York, at the court of St. James: and one of the first requests, if not the very first, addressed to the Holy See for a mass to be said in honor of the Sacred Heart, came from this same Mary d'Este, when dethroned and exiled with her husband, James II, for their attachment to the Faith and See of Peter.

Concerning this first introduction of the devotion into England, Father Dalgairns, in his work on the Sacred Heart, says: "Oh, what a grace it was! It was an appropriate thing that the Sons of St. Ignatius should bring it, as they had stood in the front of the battle, and had shed their blood for England. How St. Augustine, St. Gregory, and St. Mellitus, must have rejoiced from their thrones in heaven when this Apostolate of love began in England." (p. 87.)

III.—S. GEORGIO IN VELABRO. (1)

This ancient church, now seldom open, is dedicated to St. George, the soldier-martyr of Cappadocia, who suffered under Diocletian. The Greeks greatly venerated him and called him the "Great Martyr." Five or six churches were dedicated to him in Constantinople. He was chosen Patron of England under the first Norman Kings.

The church bore originally the name of *Basilica Sempronia*, from the house of Titus Sempronius, which stood somewhere near.

St. Leo II restored it in the seventh century and dedicated it to St. Sebastian. Pope Zachary, (741–752), a Cappadocian, added St. George as joint-patron.

The portico and picturesque campanile are the work of Prior Stefano Ex Stella in the thirteenth century.

The church being in a low, damp site, has a chilly neglected look. Sixteen ancient columns divide the nave from the aisles, twenty being of granite and four of pavonazzo. The ceiling is flat as in many early basilicas.

The high-altar has a marble baldacchino of the eighth century, with an ancient Greek picture let into the front. The apse was formerly enriched with frescos by Giotto, but these have long since vanished. The marble Episcopal throne, that once stood in the

(1) *Velabrum* was the name of a lake or marsh caused in this part of Rome by the Tiber floods, till Marcus Agrippa and the Emperor Aurelian built the confining wall on the river bank.

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apse at the back of the altar, and the marble seats for the clergy have also disappeared. The confession or shrine under the high-altar has some Cosimati mosaic work and contains three precious relics placed here by Pope Zachary in the eighth century, viz.: the *head of St. George*, his *spear* and portion of his standard.

IV.—RELIGIOUS MEMORIES OF S. GEORGIO.

St. Gregory the Great is said to have made it a Cardinalitial church.

Pope Martin V (Otto Colonna), before ascending the Papal throne, was Cardinal of this church; and Cardinal Newman also took his title from it.

In the sixteenth century it was converted into a collegiate church, served by six canons, but was found to be too damp and unhealthy for choral duties. At the beginning of the nineteenth century, it lay in a neglected and ruined state, when Pope Pius VII gave it to the Confraternity of Sta. Maria del Pianto, who hold their meetings here.

Formerly the city magistrates and municipal officers came here in state every feast of St. George, preceded by the city standard, and after assisting at Holy Mass they laid on the altar a silver chalice as an offering to the Saint.

St. Ado of Vienne, writing in the ninth century, tells us that St. Lawrence the martyr distributed alms and cured a blind man in the house of one Narcissus, in the Vicus Canarius, near the Forum Boarium, *i. e.*, near this spot. (Bollandus, *Acta SS.*, Aug. 10th). (1)

Close to S. Georgio is a curious structure known as *Janus Quadrifrons*, having four equal sides and arches, turned to the four points of the compass, and forty-eight niches. It is built entirely of marble in the style of the fourth century, and may have been intended as a shelter for those who trafficked in the Forum Boarium.

The smaller arch on the left of the church was erected in honor of Septimius Severus and Antoninus Pius by the bankers and cattle-dealers of the Forum Boarium.

V.—SANTA ANASTASIA.—RELICS OF OUR-LADY AND ST. JOSEPH.

At the end of the Via S. Teodoro, at the foot of the Palatine, is a large and ancient church said to have been first built in the fifth century, and reduced to its present form in 1636.

(1) The Via di S. Teodoro proved a rich quarry of ancient marbles under Pius IV, which were used for the adornment of the new St. Peter's.

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It is dedicated to St. Anastasia, a Roman lady of illustrious birth, who suffered a cruel martyrdom at Aquileia in the persecution of Diocletian, A.D. 304. Her feast falls on Christmas day, and she is commemorated in the second of the three Masses.

The church is said to be on the site of her family mansion.

The interior presents a noble appearance. The sanctuary is rich in marbles, and has two superb columns of Porta Santa. Beneath the high altar is the shrine of the saint with a beautiful marble figure by Ferrata.

The *Relics* of our Lady and St. Joseph, (1) are enclosed in an ancient shrine over the altar at the end of the left aisle. They consist of the Veil of our Lady, woven of different colors, and the mantle of St. Joseph, which may have often sheltered the Holy Child, and were discovered in a leaden coffer in this church in the fourteenth century. It is supposed by some that they were brought from Palestine by St. Jerome. There is also an ancient chalice said to have been used by that saint.

Among the *religious memories* of S. Anastasia may be mentioned the following :

St. Leo the Great here delivered a homily against Eutyches one Christmas morning, about A.D. 450.

There is a tradition that St. Jerome here celebrated Mass during his stay in Rome. (Fourth century.)

Till the Papal court was transferred to Avignon in 1305, the Popes here distributed ashes every Ash Wednesday, then walked barefoot with the Cardinals, prelates and clergy of Rome to Santa Sabina to open the *Lenten Stations*.

Formerly, on Christmas day, the Pope celebrated his first Mass at St. Mary Major, the second at this church, and the third at St. Peter's.

Near this church St. Dominic cured a *Murata* (*i.e.* a recluse living in a walled-up cell), named Lucy, who was suffering from a painful cancer brought on by her austere life.

Beneath the church are subterranean chambers and passages communicating with the imperial palaces on the Palatine.

VI.—THE TWO DOMINICANS AND THE ANGEL.

Near the Santa Anastasia occurred a remarkable event, which Sister Cecilia, a contemporary of St. Dominic, thus relates in her memoirs of the Saint :

(1) There is some doubt as to their authenticity.

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"On a certain day the blessed Dominic commanded Brother John of Calabria and Brother Albert of Rome to go into the city to beg alms. They did so without success from morning till the third hour of the day. Therefore, they returned to the convent (S. Sisto on the Appian way), and were already hard by the church of St. Anastasia, when they were met by a poor woman, who had great affection for the Order, and seeing that they had nothing with them, she gave them a loaf. 'For I would not,' she said, 'that you should go back quite empty-handed.' As they went on a little further, they met a young man who asked them very importunely for charity. They excused themselves, but he begged the more earnestly. Then they said one to another: 'What can we do with only one loaf? Let us give it to him for the love of God.' So they gave him the loaf and instantly he disappeared. Now when they came to the convent, the blessed Father Dominic, to whom the Holy Ghost had revealed all that had passed, came out to meet them saying with a joyful air: 'Children, you have nothing?' They replied: 'No, father:' and they told him all that had happened, and how they had given the loaf to the poor man. Then said he:

"'It was an Angel of the Lord, the Lord will know how to provide for His own. Let us go in and pray.'"

The rest of the story must be reserved for our visit to S. Sisto.

VII.—THE CIRCUS MAXIMUS.—THE GREAT FIRE OF ROME UNDER NERO, A.D. 64.

Near where Santa Anastasia now stands was the Circus Maximus, between the slope of the Palatine and the Aventine. (Via de' Cerchi.) It was begun by the Kings, enlarged by Cæsar, and made capable of seating 385,000 persons. The last race took place under King Totila, 549. The place has a melancholy interest, because of the great fire of Rome in A.D. 54, for which thousands of innocent Christians were condemned to barbarous deaths. Nero himself, one of the worst beings that ever disgraced humanity, set fire to the city, partly out of deviltry, partly with the object of rebuilding it on a plan of greater splendor; and to screen himself from the suspicion he charged the Christians with the crime. The flames first broke out on July 19, A.D. 64, among the shops and warehouses near the Circus Maximus. These belonged chiefly to eastern merchants, and were stored with bales of silk and other inflammable goods. A high wind was blowing at the time, and soon the vast area of the Circus Maximus was trans-

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formed into a very sea of fire. The flames leaped up the slopes of the Palatine and reached the outer fringe of its palatial residences: then swept along the *Vicus Tuscus* (Via di S. Teodoro), and poured into the Forum, roaring with savage triumph as temples, basilicas, porticos, monuments, palaces fell scorched and blackened to the ground. The very air seemed aflame, and the sky was reddened with the lurid glare.

As distinct mutterings were heard among the people that the Emperor was the author of this terrible crime, he, in the cowardly attempt to avert suspicion from himself, accused the Christians of the misdeed, and thus began the *First Great Persecution of the Church.* Their martyrdom will be related when we visit St. Peter's.

The steep lane leading up the Aventine to Santa Sabina is the ancient *Clivus Publicius*, made in the time of the Republic. Up this very road must have come St. Peter on his way to the house of Aquila and Priscilla, two of his first converts; St. Gregory the Great, St. Leo II, St. Leo III, in their processions to Santa Sabina; St. Dominic, St. Thomas of Aquin and many other great saints.

"After we turn the corner at the hill-top, with its fine view over the Palatine, . . . we skirt what appears to be part of a city wall. This is in fact the wall of the Honorian city, built by Pope Honorius III, of the great family of Savelli, whose idea was to render the Aventine once more the populous and favorite portion of the city, and who began great works for this purpose. Before his arrangements were completed, *St. Dominic* arrived in Rome . . . and the Pope wisely abandoned his designs of founding a new city which would commemorate himself, and left the field to St. Dominic, to whom he made over the land (and buildings of S. Sabina). Henceforth the Convent of S. Sabina and its surroundings have become, more than any other spot, connected with the history of the Dominican Order." (Hare.)

VIII.—SANTA SABINA ON THE AVENTINE. (1)

St. Sabina, Martyr, was a rich and noble lady, who resided on this spot, and had in her household a Christian servant named Seraphia. The latter by her piety and modesty converted her pagan mistress to the true Faith: for which act she was denounced to the magistrates in the persecution of Hadrian and cruelly beaten to death with clubs. Sabina was spared for a while out of consideration for her family; but

(1) The Aventine as seen from Ponte Palatino, with its churches, convents, palaces and gardens, is one of the most beautiful of Rome's seven hills.

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after the lapse of a year or so, she too was arrested and won the crown of martyrdom by the sword, A.D. 114.

The church, said to be on the site of her mansion, where she also suffered martyrdom, was built by a pious Illyrian priest named Peter, in the pontificate of Celestine I, about A. D. 425. The large mosaic description of the fifth century on the west wall of the interior records this foundation. The church was consecrated by St. Sixtus III (432–440), and the Lenten Station for Ash Wednesday was attached to it by St. Gregory the Great (590–604).

In 1218, Pope Honorius III made over the church and adjoining buildings to St. Dominic for his newly-established Order.

In spite of Sixtus V's ill-advised alterations in 1586, which involved the destruction of ancient pavements, mosaics, etc., the church retains most of its ancient features as Peter the Illyrian left it in the fifth century; and for this reason it is one of the most interesting of the ancient Roman basilicas.

IX.—INTERIOR OF S. SABINA.

The nave is divided from the aisles by twenty-four fluted columns of Parian marble, thought to have belonged to an ancient temple that once crowned the Aventine. On the wall above the columns is an inlaid frieze of *pietra dura* (*i.e.*, red porphyry and green serpentine), of the fifth century. This frieze formerly reached up to the windows, but Sixtus V destroyed the upper portion.

According to Ugonio, the high altar made by Eugenius II (824–827) had four marble columns, and a tabernacle of silver, which was stolen, probably during some invasion of the city. The present altar was substituted for the older and richer one by Sixtus V, who unfortunately spoilt the sanctuary by taking away the marble seats for the clergy round the apse, the marble balustrade enclosing the choir, and the ambones or pulpits. The apse formerly adorned with mosaics has now some indifferent frescos by the pupils of the Zuccari.

The confession or shrine below the high-altar encloses the remains of SS. Sabina, Seraphia, martyrs; also of St. Alexander, Pope and martyr, and of SS. Eventius and Theodulus, priests and martyrs. These sacred relics were discovered here when Sixtus V removed the altar of Eugenius II. (1)

(1) St. Dominic is said to have frequently disciplined himself to blood in this confession.

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INTERIOR OF THE CHURCH OF ST. SABINA.

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A low pillar in the nave marks the spot where St. Dominic is said to have knelt in his nightly vigils. On one occasion as he was here praying, the devil made a serious attempt against his life : a huge stone was hurled at him by an invisible hand from the upper part of the roof, which all but grazed his head and even tore his hood, but falling without further injury to the Saint, was buried deep in the ground beside him.

On the floor in the centre of the nave is a mosaic monument of Frà Munio di Zamora, eighth General of the Dominicans, who died in 1300.

In the chapel at the end of the right aisle is the beautiful painting of *Our Lady of the Rosary*, said to be Sassoferrato's best work. This precious treasure was stolen by some miscreants who broke into the church one night in August, 1901 ; but after some weeks of painful anxiety, it was fortunately recovered. In the same chapel are three interesting tombs, one being of a Cardinal of the fifteenth century.

Off the left aisle is a chapel rich in marbles and frescos, built by Elic of Tuscany.

X.—THE ANCIENT ENTRANCE.—ST. DOMINIC'S ORANGE-TREE.

At the west end of the church is the ancient portico or vestibule, now partly enclosed by monastic buildings. It is supported by spirally fluted marble columns on one side, and by granite ones (probably substituted for the original marble columns) on the other. The great west door with its *panels of carved cypress wood* (*of the fifth century*) should be noticed : these represent scenes from the Old and New Testament ; and the carving of the Crucifixion is said to be one of the earliest representations of the subject. The richly sculptured marble jambs are of the thirteenth century.

Through a window in this portico may be seen the *Orange-tree* planted in the cloister by St. Dominic, nearly seven hundred years ago and still flourishing. About 1852 it sent out a young and vigorous sucker, which grew and flourished, and in 1854 bore flowers and fruit. It was remarked that this took place during the novitiate of Père Lacordaire and his companions.

XI.—THE ROOMS OF ST. DOMINIC AND ST. PIUS V.

On application to the Brother-Sacristan or porter, leave is easily obtained to visit these rooms.

The room or cell of St. Dominic is very small and retains little of

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its ancient features, except a portion of the wooden ceiling. It was here that St. Dominic received visits from St. Francis of Assisi and St. Angelus, the Carmelite. There is a legend that angels accompanied the Saint from this cell to the church in his nightly watches before the Blessed Sacrament. Over the altar is a beautiful portrait of the Saint by Bazzani, founded on the traditional records of his personal appearance.

The room of St. Pius V (Michael Ghislieri), where he lived as a Dominican friar, has a crucifix before which he used to pray. He occupied the Papal throne from 1566 to 1571, and during his pontificate occurred the famous victory of the Christian fleet over the Turks at Lepanto. His body, still incorrupt is venerated at St. Mary Major.

XII.—RELIGIOUS MEMORIES OF SANTA SABINA.

During the great pestilence of 590, St. Gregory the Great assembled the people at S. Sabina and exhorted them to do penance so as to appease the Divine anger. The substance of his discourse will be found in Snow's Life of St. Gregory the Great, chap. III, page 63. On the famous procession of penance arranged and prescribed on that occasion by St. Gregory, see *ibid.* page 65. Two of the Saint's homilies were delivered in this church.

St. Leo III (795-816), ordained that on the three days preceding the feast of the Ascension, the Litanies should be chanted by clergy and people in procession, on the first day from St. Mary Major to the Lateran, on the second from S. Sabina to St. Paul's, on the third from Santa Croce to S. Lorenzo.

Santa Sabina is rich in holy memories of St. Dominic. When he received the church and residence from Honorius III in 1218, the neighborhood was well populated and the church much frequented.

In a lunette, over the monastery door is a fresco representing an angel opening the door for Dominic and two of his companions. The event referred to is as follows : The Saint had been giving an exhortation to the nuns of S. Sisto, and the hour being late, he was pressed to stay all night, but he refused and took for his companions Brothers Tancred and Odo. At the door of S. Sisto, a youth of great beauty met them and went before them with a torch through the dark lanes that wind between vineyards and gardens over the lower Aventine ; and on reaching S. Sabina they found the monastery door shut. The youth touched it and immediately it flew open, and as the religious entered, the angelic guide disappeared.

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At S. Sabina the Saint admitted into his Order SS. Hyacinth and Ceslaus, brothers, who became the apostles of Bohemia, Russia, Sweden, Norway and Prussia.

If S. Dominic was consoled by visions of angels, he also had to endure serious attacks from the evil spirit while praying in the church of S. Sabina.

His tender devotion to our Lady was rewarded by a consoling vision of the Mother of God extending her mantle over his religious as a sign of her special protection.

St. Thomas of Aquin, aged seventeen, fled to S. Sabina to escape from his relatives who opposed his religious vocations.

Among other Saints who resided in this convent may be mentioned St. Norbert, founder of the Premonstratensians, who died in 1134, before St. Dominic's time ; and St. Raymond of Pennafort, who came to Rome from Spain in 1230, at the command of Gregory IX.

The story of two angels appearing in the refectory and serving Dominic and his brethren at table, which will have to be told when we visit S. Sisto, is said to have occurred a second time at S. Sabina. (1) It was during a season of great scarcity when there was no food in the monastery. St. Dominic ordered his brethren to go as usual to the refectory for the mid-day meal, and taking his place at the head of the table, he said the usual grace ; and "behold ! two beautiful youths clad in white and shining garments, appeared amongst them; one carried a basket of bread and the other a pitcher of wine, which they distributed to the brethren; then they disappeared, and no one knew how they came in nor how they had gone out." (Jameson).

XIII.—S. ALESSIO, NEAR S. SABINA.

This ancient church is dedicated to the young saint, whose story is familiar to us through Cardinal Wiseman's beautiful drama, "The Hidden Gem."

St. Alexius was the son of Euphemian, a wealthy Roman Senator, and was a perfect model of contempt of the world. Forced by his parents to marry against his will, on the very night of the nuptials he fled secretly and lived as a pilgrim in the East for seventeen years, his parents giving him up for lost. Returning to Rome in the garb of a poor mendicant, he lived unrecognized near his father's mansion on

(1) The life of the saint only mentions the occurrence at S. Sisto.

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the Aventine (1), and died under the entrance stair. A letter was found in his hand after death disclosing his identity. These events are said to have happened in the fifth century, but their authenticity is questioned by certain critics.

Close to Euphemian's house was a church of the fourth century, built by a rich lady named Aglaë, in honor of St. Boniface, martyr, whose death won for her the grace of conversion. (Alban Butler, May 14.) This was succeeded by the present church dedicated also to St. Alexius.

Honorius III rebuilt the edifice in 1216, and during the progress of the work the bodies of the two Saints, Boniface and Alexius, were discovered and placed under the high altar, where they were last seen in 1603.

Of Honorius' building only the campanile and mosaic pavement remain, the crypt being probably the earlier church of Aglaë.

In 1750 this interesting sanctuary was modernized by Cardinal Quirini, nearly all its ancient features being sacrificed.

XIV.—INTERIOR OF S. ALESSIO.

The entrance is by a courtyard, which was probably the vestibule of Euphemian's house. In the porch is a statue of Benedict XIII. (Orsini. d. 1724.) The entrance has a rich mosaic border, probably the work of Honorius III.

The interior presents a rich and noble appearance. The high altar has a beautiful baldacchino resting on four columns of verde antico; beneath are the bodies of the titular saints. In the choir, behind the high altar, is a rich Episcopal throne flanked by two marble columns inlaid with mosaic. An inscription on one of these states that there were originally nineteen such columns round the apse.

In the right aisle is the Lady-altar with a miraculous picture of the Blessed Virgin, brought from Edessa by Abbot Sergius, in the tenth century. There is a tradition that St. Alexius, while praying at Edessa before this picture, was told by our Lady to return to Rome. The rich tabernacle is the gift of Charles IV of Spain.

At the foot of the left aisle is preserved the *wooden stair*, under which St. Alexius is said to have died. Near it may be seen the ancient well of Euphemian's house. The splendid mosaic pavement is of the thirteenth century.

(1) Where the church now stands.

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The *Crypt* (Aglaë's church), has a marble Episcopal throne, and is said to have been one of the secret places of meeting of Pope and faithful during the days of persecution. A pillar is shown under the altar to which St. Sebastian is said to have been bound at his martyrdom.

XV.—S. ALESSIO, HOME OF THE SAINTS.

Baronius speaks of this sanctuary as *Domicilium Sanctorum*, "Home of the Saints," because of the many saints who resided here, viz.: *St. Odo* of Cluny, *St. Adalbert*, Bishop of Prague and apostle of the Bohemians. *St. Gaudentius*, brother of St. Adalbert. . *St. Anastasius. St. Boniface*, apostle of Southern Russia and others (1).

Benedict VII (975-984), gave the church and monastery to Sergius, Greek Bishop of Damascus, driven from his See by the Arabian persecution. Sergius brought with him a community of Greek Basilian monks (in 977), and S. Alessio became a centre of apostleship to the Slavs.

In the eleventh century, St. Odo of Cluny, with a community of Cluniac monks (Benedictines,) came to reside at S. Alessio.

In 1231 they were succeeded by the Premonstratensians ; and these, again, by the Hieronymites in 1430. About 1525 the monastery was made over to St. Jerome Emilian for his newly-founded order of the Somaschi, who still serve the church and have charge of an asylum for blind children, supported by the charity of Prince Torlonia.

The view from the garden is strikingly beautiful. The monastery stands on the brow of the Aventine as it rises abruptly from the Tiber; beneath, the languid river rolls its yellow flood past the Isola Tiberina and Ponte Rotto ; beyond, and to the right, is a confused mass of churches, palaces, towers, ancient houses and modern tenements belonging to the Holy City, that city lustrous with the blood of martyrs, now for so many years held captive by the usurper. In the distance towers the wonderful dome of Michael Angelo over the tomb of the Prince of the Apostles, with Monte Mario in the background. To the left is St. Paul's and the mysterious Campagna, "stretching like a sea into the dim horizon." How many saints have stood in this same spot gazing at the view, their hearts kindling with holy rapture at the sight of the City of God, which at the Resurrection day will shine with a glory surpassing that of all other cities, because of the multitude

(1) Armellini. *Chiese di Roma.* p. 587.

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of martyrs who have here shed their blood, and whose hallowed remains lie here enshrined.

XVI—STA. MARIA AVENTINA, OR DEL PRIORATO.—S. ANSELMO.

A few steps beyond S. Alessio bring us to the ancient convent of Sta. Maria Aventina (Sta. Maria del Priorato), belonging to the Knights of Malta. Visitors are admitted twice a week. (1) The views from the balconies over the city and campagna are enchanting.

In 939 the renowned Albericus, the first Baron of Rome, transformed this, his noble dwelling, into a monastery for Basilian monks. St. Gregory VII (Hildebrand, 1073-1085) here lived as a boy under the care of his uncle, who was abbot of the monastery. The garden is beautiful and attractive ; the church has been modernized and spoiled, and has little that is interesting except the ancient picture of our Lady and the tombs of the knights of Malta.

Close by is the new Benedictine monastery of S. Anselmo, erected in 1892-96 by the munificence of Pope Leo XIII. The buildings are vast and interesting. The splendid church has all the features of the old abbatial churches of the Order in Germany, and the crypt, with its many altars, dedicated to Benedictine saints, is in some sense more attractive than the church itself.

XVII.—SANTA PRISCA ON THE AVENTINE.

Returning to the head of the Clivus Publicius, we take the road leading to the ancient churches of S. Prisca and S. Saba.

St. Prisca, a young girl of thirteen, of noble birth, is said to have been baptized by St. Peter on this spot, and was condemned by the Emperor Claudius to be exposed in the amphitheatre. A fierce lion was let loose upon her, but the savage beast, instead of tearing her to pieces, awed, as it were, by her innocence and youth, came and licked her feet. Such miracles the pagans ascribed to magic, and she was ordered to be beheaded. Her body lay concealed on the Aventine till discovered by Pope St. Eutychian in 280 and translated by him to this church. (Roman Brev. Jan. 18.)

On the site of the present church stood the house of St. Prisca's family, and close by lived Aquila and Priscilla, Jewish converts of St. Peter, who will be referred to presently.

The church suffered greatly during the French occupation of Rome

(1) On Wednesdays and Saturdays.

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in 1798, and for many years lay a melancholy ruin. It was restored some fifty years ago, and is now served by the Friars Minor.

Under the high altar is the body of St. Prisca, which was removed for a time by St. Leo IV (847-855) to the Quattro Coronati for greater security. The nave is divided from the aisles by fourteen ancient columns partly encased in pilasters. On the walls are remains of frescos by Fontebuono. In the crypt is preserved a baptismal font with the inscription *Baptismum Sancti Petri*. Tradition has it that St. Prisca, SS. Aquila, Priscilla and others were here baptized by St. Peter.

XVIII.—ST. PETER IN THE HOUSE OF AQUILA AND PRISCILLA.

Among those who were converted to Christianity by the preaching of the Apostle, were a Jew named Aquila and his wife Priscilla, who lived on the Aventine, close to the present church of S. Prisca. St. Peter is said to have received hospitality from them and to have first exercised the sacred ministry in Rome in their house. (De Rossi, *Arch. Crist*, 1867, page 46 seq.)

Aquila and Priscilla are honorably mentioned in the New Testament. They were working people and followed the trade of tent-making. When the Emperor Claudius drove the Jews out of Rome A. D. 49, they, too, had to leave the city. They retired to Corinth, where St. Paul was their guest and where, as in Rome, assemblies of Christians were held in their house.

In 1776 were discovered the very walls of their house on the Aventine, close to S. Prisca, "the walls which probably echoed with the sound of St. Peter's voice, and were consecrated by his celebration of the Holy Mysteries." (Lanciani.)

XIX.—ST. MARCELLA AND HER COMPANIONS ON THE AVENTINE.

Marcella, a noble Christian lady, whom St. Jerome styles, "the glory of Roman ladies," being left a widow by the death of her husband while still young, changed her palace, which stood in a fashionable quarter on the Aventine, into the *first Christian convent* in Rome about A. D. 370. A small band of heroic souls inspired like herself to lead a life of perfection, came to join her in her religious home. Like her they sold their jewels and costly brocaded dresses, giving the money to the poor, and donned the rough serge of the monks. Among the noble ladies, who thus renounced the riches and pleasures of the world to lead a life of prayer, austerity and works of mercy, were *Albina*, the mother of St. Marcella—*St. Marcellina*, sister of St. Ambrose, who had received the veil of virgins from the hands of

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Pope St. Liberius—*St. Lea*, a holy widow, the virgin *Asella*, and the penitent *Fabiola*, who expiated the errors of her impetuous youth by heroic charity and fervor.

This little community enjoyed the special protection and encouragement of the saintly Pontiff, Pope Damasus, and the spiritual direction of St. Jerome, who addressed several of his letters to them.

St. Paula, descendant of the Scipios and the Gracchi, came to the Aventine to confide her beloved daughter, *St. Eustochium*, to the charge of St. Marcella to be trained up as a true virgin of Christ.

When the Goths led by Alaric plundered Rome, in 410, St. Marcella was seized because of her supposed wealth, and scourged by them for refusing to give up the treasures she no longer owned, all having been long since distributed among the poor. Regardless of her own sufferings, she trembled only for her dear spiritual daughter *Principia*, and falling at the feet of the cruel soldiers, she besought them with many tears not to offer any insult to that child. God moved the fierce northerners to compassion. They led Marcella and Principia to St. Paul's basilica, to which Alaric had granted the right of sanctuary with that of St. Peter; but soon after Marcella sank under her sufferings. (1)

XX.—S. SABA, ON THE LOWER AVENTINE.

Lanciani says: "A visit to this delightful spot and to the secluded mediæval cloisters, shaded by orange groves, cannot fail to please the student."

But it has far greater attractions for the pilgrim. The venerable church, now disused, stands on the site of the ancient *cella nova*, or oratory and religious home to which St. Sylvia, mother of St. Gregory the Great, retired after the death of her husband Gordianus.

Recent excavations (made in 1900) have brought to light the apse and walls of St. Sylvia's oratory, also some frescos of the seventh century.

(1) Opposite the door of St. Prisca is the entrance to the *Vigna Torlonia*, formerly (*i. e.*, till 1870) *Vigna dei Gesuiti*, "the *Jesuits'* vineyard," where the Fathers and Scholastics of the Roman College used to come for a little change and rest on Thursdays. A recent writer thus describes the spot: "It is a wild and beautiful vineyard occupying the greater part of this deserted hill, and extending as far as the Porta S. Paolo and the pyramid of Caius Cestius. Several farmhouses are scattered amongst the vines and fruit trees. There are beautiful views towards the Alban mountains, and to the lower Aventine with its fortress-like convents. The ground is littered with fragments of marbles and alabaster, which lie unheeded among the vegetables, relics of unknown edifices which once existed here. The spot till recently was beautiful, and over-grown by a luxuriance of wild mignonette and other flowers in the late spring." (Hare.)

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ST. GEORGE IN VELABRO, AND ARCH OF THE GOLDSMITHS,

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INTERIOR OF THE CHURCH OF ST. GEORGE IN VELABRO, NEAR THE FORUM BOARIUM.

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In the sixth or seventh century it became the home of a community of Greek monks driven by persecution from their own country. St. Gregory, Bishop of Agrigentum, is said to have resided here for a time.

Lucius II (1144–1145), gave the church, monastery and surrounding property to the Cluniac monks; Julius II (1503–1513), to the Cistercians; finally Gregory XIII (1572–1585), made over the lands and revenues to the Collegio Germanico, to assist its foundations, the Cistercians receiving in compensation the basilica of Santa Croce.

The present buildings were raised about A. D. 1200.

The portico had formerly six columns of porphyry, which Pius VII removed to the Vatican library. An ancient sarcophagus remains in the portico near the spot where it was found. Several other marble sarcophagi have been recently discovered. Above the entrance is an inscription recording some marble inlaid work done by *Magister Jacobus*, (the father of Cosmas from whom the Cosimati School is named), for Abbot John in the pontificate of Innocent III, A. D. 1205. Some handsome mosaic panels on either side of the high-altar are probably a portion of the work here referred to: they seem to have belonged to an enclosed choir with marble balustrade and ambones, like the one of S. Clemente.

The sanctuary was adorned with mosaics by Adrian I (772–795), but these have disappeared. The paintings on the vault of the apse are said to be a copy of the lost mosaics. Below are some rude frescos of the fourteenth century. Over the altar in the crypt is a beautifully ornamented desk with a Greek cross in the centre.

The nave has still considerable remains of its mosaic pavement.

From the loggia above the vestibule of the church a splendid view is had of the Aventine, Palatine and southwestern quarters of ancient Rome.

XXI.—ST. SYLVIA AND ST. GREGORY THE GREAT.

It was stated at the visit to S. Gregorio on the Cœlian, that his mother, St. Sylvia, used to send him a daily supply of vegetables from her garden at *Cella Nova, i. e., S. Saba.* These were carried in a silver dish. "One day," writes Abbot Snow, "while Gregory was in his cell, a shipwrecked merchant came to him with a pitiable tale of distress, which extracted six scudi (silver crowns) from the Saint. The next day he again appeared urging the greatness of his loss and liabilities, and the little help he could obtain in the city, and he again received six scudi. A third time he returned and dwelt upon the

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disgrace of meeting his creditors without satisfying them. Gregory, with much sympathy for him, regretted that there was no more money in the monastery, and gave him the silver salver on which his mother sent him his daily pittance of vegetables."

The rest of the story about St. Gregory entertaining an angel, who told him that he was the person to whom he had given the twelve scudi and the silver dish, has been related elsewhere. It will be remembered that the angel said: "From that day the Lord elected you to be the successor of St. Peter."

The recent discovery of the remains of St. Sylvia's oratory adds greatly to the religious attractions of S. Saba, and pilgrims delight to linger in its ancient church and secluded cloisters, or to stray pensively in the garden among its orange groves.

XXII.—STUDENTS OF THE COLLEGIO GERMANICO AT S. SABA.

Once a week the grey walls and dim cloisters of this secluded retreat of the monks of old are enlivened by the sports and merry voices of the students of the Collegio Germanico. Their youth, their handsome appearance, their gay spirits, their soutanes of vivid scarlet, give a touch of joy and brightness to the old building, and the merry ring of their laughter awakens prolonged echos in the vaulted corridors and chambers. All is life and animation while they are here; but when they depart at the close of the day, the crumbling old edifice seems to relapse into its habitual dreamy state, left alone with its old-world traditions, its mediæval monuments and its illustrious dead (1)

XXIII.—THE MONKS OF OLD: REFLECTIONS AT S. SABA.

After visiting the homes, or what remains of the homes of the monks of old, it is well to reflect what these homes were, and who were these mediæval monks, that are so often maligned by Protestant writers as "lazy," "ignorant," "addicted to monkish superstition." (2)

Each monastery in the middle ages was a seat of learning and piety, a centre of light and industry, a place where the people could receive gratuitous instruction in every branch of learning then known; a refuge where food and raiment were dealt out generously to the poor for the love of Jesus Christ. "In times of sickness the afflicted were nursed and cared for; in times of want and famine the poor were helped with doles of bread and corn; and at all times the friendless

(1) Close to S. Saba are considerable remains of the walls of Servius Tullius and of the supposed *Porta Randusculana*.

(2) The monks were *hard-working* and *learned*.

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and distressed found a kind, a loyal and a sympathetic friend, adviser and father in the abbot and his companions." (J. Vaughan.)

Each monastery served the purpose of university, hospital, almshouse, guest-house, church, all in one. Its buildings comprised besides the church, cloisters, cells, chapter house and other community rooms, a library, a scriptorium, apartments for guests, and farm buildings.

Within its hallowed walls the inmates strove to lead on earth an angelic life by cutting themselves off forever from the pleasures of riches, the enticements of the world, the allurements of sense, the satisfaction of their own will. They were men who had taken the three solemn vows of poverty, chastity and obedience, *i.e.*, who had made a complete surrender of themselves to the service of God, and to the spiritual and temporal good of their neighbor.

They were the pioneers of religion and civilization in countries still barbarous, men of simple lives, austere, mortified, intensely in earnest in seeking the glory of God and the extension of His kingdom.

From the old grey walls of their monastic homes arose each midnight the voice of holy psalmody, sanctifying the loneliness of the night and perfuming the air with the fragrance of holy prayer. Such was S. Saba, such Vallombrosa and Camaldoli, ancient monasteries of Italy, which the government has sacrilegiously usurped and converted into barracks, government offices or irreligious schools.

They themselves, as a rule, laid the foundations of their monasteries, quarried the stone, hauled it to its place, and with infinite pains and labor constructed the entire edifice from foundation to roof. They themselves carved the stalls, decorated the sanctuary, beautified it in every part, and set to work to reclaim and cultivate the waste land and to change the face of the country all round.

Cardinal Newman says: "They were not dreamy sentimentalists to fall in love with purling brooks and nodding groves. Their poetry was the poetry of hard work and hard fare. They could plough and reap, they could hedge and ditch, they could drain, they could lop, they could carpenter, they could thatch and make hurdles for their huts; they could make a road, they could divert or secure the streamlet's bed, they could bridge a torrent. They found a swamp, a moor, a thicket, a rock; and they made an eden in the wilderness."

Millman says: "They hewed down forests, cultivated swamps, enclosed domains, and retrieved or won for civilization tracts which had fallen into waste, or had never known culture."

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Hallam says: "We owe the agricultural restoration of the great part of Europe to the monks."

Forsyth adds: "The monks were much the best husbandmen, and the only gardeners."

Soame writes: "Wherever they came they converted the wilderness into a cultivated country, they pursued the breeding of cattle and agriculture, labored with their own hands, drained morasses and cleared away forests."

Guizot says: "They were the agriculturists of Europe, they cleared it on a large scale, associating agriculture with preaching." The above testimonies, except that of Newman, are from Protestant writers.

That the monks were not ignorant is proven by the treasures of the classical literature of Greece and Rome which were transmitted to us by them and would otherwise have been lost. They copied with infinite pains the Bible and the best ancient literature. Their beautiful manuscripts remain even until now the treasures of the great museums, speaking witnesses of the monks who wrote them, and eloquent accusers of those Protestants historians, who speak of the writers as ignorant and lazy.

The elder D'Israeli says: "It is certainly to the solitary monks that we owe the precious remains of ancient literature. We must consider their silent mansions as having afforded the only retreats to science and literature in ages, when a universal ignorance threatened to banish from Europe every species of learning."

Architecture, music, painting, astronomy, owe each a debt to the monks of old. The noble cathedrals of England, those poems in stone, which no modern architect even attempts to rival, are a sufficient proof of the cleverness and skill of the monastic brethren.

Prayer, silence, self-sacrifice, study, hard and continuous labor, such were the characteristics of their life, a life that was closed by a happy and peaceful death. Their names may now be unknown; the chronicles of their monastery may have perished; their remains may have long since crumbled into dust; but those names forgotten by man are registered in the Book of Life, and those servants of God, who toiled hard and suffered much here below, rest now from their labors, secure, blessed and at peace. The thought that hundreds of such devoted men lie buried within the precints of St. Saba makes us feel that we are treading on holy ground.

Such are the reflections suggested by a visit to this ancient monastic home.

(*To be continued.*) S. J.

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ANGÉLIQUE ARNAULD.

JANSENIST ABBESS OF PORT ROYAL.

(*Concluded.*)

ALTHOUGH intellectuality seemed to have been the birthright of Antoine Arnauld's daughters, it was universally conceded that Angélique's ability outshone that of her sisters. Nevertheless, Mme. Agnes shared her honors for she had most creditably filled positions of trust, had successfully conducted reforms, was notably virtuous and exemplary in her demeanor, in fact, was recognized as one of the leading spirits of the community and commanded universal respect. In view of all this, it would seem impossible that she should ever become closely identified with a religious disturbance and yet she was instrumental in bringing into public notice a man whose name has come down to posterity inseparably linked with that of the Arnaulds, of Port Royal and of Jansenism.

Actuated by what motive we shall not attempt to decide, Mme. Agnes wrote a meditation, perhaps it were better styled a treatise, on the Blessed Sacrament. She divided her subject into sixteen headings and, under each, put forth her own personal views concerning this tremendous pledge of God's love, the terror which it should inspire and the trepidation with which it should be approached. The publication of such false sentiments naturally had a most disquieting effect on many minds; the representation of a God of infinite mercy and condescension as instilling His poor, frail creatures with a cruel fear instead of a sweet confidence, a trembling reticence rather than a yearning to approach Him, was startling indeed, even to those who would but spurn such an erroneous doctrine. *Le Chapelet secret du très saint sacrement*, the title of the work containing these opinions, shocked Mgr. de Bellegarde who submitted it to the Sorbonne, and there eight able theologians, after carefully examining it, most vehemently denounced it as being hostile to the practice of Faith, Hope and Charity and "worthy of being suppressed and forbidden." Then, for the first time, did a breath of reproach tarnish the lustre of Port Royal's fair name and a heavy cloud hung low upon the house of the Saint Sacrement in the Rue Coquillère. But a subtle pen took up a lusty defence of the doctrine expounded in the *Chapelet* and, to the

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scathing condemnation of the Sorbonne, opposed the hearty approbation of the University of Louvain, affixing thereto the already well-known names of Jansenius and Fromond. The authorship of this brochure was at first a matter of speculation but subsequently it was discovered that Jean du Vergier de Hauranne, latter on Abbot of Saint-Cyran, had taken this method of bringing his views before the public.

And now, a word as to the youth and early manhood of him who so tenderly fostered a heresy which left a dire and indelible impress upon the history of the seventeenth and eighteenth centuries. Born at Bayonne, in the year 1581, Jean du Vergier early became a docile student and, after a time, entered one of the Jesuit colleges. It was after finishing his college course that he formed a strong attachment for Cornelius Janssen—better known as Jansenius—who, being of humble origin, had earned his education by dint of hard labor and marvellous perseverance. He had sought admission into the Society of Jesus but had failed to obtain it because the Fathers had detected in him spiritual tendencies which made his reception impossible. Distressed and deeply wounded at being rejected, Jansenius determined to retaliate and did so by adopting the views of Janson, the disciple of Baius and an open enemy of the Jesuits, especially of Bellarmin and Lessius who were so ably refuting Baïanism with its false interpretations of the Fathers of the Church, more particularly of St. Augustine on the subject of grace. Naturally enough, du Vergier became imbued with the notions of his friend and thus were enkindled the first sparks of Jansenism.

However, instead of mingling with the public, du Vergier retired to a beautiful sequestered spot on the sea-coast, a part of his family's estate, and summoned thither Jansenius, the two profiting by their delightful seclusion to indulge in a close study of the ancient Fathers of the Church and the early days of Christianity. It was only when prepared to air his erroneous opinions that du Vergier set out to make friends and, among these, was M. de La Rocheposaie, Bishop of Poitiers, who afterwards appointed him Abbot of Saint-Cyran by which title he is better know than by his family name. He likewise cultivated Père de Condren to whom he disclosed many of his confidences, but this keen-sighted man who had at first been attracted by M. de Saint-Cyran's apparently rare erudition, soon saw his character in its true light and forebore all further intimacy with one who was erratic, "fond of novelty and excessively inclined to eccentricity." This opinion combined with that of Denis Petau—afterwards a distinguished

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Jesuit—who was closely associated with Saint-Cyran during the latter's school days in Paris and who spoke of him as "uneasy, vain, presumptuous and impetuous," gives us a pretty adequate idea of the type of man that deluded and misled so many noble souls.

Another of those whose friendship Saint-Cyran sought at an early date, was Arnauld d'Andilly, a brother of Mme. Angélique, a man of unbounded popularity and a great favorite at court. Refined, courteous, affable and ever faithful to his trusts, Arnauld d'Andilly was a power in the highest French society and Saint-Cyran quickly realized what an important ally he could be; so ere long the two became warm friends and remained so ever after.

In the meantime, Jansenius who was at Louvain studying up the question of grace and predestination, was eager to see his co-worker again and to discuss matters anew and therefore Saint-Cyran went to Belgium. The conference which they then held and one which took place in France two or three years later, sufficed to put the finishing touches to their heretical doctrine and all was in readiness for their first bold stroke. Jansenius was to care for the dogmatic part of the work, to be the custodian of the theory, while Saint-Cyran was to propagate it. In vain had Saint-Cyran endeavored to ingratiate himself into the favor of the Oratorians because Père de Condren, being one of their number, had prevented this by his early judgment of the abbot's character. In the meantime, the better to accomplish his end, the would-be reformer had left the diocese of Poitiers and established himself in Paris where he could more readily find victims to indoctrinate. Though impetuous in other ways he was slow to act in this regard, and his deliberation and great power of discrimination served him well.

Port Royal had strongly attracted him, but he dare not approach it till he could take it, as it were, by assault. Angélique Arnauld had long impressed him as a powerful medium through which to work, but he would first study her from a distance and be sure of his ground. Meanwhile, fully satisfied with what he was able to glean, he bided his time in silence and patience. The breach between Mme. Angélique and Monsignor Zamet had grown steadily wider, but the opportune moment for Saint-Cyran was when the Sorbonne attacked the *Chapelet secret*, and though his defence of it was at first anonymous, when his identity became known, he found that he had earned the everlasting gratitude of the Arnauld family and he consequently entered Port Royal as a victor.

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Strange to say, it was the unsuspecting Monsignor Zamet who, in admiration of Saint-Cyran's supposed gifts, introduced him to the community in the monastery of the *Saint Sacrement* as his assistant and spiritual director of the nuns during a necessary absence in his diocese of Langres. Saint-Cyran'a path was now unmistakably clear and with the shrewdness which characterized all his movements, he began by winning over Mme. Angélique. This proved no difficult task, for his strained and extreme views seemed to fully coincide with her own exaggerated ideas and his severe doctrine appealed to her naturally austere disposition. In him she beheld a director admirably equipped for the guidance of souls and she yielded unresistingly to his commands; however, we may rest assured that had his fanatical teachings not been in perfect accord with those of this proud, power-loving, obstinate woman she would never have been so plastic in his hands. After she had brought her mother and sisters over to her way of thinking, they, in turn, influenced others in the community and before long Saint-Cyran had gained permanent foothold.

Upon his return from his diocese Mgr. Zamet was dismayed and horrified at the condition of affairs in his monastery. That Saint-Cyran had deceived him was not the most painful of his surprises, but that the community had been perverted was almost beyond the good bishop's belief. However, Mme. Angélique's determination to hold to her newly-adopted course became only too evident when, rather than deviate from it in any way, she retired from the order of the *Saint Sacrement* and withdrew to her old abode, Port Royal des Champs, thus severing all bonds between herself and Mgr. Zamet, her superior.

But what was this Jansenism? What were some of the false notions with which it imbued its votaries? Jansenism was not an essentially new evil, but a revised edition of Calvinism. It held that Christ did not die to save all mankind and, therefore, that the merits of the Redemption did not extend to all; that all men did not receive sufficient grace with which to gain eternal salvation; that some were predestined to be saved and were therefore good in spite of themselves. Its service was one of trembling awe and cowering fear instead of confidence and love, and it made of God a pitiless, inexorable tyrant rather than a tolerant, compassionate Father who "wills not the death of the sinner, but that he live." It was, in short, a cheerless, dispiriting heresy that overwhelmed the soul with terrifying uncertainty and cruel suspense. Imagine the anguish of being throughout a lifetime doubt-

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ful as to whether the Almighty had destined one to eternal damnation or everlasting happiness, and yet being confident that no act nor succession of acts, however meritorious, could alter what had been decreed from all eternity! What a blasphemous attack upon God's mercy! And yet Jansenism counted among its most earnest advocates many men and women of far more than average judgment and intelligence.

Shrewd, calm and calculating, Saint-Cyran weighed well every contemplated move, and beheld with untold gratification the vehemence with which the Arnaulds were ready to defend and advance his cause, for he knew that, through them, he could influence others who would prove very valuable to him. By degrees he rallied round him men of literary ability, conscious that the work of their pens could accomplish far-reaching results and, among others, Antoine le Maistre and M. de Séricourt, sons of Catherine Arnauld le Maistre—Mme. Angélique's sister—were soon initiated into the mysteries of Jansenism. Success emboldened Saint-Cyran, whose aspirations were truly appalling, for he and Jansenius aimed at nothing short of reforming the Church, and actually set about the perfidious task, declaring that for six centuries she had been going astray. The power of the Pope was to be but nominal, public penance was to be re-established, frequent communion abolished, and the "dishonest scheme of remaining within the Church to alter her whole discipline, and to thrust upon her doctrines which were not hers," was soon painfully evident. (1) But it was in vain that Saint-Cyran had endeavored to enlist the services of St. Vincent de Paul, Père de Condren and Père Joseph de Tremblay. Moreover, Richelieu was studying him from afar, and the result of the great statesman's scrutiny was that he deemed Saint-Cyran and his tenets a serious menace to the peace of both Church and State, and resolved to check his advance. He, therefore, conducted a close investigation and, having obtained the required evidence against him, had Saint-Cyran condemned to imprisonment in Vincennes. The words in which Richelieu announced to M. de Beaumont the news of Saint-Cyran's arrest will show how imperative he considered it to crush his heretical influence. "Beaumont," he said, "to-day I did something that will raise a hue and cry against me; by order of the King, I had the Abbé de Saint-Cyran arrested, and the savants and good men will, perhaps, make an ado about it. Never-

(1) Introduction to The Devotion to the Heart of Jesus, by John Bernard Dalgairns, p. 9.

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theless, I feel that I have done both the Church and State a service. Much misfortune and disorder would have been averted had Luther and Calvin been imprisoned before they began to dogmatize."

Saint-Cyran's imprisonment was a severe blow, not only to himself, but to all his disciples. His confinement was at first most rigid, but by degrees and owing to the intervention of influential friends, he was allowed various privileges till at length his incarceration amounted to little more than an enforced seclusion. He was made comfortable, well fed, permitted to take up his correspondence and, after awhile, to receive visitors. Nevertheless, his compulsory retirement was galling in the extreme. His followers, however, far from weakening in their loyalty, seemed only the more passionately devoted to him and from having looked upon him as a hero, now began to regard him as a sort of demi-god. Still, despite all the influence brought to bear upon Richelieu, the Cardinal obdurately refused to set his prisoner at liberty, for he argued that it was wiser to wound the pride of Saint-Cyran and his clientèle than to flood the country with the misery which was sure to ensue from the propagation of error. Moreover, he closed the monastery of the Saint Sacrement in Paris and compelled the *solitaries* (1) to vacate the house donated to them by Mme. le Maistre, and situated near that of Port Royal de Paris. Thus they were obliged to withdraw to Port Royal des Champs, and in the close vicinity of the cloister they erected cottages and schools—the latter known as the famous *Petites Ecoles*—and formed a little settlement of their own where, in quiet and retirement, they gave themselves up to study and contemplation, though recreation and moderate amusement were by no means unknown among them.

The first severe shock received by Saint-Cyran in his captivity was the news of the death of his friend and co-worker Jansenius, who had died in 1638, shortly after his appointment to the see of Ypres. It was rumored that he departed this world at peace with the Church, having retracted all that he had said and written contrary to her spirit; however to two of his friends he entrusted the posthumous publication of the *Augustinus*, a ponderous work setting forth theories which he and Saint-Cyran had for so long been endeavoring to propagate and in the preface of which dictated on his death-bed, Jansenius promised that the entire contents would be submitted to the judgment of Rome.

In the meantime, between 1638 and 1641, Antoine Arnauld, the

(1) The name given to those who withdrew from public life and devoted themselves to the study and propagation of Jansenism.

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twentieth and youngest child of the distinguished Arnauld family, had been making a record in the Sorbonne. While Rome was looking with steadily increasing disfavor upon the *Augustinus*, Arnauld was most zealously upholding it, but his conduct incurred the odium of Richelieu, who therefore refused the young student the degree of doctor. It was at just about this time that his mother, Mme. Arnauld, known in religion as Sœur Catherine de Sainte Félicité died, deprived, in her last moments, of the consolations of holy religion which are so powerful a means of strengthening the soul and arming it for its appearance before the judgment seat. Meanwhile young Antoine, who was daily becoming more strongly imbued with Jansenistic principles, was, through the negotiations of his sister, Mme. Angélique, granted an interview with Saint-Cyran, and together they gloated over the *Augustinus* and discussed the feasibility of publishing another work containing their views on the subject of frequent communion. Subsequently, Antoine Arnauld gave to the world that famous and exhaustive treatise called *De la fréquente Communion.* Its appearance caused quite a sensation in intellectual circles, and the Jesuits took the advance of all others in refuting its pernicious doctrine, for what rendered Arnauld's work insidiously dangerous was that he had so interwoven truth with error that more than a merely superficial knowledge of theology was required in order to discern one from the other. Nevertheless, *la Fréquente* as it was often called, had an immense vogue, most flattering to its author and his relatives and, in general, things augured well for the Jansenists. Richelieu, their arch opponent died and, two months later, in April, 1643, Saint-Cyran was released from captivity. He was most enthusiastically received by his partisans, but no welcome was more heartfelt than that accorded him by Mme. Angélique, over whose conscience he held supreme sway.

But even then, dark clouds were gathering on the horizon of Jansenistic prosperity. M. de Saint-Cyran's health had been undermined, and it continued to fail perceptibly; however, the blow which seemed to finally shatter it was the publication of a bull issued by Urban VIII proclaiming the condemnation of the *Augustinus.* Disappointed, baffled, enraged beyond all control, Saint-Cyran spoke with unfeigned opprobrium of His Holiness and the Roman hierarchy, and it was while he was in these dispositions that the slender thread of his existence snapped and he died in October, 1643, eight months after the great statesman who had so effectually thwarted his most cherished designs. Whether, at the last, his soul was fortified by the Sacra-

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ments of the Church remains unknown, but perhaps at the supreme moment he craved God's mercy, that infinite attribute upon which he had blasphemously dared to set such narrow limitations. His death must have wrenched the heart strings of Mme. Angélique to whom he had ever seemed a paragon, who had hung upon his every word as being directly inspired by the Holy Ghost and had relied implicitly upon his direction; however, she bore all in uncomplaining silence and with a stoicism which we think must have been akin to that which Addison defines as "pride and haughtiness of soul."

Now that the *Augustinus* had been formally condemned and *la Fréquente* bitterly censured, Port Royal and its solitaries became the centre of great public interest and, naturally, of much speculation as well. The list of Jansenistic recruits was steadily swelling, and the monastery had become the nucleus of quite an extensive settlement. Mme. Angélique rejoiced to think that the Arnauld family was there so largely represented and that she could boast of mother, sisters, brothers and nephews having defended, by word and deed, the doctrines to the propagation of which she had devoted her life's best energies. Among the Abbess' clientèle were Anne de Rohan, Princesse de Guéménée, and Mme. la Marquise de Sablé, the two women whose dispute on the question of frequent communion had furnished the immediate occasion for Antoine Arnauld's publication on the subject. The Marquise did not take up her abode in the monastery, but erected a house adjoining it, and guests of various religious tendencies flocked to her *salon*, for her hospitality was well and favorably known, and her affability and exquisite refinement caused her company to be widely sought. Marie de Gonzague-Clèves, later Queen of Poland, was another of Mme. Angélique's friends. Of course, these women did not live up to the asceticism of the new heresy nor practice the austerity exacted by its rigid rules, but they flitted in and out of Port Royal, hovered near it, hobnobbed with its celebrities, and consequently became identified with its cause, for a decided éclat surrounded Mme. Angélique, the monastery and the solitaries: they were talked of, written about, censured by many and admired by not a few, and their religious tenets and secluded lives had a strong attraction for many who, satiated with outside merriment and social dissipation, sought out these fanatics and enjoyed being *with* them, though not strictly *of* them.

Mme. Angélique had long been renowned for her charity, but it was during the troublous times of the *Fronde* that she did much to

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alleviate suffering. At Port Royal des Champs she harbored not only as many as possible of the persecuted peasantry, but likewise sheltered their live stock and stowed away immense quantities of their grain. She also received with open arms refugees from pillaged convents, and, even during those days of confusion and anxiety, her apostolic enery never flagged. She labored with unabated zeal to make Jansenists of such as she found at all tractable, and her efforts were not quite devoid of success. Jansenism was certainly gaining ground.

But there is another name associated with that of the Abbess of Port Royal that calls for notice. We refer to the Cardinal de Retz. Ambitious of becoming a cardinal, he resorted to a ruse in order to obtain the red hat, and, after its conferral, sought to be made coadjutor to his uncle, the Archbishop of Paris. Meanwhile, he had a tacit understanding with the Port Royalists, to whom he had been toadying, that, while seeking this appointment from Rome, he would dissemble complete allegiance to Angélique by seeming to have severed all connection with Port Royal. He secured the coveted position, and later, in his trouble, his Jansenistic friends supplied him with fabulous amounts of money, a compliment which he returned by assigning Jansenists to important ecclesiastical posts when, owing to his uncle's death, he came into archiepiscopal authority. Thus we see that he adopted Jansenism, not from conviction, but merely in order to use its adherents, who discovered his motives all too late.

But, though flourishing, Jansenism was about to sustain a telling blow. As has been previously stated, from the moment that the *Augustinus* had appeared, the Jesuits and Jansenists had been at war, and *la Fréquente* occasioned similar strife, the Jesuits being "not the champions of orthodoxy only, but of true and holy liberty of soul." (1) However, the heretics had other enemies than the Society of Jesus. Nicolas Cornet, Syndic of the Theological Faculty of Paris, concluded to personally examine the *Augustinus* and, after a careful perusal, selected from it five propositions which he considered the embodiment of the heresy. These he submitted to the Sorbonne, which, in turn, called them to the attention of the Holy See, and, after a most prudently conducted investigation, Pope Innocent X, in a bull addressed to the entire Christian world, condemned the five propositions of the *Augustinus*. Mazarin, prime minister to the reigning king, Louis XIII, zealously promulgated the Papal edict in France, whereupon

(1) Angélique Arnauld by M. R. Moulans, p. 341.

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the disciples of the deceased Bishop of Ypres took refuge in the assertion that his views had been condemned because misunderstood. To be sure Rome had spoken, but the Christian world must know that she was mistaken! The Jansenists had not erred in their interpretation of St. Augustine, but Rome had, unwittingly, perhaps, distorted Jansenistic doctrine; therefore, Rome was at fault! Poor, deluded zealots! "They simply attempted what was impracticable; they tried to be Catholic without being Roman; they attempted to believe in the infallibility of an abstract Church of the past or the future, while they rebelled against the present ever living Church of God. (1)

Meanwhile, no matter what befell, Mme. Angélique remained unperturbed. She would have died for the doctrines she had adopted rather than even have admitted their errors and she gloried in styling herself the eldest daughter of Saint-Cyran. However, when in January, 1656, her brother Antoine, author of *la Fréquente* and chief spokesman for the Jansenists, was solemnly denounced by the Sorbonne, her pride suffered a hard blow.

But just about this time public attention was somewhat diverted from Antoine Arnauld by the appearance of the *Provinciales*, a series of letters by Blaise Pascal, written with a deftness, sprightliness and vigor betokening unusual intelligence and extraordinary literary skill; but how deplorable to see such magnificent talent enlisted in behalf of error, for Pascal, the wonderful mathematician, the shrewd philosopher, the dazzling literary genius, had fallen a victim to the morose doctrines of Jansenism. His sister, Jacqueline, happening to come under the influence of Port Royal, had at length entered the monastery as a novice and then sought to imbue her brother with her newly-acquired religious notions. Her endeavors were not fruitless, but Pascal's change of views was largely due to his acquaintance with Mme. Angélique, whose eloquent words carried with them so much conviction. Though so abundantly gifted in the intellectual line, Pascal was by no means the recluse that men of genius ofttimes are, and it was whispered that he had lost his heart to a young woman of the nobility whom, however, he dared not woo because of his inferiority in point of birth and social position; but whether he was ever really in love remains an open question. However, what seemed to directly effect a change in Pascal's life—we shall not say that he was converted, he was never known to be guilty of anything approaching moral

(1) Introduction to The Devotion to the Heart of Jesus, by John Bernard Gairns, p. 32.

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laxity—was an accident that occurred one day when he was driving along one of the fashionable thoroughfares which he was accustomed to frequent. His horses took fright and leaped from a bridge, the carriage and its occupant being, it would seem, miraculously preserved from the fatal plunge. From that day forth he became, as it were, inundated with the love of Christ, Who had saved him from a horrible and untimely death, and, apart from what history relates of his exalted sentiments, we may judge by some of his written expressions, of the purity and nobility of his soul. Happy indeed would it have been for him if, in these dispositions, he could have placed himself under the care of one competent to draw out and develop all that was good and great within him. Unfortunately his sister and Mme. Angélique contrived to bring him under the guidance of M. Singlin, who was himself so sadly lacking in the essentials of sanctity as to be totally incapable of inspiring others with lofty ideals. An ardent advocate of Jansenism, he resorted to any and everything that would tend to its advancement ; herein lay his whole concern.

Though steeped in Jansenism Pascal did not reside among the *solitaries* but continued to live in Paris, where wielded his gifted pen be it said, to the detriment of truth. In his *Provinciales*, the most famous of his works, he defends Antoine Arnauld and openly attacks the Jesuits and the Holy See and, while admitting the weakness of his argument and the transparency of his sophistry, we must grant that, for a certain elegance of style, these letters stand unparalleled in French literature. Others there were, among them Racine and Nicole, whose names have come down to us closely linked with the Jansenistic cause but no name has about it an aureola as bright as gleams around Pascal's. When, in 1662, his mortal career drew to a close he had rendered important service to his party, but it is sad to think of the height he might have reached but for the baneful effect of heretical influence. But the Jansenists had reached the summit of their glory. Their open contempt for the decisions of the Holy See, while still proclaiming themselves its children, appealed to Louis XIV's fair judgment as being not only inconsistent but insolent in the extreme, and he determined to lay the axe to the root of the evil. Accordingly he authorized the representatives of the assembly of the clergy to use any means they chose for the suppression of the heresy, and ordered the convents of Port Royal de Paris and Port Royal des Champs to dismiss their pupils and novices, promising the latter that the doors of their homes would be open to them. Great consternation followed the issuing of

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this decree but, in face of it all, Mme. Angélique preserved her usual composure, trying to impress upon her spiritual daughters that they were suffering in the cause of justice and exhorting them to confidence in God. Did the helplessness of advancing age and the sight of an opposition too strong to be withstood, break her haughty spirit and impel it to seek shelter at the Master's feet? No, even though bidding others be trustful—advice which she gave too late—Angélique herself still ignored her Saviour's outstretched arms and worked night and day to uphold the doctrines for which she had sacrificed her noblest energies till, on May 10, 1661, the proud head drooped through sheer exhaustion and three months later, after a most distressing illness, the aged Abbess was summoned to her account. Toward the end her physical suffering had been greatly intensified by her dread of death and her uncontrollable fear of the Divine Master Whom she had served with trembling awe; and yet, it would seem as if, in her last moments, He had revealed Himself to her in His unutterable tenderness for, shortly before expiring, she was heard to murmur: "Be merciful to all . . . I say to all, my God . . . to all." Strange words these, from the woman who had cowered before her Lord, had taught others to hold aloof from His Sacramental Presence and to refrain from His Eucharistic Feast and had denied them its all-comforting strength even when they stood desolate upon the threshold of eternity, all because in her pitiable obstinacy she held that it was more reverential to keep far from Him than to approach Him in a state of unworthiness.

She died some forty years before the dismantling of Port Royal and the final dispersion of its solitaries but her spirit seemed to hover round the place that she had loved so well, and her memory remained sacred to all who, knowing her, had believed as she did. And now, at a distance of over two hundred years, posterity looks back upon Angélique Arnauld as the type of a perfect Jansenist, she who might have been one of the brightest saints but for Jansenism, that moral astringent which contracts the mind and shrinks the heart.

KATHERINE A. HENNESSY.

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MILLET.

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JEAN FRANCOIS MILLET.

THERE have been men who have not been permanently influenced by the environment of their childhood, for whom education and new scenes will obliterate the impressions of youth, forming tastes and habits not taught in their early years. Such was not the case with Jean François Millet, one of the greatest of modern painters. What he was in his childhood and boyhood, such he was as a man. A peasant by birth, he clung to all the traditions and ways of his ancestry, expressing this faith in his art with a dogged tenacity, until he had revolutionized the artistic world.

He believed with Virgil, his best-loved author, that "mortal hearts are moved by mortal things," and both his art and genius were devoted to this truth, and to representing human life and nature as they appeared to him. Born October 4, 1814, at Gruchy, a small hamlet of Gréville, in Normandy, his whole life up to the time he became a young man was spent on the wild Norman coast within sight and sound of the eternal and changing wonder of the sea. The rugged cliffs and broad moorlands, the frequent shipwrecks, and the simple life and deep faith of the people, all had their share in forming the boy's character. Millet had, moreover, a father and mother of a more than ordinary type, and mention is made also of his grandmother, a woman of fine mind and deep feeling, joined to great piety. According to the Norman custom, the care of the children was left chiefly to her, so that their mother might have more time to work in the fields. Both the elder Madame Millet and her son, Jean François' father, had a passionate love for the beautiful in nature, and this love they implanted in the little François.

Years after, when he had become a great painter, Millet would tell of standing one day by his father's side watching the setting sun sink into the waves.

"Mon père," said the little François, "it is beautiful."

The elder Millet took off his cap. "My son," he said reverently, "it is God"—words which the boy never forgot.

Millet attended the village school, and later was instructed by the Abbé Herpeat, the Curé of the parish. The Bucolics and Georgics opened his eyes to all the wonder and beauty of nature and the life of the fields. His second teacher, the Abbé Jean Tebrisseux, was equally

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in sympathy with his pupil. He lent him books, and taught him to love Virgil and the Psalms. He also led the boy on to talk freely to him. Perhaps more than any one else at the time he gauged Jean François' thoughtful and lofty nature, for he remarked to him one day, when the boy had been more than usually serious, "Ah, my poor child, you have a heart that will give you trouble. You do not know how much you will have to suffer."

Years after, when Millet was on a visit to Normandy, he and the good priest met again. The meeting is beautifully described in an English edition of the painter's life :

"One evening, on his way back from some distant walk, he paused at the door of the little Church of Ecalleville. The Angelus was ringing, and he went inside. There the figure of an old man kneeling before the altar caught his eye. He waited, and presently the old priest rose from his knees and touched him gently on the shoulder, saying in a low voice, 'François!' It was his old teacher, the Abbé Jean Tebrisseux. 'Ah, it is you, my dear child, little François!' The good old man cried ; and they embraced each other with tears in their eyes. 'And your Bible, François, have you forgotten it?' asked the Curé presently. 'The Psalms you were so fond of—do you ever read them now?' 'They are my Breviary,' replied Millet. 'It is there I find all that I paint.' 'I seldom hear such words nowadays,' said the old Abbé with a sigh of thankfulness. 'But you will have your reward. And the Virgil—you were very fond of him in old days.' 'I love him still,' replied Millet. 'That is well. I am content, my son,' said the old man. 'Where I sowed, the blade has sprung up. It is you who will one day reap the harvest, my child.'

"And so they parted. Millet went back to Paris, and the good old priest, who had loved him as a father, never saw his face again. But his prayers had been answered and he could die happy."

Not in vain had the Abbé labored with his pupil's education—Millet passionately loved reading, and his choice of authors and books was always the highest. He speaks of Scott's "Red Gauntlet" as being his favorite novel. The strange eerie figure of Wandering Willie "born within hearing of the roar of the Solway, among the eternal sublimity of its rocky seashores and stormy waves," appealed to him powerfully.

At the age of twenty-two Millet went to Paris to study art. The country lad was miserably homesick at first. He says : "Paris appeared to me dismal and insipid. I went to a *hôtel garni*, where I

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spent my first night in one continual nightmare. I saw again my native village, and our house looking very sad and lonely. I saw my grandmother, mother and sister, sitting there spinning, weeping and thinking of me, and praying that I might escape from the perdition of Paris. Then the old demon appeared and showed me a vision of magnificent pictures so beautiful and dazzling that they seemed to glow with heavenly splendor and finally melt away in a celestial cloud. But my awakening was more earthly. My room was a dark and suffocating hole. I got up and rushed out into the air. The light had come back, and with it my calmness and force of will."

Millet's sole joy in his loneliness and poverty was to go to the Louvre. He said the only picture there that he wanted to copy was Giorgione's Concert Champêtre, and that the landscape in this picture gave him consolation, recalling the home scenes he had left. His career in Paris was for many years a tale of poverty, disappointment and suffering. He studied indefatigably, and gradually, as his knowledge widened, and he became practised in the technicalities of art, he evolved his own artistic conception. To this idea he was faithful to the end of his life, and he lived to see the triumph of his ideal. To paint things as he saw them, not as imagination and romance said they should be, above all to paint the peasant type, the shepherds and shepherdesses, the fishermen and seacoast of his native Normandy, with animal life as it appears everywhere—this was the painter's passion. It was a complete revolution against the standard of art in his day, and an entire departure from old Academic rules. For this heaven-born principle Millet fought and suffered. His pictures which in after years brought such high prices he sold for almost nothing to buy bread for his children. The incomparable and now world-famous Angelus, which at its last sale brought one hundred and fifty thousand dollars, Millet sold for only five hundred dollars. It was a crucible terrible enough to try the faith and the character of the strongest man; but from its ordeal Millet emerged triumphant both in art and in faith. He says: "Suffering is perhaps the one thing that gives an artist the power to express himself clearly."

Speaking of his struggle for existence he wrote in after years: "There are bad people in the world, but there are good ones too, and one good man consoles you for many who are bad. Here and there I found a helping hand, and I have no right to complain."

One of these friends was Alfred Sensier, a lawyer and a friend of artists, as well as Millet's future biographer. He was a man whom

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the painter always loved and trusted. They met in 1847, and when Sensier first saw a picture of Millet, he said that: "The sight of this noble head, as melancholy as that of Albert Dürer, with its deep, earnest gaze, full of intellect and goodness," made a profound impression upon him.

In his biography of the painter, he says:

"I was attached to Millet as to an elder brother, who revealed the true beauties and charms of life to me. In him I saw a wise man whose character never altered, whose welcome was always full of kindness, and who taught me by his example to do without the superfluities of life, and led me to higher and better things." And again, in later years, Sensier writes:

"I never looked at his work as a critic, but merely enjoyed the pure and life-giving air which I breathed in his companionship. When life's cares oppressed me I went to see Millet paint, and came away refreshed and consoled."

In 1849, Millet removed with his family to Barbizon, a hamlet thirty-four miles from Paris, and six from Fontainebleau. Here he joined the Society of Artists that later became known as the Barbizon School. Among them were such men as Diaz, Corot, Barye and Rousseau. With the latter Millet formed the deepest and most enduring friendship of his life. The change was a delightful one to the whole family and to Millet especially. One of his biographers says:

"The first sight of the forest made an indescribable impression upon his mind; the majesty of its giant trees, the solemn stillness of their shades filled him with awe and wonder; the wild parts of the forest, its picturesque gorges and rugged crags, revived the old dreams of his childhood. He rushed to and fro in a frenzy of delight, climbed the granite boulders of the rocky wilderness, and lay on the heather gazing up at the blue sky and crying: 'My God! how good it is to be here!' And he told Sensier, who came down to see him and looked on in amazement at these transports of joy, that he knew no bliss so exquisite as that of lying on the heather, watching the clouds sail by."

Later he wrote Sensier:

"If you could but see how beautiful the forest is! I run there whenever I can, at the end of the day when my work is done, and each time I come back crushed. The calm and grandeur are tremendous, so much so that at times I find myself really frightened. I do

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not know what the trees are saying to each other. It is something that we cannot understand because we cannot speak their language."

He wrote to Sensier again in 1850, expressing his preference for the subjects he painted, and giving his reasons:

"Peasant subjects suit my nature best, for I must confess, at the risk of your taking me to be a Socialist, that the human side is what touches me most in art, and that if I could only do what I like, or at least attempt to do it, I would paint nothing that was not the result of an impression directly received from nature, whether in landscape or in figures. The joyous side never shows itself to me; I know not if it exists, but I have never seen it. The gayest thing I know is the calm, the silence, which are so delicious, both in the forest and in the cultivated fields. . . . You will confess that it always gives you a very dreamy sensation, and that the dream is a sad one, altho' often very sweet."

In his home life Millet was most devoted and tender; one of his artist friends, an American named Wheelright, said: "There was much in Millet suggestive of the Bible and the Patriarchs, especially to those who saw him in the privacy of his own home."

Like many men of genius, his temperament was rather sad than gay, but the man's innate sweetness and nobility of nature kept this trait from becoming disagreeable to his family. That he was profoundly impressed, however, by the sadness of life, we know from his own words. He speaks of a "settled weariness" of spirit, and, writing to his friend Rousseau, he says: "Life is very sad. There are few cities of refuge; and in the end you understand those who sighed after *a place of refreshment, of light and peace.* And you understand, too, why Dante makes some of his personages say, in speaking of the days which they spent on earth, '*the time of my debt.*' Ah, well! let us hold out as long as we can!"

He spoke of himself often as "the leader of a forlorn hope, a sad and lonely fighter in a great cause." One of his memoirs beautifully expressess his courage and faith in the following words:

"One summer evening, as he stood by his garden wall, watching the setting sun sink in a blaze of fire over the plain, he exclaimed: 'There lies the truth! Let us fight for it!' And so he fought and died—and truth conquered."

Not in vain did the great painter hold to his high ideal of art. It is impossible to look at his pictures, even those which are not religious subjects, without feeling their religious tone—the sense of vastness and immensity in such pictures as the Sower, the Gleaners and his numerous paintings of the Bergères.

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The calling of a shepherd had for Millet above all others a peculiar charm. Mrs. Cartwright, his English biographer, says:

"On the plain of Barbizon there were shepherds watching their flocks at all seasons of the year. That gaunt, solitary figure, wrapped in its long cloak, and leaning on its staff, with no companion but a faithful dog, might be seen from early dawn until nightfall. . . . The loneliness of the shepherd's life, the long hours which he spends under the sky, his silent musings with nature, his knowledge of the stars and of the seasons, stirred Millet's imagination deeply. He was never tired of watching these solitary forms as they moved across the plain. There was about them a touch of mystic poetry that recalled familiar lines of Virgil or verses of David's Psalms."

The author goes on to describe one of his shepherd pictures, known as the *Parc aux Moutons*:

"There, under the dim light of the moon, half veiled in the mist and cloud, we see the shepherd and his dog gathering the flock together to pen them in safely for the night. We see the silly sheep, crowding in together and crushing their sides against the wattled hurdles of the fold, and we seem to hear the cry of the night owl and the croaking of the frogs in the wide, mysterious darkness of the great plain beyond. Nowhere in the profound stillness of night was the glory and vastness of the starlit heavens more deeply felt than in this wonderful little picture. 'Ah!' Millet said to Sensier, 'if I could only make others feel as I do, all the terrors and splendors of the night; if I could but make them hear the songs, the silences and murmurings of the air; *il faut percevoir l'infini*—one must feel the presence of the infinite.' . . . This consciousness of the awful and stupendous powers of Nature constantly haunted Millet's thoughts . . . and became an abiding principle of his art. 'Every landscape,' he said, 'should contain a suggestion of distance. We should feel the possibility of the landscape being indefinitely extended on every side. Every glimpse of the horizon, however narrow, should form part of the great circle that bounds our vision. The observance of this rule helps wonderfully to give a picture the true open-air look.'"

Millet was accused for a long time in France of being a socialist and revolutionist. Even the French government shared this distrust. Nothing could have been more foreign to his true feeling. He often said that he could not understand socialist doctrines and that revolutionary principles were entirely distasteful to him.

Some of Millet's thoughts, expressed in his letters, are most beautiful. He says, after an illness:

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"Always evil! When will the good come? Ah, life! life! how hard it sometimes is; and how much we need our friends and yonder Heaven to help us come back to it!"

And again, speaking of his favorite kind of weather, "The weather is gray and rainy, the sky dark and the clouds low; but, as you know, I prefer this kind of weather to sunshine. All is of a melancholy and rich color; very soothing to the eye and calming to the brain."

And again he says:

"Art began to decline from the moment when the artist no longer leaned directly and simply upon impressions taken from Nature. Then clever execution rapidly took the place of Nature and the decadence began. Force departs directly you turn aside from Nature, as we learn from the fable of Antæus, whose powers failed when his feet no longer rested on the ground and who recovered his strength every time he touched the earth. Say that briefly and fully but repeat it as often as possible."

A holiday at Auvergne is thus described:

"My head is full of all that we saw together at Auvergne. Everything is jumbled together in my brain—volcanic mounds, pointed rocks, chasms, barren wastes and green slopes! the glory of God dwelling in the heights, the topmost peaks wrapped in storm and cloud! I hope that all these confused impressions will settle down in course of time, and be stowed away each in its own pigeonhole."

A letter of his to Sensier, in 1863, is called his "confession of faith;" the original is now in the British Museum. He says, speaking of his critics:

"They call me a socialist, but really I might reply with the poor *commissionaire* from Auvergne, 'They call me a Saint Simonist; that is not true, I do not even know what it means.' Is it then impossible simply to accept the ideas that come into one's mind at the sight of the man who 'eats bread by the sweat of his brow?' There are people who say that I see no charms in the country. I see much more than charms there—infinite splendors. I see, as well as they do, the little flowers of which Christ said: 'I say unto you, that even Solomon in all his glory was not arrayed like one of these.' I see very well the aureoles of the dandelions, and the sun spreading his glory in the clouds, over the distant worlds. But none the less I see down there in the plain the steaming horses leading the plough, and in a rocky corner a man quite worn-out, whose *hau* has been heard since morning, and who tries to straighten himself and take breath for a moment. The drama is surrounded with splendor. It is

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not my invention, and this expression—'the cry of the ground'—was heard long ago. My critics are men of taste and instruction, I suppose, but I cannot put myself in their skin, and since I have never in all my life known anything but the fields, I try and say, as best I can, what I saw and felt when 'I worked there.' Those who can do this better than I can are fortunate people."

His deep religious spirit comes out in a letter to Sensier, written after his dear friend Theodore Rousseau's death:

"Let us talk of our dear dead together; but be well assured that they have reached a place of refreshment, of light and of peace."

Of the numerous men who admired and appreciated him the critic Thoré says, speaking of his picture, "La Grande Tondeuse:"

"Every subject can be raised to the loftiest heights of poetic art by the power of the artist, if he brings an irresistible conviction to his work, and that universal element which connects his creations with the beautiful and the true. This simple Tondeuse of M. Millet recalls the most admirable works of antiquity, the statues of Greece and the paintings of Giorgione."

The art critic, Theodore Silvestre, visited the Millets at Cherbourg, where they had taken refuge during the Franco-German war, and he thus describes the painter's latest picture to a friend, Dr. Asselin:

"It is an intense and vivid recollection of the cliffs of Gruchy, near the Castel (a well-known promontory of rocks on the Gréville coast), with the sea, the wide sea as it is seen from the top of the towering rocks in its calm and infinite extent, under a far-reaching horizon bathed in misty sunlight. The loneliness of earth, sky and sea so rendered the more striking by the presence of a few living creatures. Sailing boats lost in the dim sea-fog, sea-gulls screaming and circling in the air, sheep wandering over the desolate pastures—these solitary figures are all that speak to us of life in the vast, ossian-like landscape. . . . This poetic picture, this great canticle of praise, as powerful as it is original, and yet bound by spiritual affinity to all that is beautiful in the Bible, in Dante and Michael Angelo, ought to be called a psalm of earth, sea and sky. Millet has reached the height of his career and has shown us how the sublime is to be found in the simplest and commonest subjects. The more he simplifies this theme, the more deeply he moves us."

Millet's power was felt by all classes. M. Leon Gambetta, an agnostic and enemy of the Church, yielded to the influence of L'Angelus and wrote to a friend:

"The Angelus, that masterpiece in which two peasants, bathed in

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THE GLEANERS.

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the pale rays of the setting sun, bow their heads full of mystical emotion at the clear sound of the bell ringing for evening prayer, compels us to acknowledge the still powerful influence of religious tradition on the rural population. You feel that the artist is not merely a painter, but that, living ardently amid the passions and problems of the age, he has his share and plays his part in them. The citizen is one with the artist, and in this grand and noble picture he gives us a great lesson of social and political morality."

No greater compliment to the loftiness and holiness of Millet, both as an artist and a man, than these words of the French statesman can be recorded. They tell of the deep meaning and eternal truths that breathe forth from his canvases. We can only conclude this imperfect and fragmentary sketch of the great painter by quoting these words from his Memoir :

" All that Carlyle has told us of the dignity of labor, all that Wordsworth has sung of the beauty of rustic homes and the poetry of common things, lives again on the canvases of the Norman peasant-painter. Here Millet has proved himself the true child of his age. First among artists, he opened our eyes to the unregarded loveliness that lies around us, to the glory of toil and the eternal mystery of the 'cry of the ground' which haunted his soul. First among them, he realized the artistic capabilities of modern life, and the profound significance of those problems of labor and poverty which this generation has been compelled to face. . . . He painted man not as a separate being, but as part of a great and changeless order, and showed us the closeness of the tie that links human joys and sorrows with the changes of the seasons and the beauty of the natural world—and this message he delivered in no hasty and unconsidered spirit, but with consummate knowledge and mastery, in obedience to eternal and unalterable laws.

"The dream of his life has been realized, altho' he was not allowed to see its fulfilment, and the power and passion with which his work still speaks to the hearts of this generation has not been in vain. The range of art, we feel, has been forever widened by this man's genius. Never again can we look on those hewers of wood and drawers of water, never again can we see the sower scattering his seed, or the gleaners stooping to gather the ripened corn, without recalling the majestic forms of Millet's types. His place with the immortals is sure. His fame rests on secure foundations, and his work, modern as it is to the core, has more of the true Greek spirit than any other of our age. His pictures of seedtime and harvest, of morning and evening, will rank with the great art of all time, with the frieze of the Parthenon and with the frescos of Michael Angelo."

GEORGINA PELL CURTIS.

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THE MISSIONARY.

It was the herdsman singing
What time his flock was young,
The flow'ry mead was ringing
So joyously he sung :

" Green are the gracious meadows,
Mellow the winds, and fair ;
My sheep and lambkins revel
All in the soft spring air.

Under the soft spring sunshine,
Under a cloudless sky
No harm can touch my lambkins
Whilst I—whilst I am by ! "

It was the herdsman praying
The while his soul was torn
For his lost sheep, now straying
In untrod paths, forlorn.

" O Father kind," he murmured,
" Watch o'er my straying sheep.
The upland way was thorny,
The upland path was steep.

I guided them full often
Where harvest fields were white,
O Father, smooth and soften
Their paths, this wintry night ! "

Soft, like the swelling murmur
That lifts the evening breeze,
It was the Father's answer :
" My herdsman, seek you these !

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In thicket, glen, and forest,
Highway, and valley lone,
Where desert's stretch is arid,
Where plaints the ocean moan—

Thy eager feet must track them
Thy sheltering arm must be
Gladly, and strong their refuge
To keep them safe for Me!"

Snail-like, the age creeps onward;
Onward the swift years go,
And still by lonely streamlet
Where sedgy waters flow,

And where in stately grandeur
Earth's fairest cities smile,—
Praying the herdsman watches,
Watching, he prays the while.

Peace in his stanch heart resting,
Joy in his giftful eyes,
Always from ruin wresting
The sheep—his only prize!

HELEN MORIARTY.

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A PEARL BEYOND PRICE.

(*Concluded.*)

To obtain this intimate union with Christ in Heaven, the religious soul has now joyfully sacrificed all earthly possessions and all earthly links of love ; but her desires of self-immolation are not yet satiated. She has one treasure more, and she longs to surrender it to Jesus ; it will be the choicest part of the dowry she brings to her beloved. Must she not have all things in common with her Spouse? And has not Jesus said, "I came down from Heaven, not to do My own will, but the will of Him that sent me." (1) If then He has sacrificed His will, His spouse too will sacrifice her will. It is the dearest of earthly rights to do one's own sweet will. Yet even in earthly nuptials, must not "wives be subject to their husbands, as to the Lord? Because the husband is the head of the wife, as Christ is the head of the Church." (2) This sacrifice of one's own will to God is the object of the third religious vow, and it completes the holocaust. For the holocaust was the most perfect of the Mosaic sacrifices, that namely in which the entire victim was consumed by fire. Therefore it is the emblem of the three-fold vow of the religious state, which immolates the entire person with all his belongings in the flames of Divine love. Other vows are frequently added to these, to emphasize some special purpose of the particular order or congregation to which the religious belongs ; but the three vows of poverty, chastity and obedience really embrace the fullness of the religious life.

Blessed is the soul whose will is thus forever welded fast to the will of Jesus. She is placed from henceforth in the condition in which our sweet Saviour placed Himself at Nazareth : "And He went down with them (with Mary and Joseph), and was subject to them." (3) Obedient unto death, like Jesus, His spouse is to be subject to those put over her, even if it should happen that they have less learning or less experience than herself. It is here that many a proud heart breaks down, while serving an apprenticeship of obedience in the noviceship. Here again, with Jesus, we exclaim : "I confess to Thee, Father, Lord of Heaven and earth, because Thou hast hid these

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(1) John vi, 38. (2) Eph. v, 22, 23. (3) Luke ii, 51.

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things from the wise and prudent, and hast revealed them to little ones." (1) If the order issued to the subjects proceeded from the lips of Jesus revealed to mortal eyes, there were no difficulty whatever in obedience. But such a life would have little merit. Christ might then say: "Because thou hast seen me, thou hast believed: blessed are they who have not seen and have believed." (2) It is the exercise of faith implied in recognizing the voice of God in the words of man, may be of ignorant, sinful men at times, that constitutes the great difficulty, and therefore the great merit of religious obedience. This virtue, more than any other, crushes the pride of the human heart, and lays deep the foundation of perfection on the bedrock of humility. The structure built on such support can arise high above other buildings, and assume the most wonderful proportions. All the pages of Holy Writ, all the lives of God's Saints, are there to testify that humility is the indispensable condition for sublime sanctity, and that obedience is the safest and the shortest way to humility. Thus it is made evident that the taking of the religious vows is an act of the highest and most perfect virtue.

Would a religious, after thus binding himself to God with this triple bond, if he were to die soon after it, owe any further debt of expiation to the Divine justice for former sins? We will suppose the exceptional case of one whose early life had been uncommonly sinful, spent in all manner of most wanton wickedness; but he is sincere and earnest in the taking of his vows. Independently of the rich indulgences granted to religious, the taking of the vows has in itself the power to cancel all the debt contracted by sin, no matter how copious this may have been. For if Daniel, inspired by the spirit of God, could say to Nabuchodonosor, "Redeem thy sins by alms"; (3) if St. Peter writes, "Charity covers a multitude of sins"; (4) what must be the effect of the total sacrifice which the religious makes of all he has, and is, and all he can ever have and be on this side of the grave. Therefore the vows are called a second Baptism, perfectly purifying the soul, and paying all debt of sin previously committed. Nor is this the opinion of some obscure writer, but of such theological authorities as SS. Jerome, Anselm, Bernard, Thomas, Peter Damian, of Bellarmine, Suarez, Lessius, Layman, Sanchez, Rodriguez, etc.

The religious state is also compared to martyrdom, and St. Bernard calls it a continual martyrdom. "What tyrants inflicted upon the

(1) Matt. xi, 25.
(2) John xx, 29.
(3) Dan. iv, 24.
(4) I Peter iv, 8.

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faithful," he says, "terminated by a blow of the sword; but the martyrdom of a religious is not ended by one blow; but it is a long suffering, which is daily revived in us" (1). Now embracing martyrdom is the most meritorious act that man, aided by Divine grace, is capable of eliciting. For the martyr there is no Purgatory. St. Augustine says it would be an indignity to pray for the repose of his soul. Such, too, is usually considered to be the efficacy of the religious vows. For it must be remembered that the consecration made in them to God embraces at the moment all the sacrifices that may be foreseen as probably to follow during a long course of life. The mere practice of poverty, chastity and obedience, without the assumed obligation of persevering in these virtues till death, would be very meritorious; but in the vows there is added an element which imparts to the religious state an heroic character, the character of the holocaust, or total sacrifice of the victim.

Of late a few men of more zeal than discretion, men who put themselves up as teachers of spiritual things before they had sat on the benches as docile pupils of the great doctors of the Church, have rashly attempted to make light of the merit of religious vows. Our Holy Father, Leo XIII, has emphatically condemned their views, which he characterizes as new, and opposed to the practices and doctrines of the Church. The true doctrines on these matters are clearly explained by St. Thomas of Aquin. It is refreshing, amid the vagaries of modern speculations, to go back to his solid pages, in which every word is like a coin of gold fresh from the mint of truth. He puts the question: "Is it more praiseworthy and meritorious to do a thing by vow than without a vow?" We quote his answer from the "Aquinas Ethicus" (Vol. II., p. 142).

"The same work done with a vow is better and more meritorious than without a vow, for three reasons. First, because to vow is an act of religion, which is the chief of the moral virtues. But the work of the nobler virtue is the better and more meritorious. Hence the act of an inferior virtue is the better and more meritorious for being commanded by a superior virtue, of which latter it becomes an act by being commanded by it; as the act of faith or hope is better for being commanded by charity. And therefore the acts of the other moral virtues, as of abstinence and of chastity, are better and more meritorious for being done by vow, because thus they come to belong to Divine worship, as sacrifices offered to God. Secondly, because he who both vows a

(1) Ser. 3 sup. Cant.

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thing and does it accordingly, subjects himself to God more thoroughly than another who simply does the thing, for he subjects himself to God, not only as to the act, but also as to the power, because henceforth he has it not in his power to act otherwise: as he who should give a man the tree with the fruit would give more than another who gave the fruit only. Thirdly, because by a vow the will is clamped fast to good; but to do a thing with a will firmly set on good belongs to the perfection of virtue, as obstinacy in sin is an aggravation of sin."

The first of these reasons is very consoling to religious; for it follows that, because a vow is an act of religion, everything done by vow has the merit of a religious act: a meal, a recreation, even rest at night, if directed by obedience, becomes as good as a prayer. The vow acts like the fabled philosopher's stone which turns all it touches into gold, the gold of religious worship. In our days the world admires and envies capitalists, who seem to make money night and day; everything they touch turns into money for them. Religious are spiritual capitalists; night and day they are laying up treasures, "where neither the rust nor the moth consume, and where thieves do not break through nor steal" (1).

Need we then be surprised that a soul, when it has once understood all these blessings of the religious state, is eager to procure them at any cost? Enlightened by grace, she understands the Parables of Christ as did the Apostles, to whom the Master explained them in private. "The Kingdom of Heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchant seeking good pearls. Who, when he hath found one pearl of great price, went his way, and sold all that he had, and bought it" (2).

This explains why those who have a religious vocation long so eagerly for the day when they can fly from the world to enter the portals of the novitiate. The world cannot understand their conduct and their sentiments. Thus, when St. Thomas Aquinas, at the age of seventeen, had joined the grand old order of the Dominicans, his family were in the greatest consternation. At the suggestion of his mother, his brothers, who were military men, waylaid the youth on his journey to the University of Paris, stripped him of his religious habit, and locked him up in their strong castle. There his sisters, by their affectionate

(1) Matt. vi, 20. (2) Matt. xiii, 44, 45.

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tears and specious arguments, long strove to gain him back to the world. But young Thomas so clearly, yet so gently, answered their false reasonings, that not only did they aid him to escape, but they followed his example, and became religious themselves. St. Bernard, when a youth, was the favorite of all who knew him ; his friends flocked around him to keep him from entering the monastery of Citeaux ; but he communicated his own lights and his enthusiasm to so many, that, when he entered religion, he took along with him twenty-nine companions. He was going to leave one of his brothers behind, because he was too young, but the boy complained, when the others came to bid him good-bye, that they left him an earthly estate while they took for themselves the Kingdom of Heaven ; and he, too, joined their happy company.

But have we nothing to say of the sacrifices to be made by religious? Certainly we have ; their whole life is a sacrifice ; sacrifice is its very essence, sacrifice of earthly goods, of profane love, of their own will, of their all ; and the sacrifice is irrevocable. But Christ has sweetened the chalice of the sacrifice. "Take up My yoke upon you," He whispers to His docile disciples "and learn of Me that I am meek and humble of heart, and you shall find rest to your souls ; for My yoke is sweet, and My burthen light."(1) Steam and electricity raise and transport a rock like a feather ; and the grace of God makes all burthens light. "How lovely are Thy tabernacles, O Lord of Hosts. My soul longeth and fainteth for the courts of the Lord. For the sparrow hath found herself a house and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in Thy house, O Lord, they shall praise Thee for ever and ever. . . . For better is one day in Thy courts above thousands."(2)

And what is far better still, is that the practice of the religious vows provides the readiest means of perseverance. The greatest hindrances that worldlings experience in their efforts to lead good Christian lives come from the bad example of those around them, from the multiplicity of cares which makes it difficult to pray, and from the insidious attacks of the enemy of their salvation. "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father but of the world. (3) But the surroundings of the religious are most fav-

(1) Matt. xi, 29, 30. (2) Ps. 83. (3) 1 John ii, 16.

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orable to piety: the paternal care of superiors, the love and good example of devout brethren, the atmosphere of prayer diffused around. Meanwhile, the concupiscence of the eyes is overcome by the vow of poverty, the concupiscence of the flesh by that of chastity, and the pride of life by the humility of obedience. The vows are like the outer wall of the soul's fortress, keeping her enemies not only from entering her stronghold but even from attacking the inner wall of the commandments. And therefore sin, which is the violation of God's commandments, is rare among religious. In the religious state, says St. Bernard, "man lives with more purity, falls more rarely, rises more promptly, walks more securely, is more frequently bedewed with celestial graces, sleeps more peaceably, dies with more assurance, passes more quickly through Purgatory, and is more richly rewarded. . . . Verily religion is a paradise on earth. Wherefore, O man, fly men; make choice of religion; embrace the religious life, and you will be saved."

And who will worthily paint the happiness of a religious at his death? He is come to the end of all his sacrifices and lies there, in pain perhaps, like Jesus on the cross, but in calm expectation of his summons to a happy reward. A quiet glance into the past reveals a long series of prayers, self-conquests, humble confessions and Holy Communions, innumerable masses offered or assisted at, days and nights spent in the practice of obedience, and often of heroic charity. He sees around him loving brethren striving to alleviate his physical distress and aiding his soul with their fervent prayers. Parting with them will be but passing to the company of the saints in bliss. And as he hopefully looks into the future, he is moved to tears by the thought of God's abundant mercies, through which he confidently expects to obtain, at an early date, admission to eternal rest. What must be the transports of love and bliss that will inundate his soul, when at last he shall receive the loving embrace of his sweet mother Mary, and the still infinitely happier welcome to the bosom of his Saviour and his God. "One day in Thy courts," says David, "is better than a thousand"; on which a recent writer remarks: "One instant of eternal life is better than a century of time; one kiss from the lips of God better than unending ages of the tenderest human affection. And this was true even if it were not equally true that the embrace of the Creator locks the soul to God's bosom forever and forever." (Hard Sayings, p. 157).

Nor is all the reward of virtue delayed till after death; for the lov-

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ing Master has explicitly promised: "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold and shall possess life everlasting."(1) Religious have left all this, and they obtain the hundredfold even here below. But they do not find it in the pleasures of sense: "The kingdom of God is not in meat and drink, but justice and peace and joy in the Holy Ghost."(2) "Oh taste and see the Lord is sweet; blessed is the man that hopeth in Him. (3)

"Ah, Christ, if there were no hereafter,
It still were best to follow Thee;
Tears are a nobler gift than laughter;
Who wears Thy yoke alone is free."

That for fervent religious it is sweet to die, is an obvious inference from their lives of sacrifice, and is confirmed by the common experience we have of such happy sickbeds. But are the vast majority of religious leading such fervent lives as to prepare them for the holy deaths which we have just described? We are not asking this about religious situated in ideal circumstances, or those that lived in heroic ages of the Church, but about such as live in our midst, in our own time, about the thousands that perform the work of visible angels to the sick and afflicted, the poor and the orphan, the children in our schools, the missionaries among whites, and negroes, and Indians.

The writer of these pages has had remarkably extensive experience in the direction of religious of various orders and congregations, during a long period of his priestly life. For the last thirty-six years he has been the ordinary spiritual director of different religious houses, and has given over sixty retreats to various communities. He is pleased to have this opportunity presented to him of publicly offering this respectful tribute of admiration to the religious with whom he has come in contact, that he is convinced the vast majority of them are leading fervent and mortified lives, worthy of their sublime vocation; that they are ornaments to the Church of Christ, and copious sources of edification to the souls entrusted to their care; in a word, that they may justly be expected to die such a happy death as has been described.

The question remains to be considered, Who are called to the relig-

(1) Matt. xix, 29.
(2) Rom. xiv, 17.
(3) Ps. 33.

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ious life? By what signs can they be known? The answer is less difficult than is usually imagined. No angel need bring the message from Heaven; no Divine voice need be heard, like that which prostrated Saul on his road to Damascus, nor a vision seen, like that vouchsafed to St. Stanislaus, nor of an interior whisper heard, such as bade St. Aloysius enter the Society of Jesus. Miracles do not belong to the ordinary providence of God; but religious vocations fall under His ordinary providence; therefore, they require no miracles. The usual signs are these two: First, that a soul appreciates the supernatural advantages of the religious state, and is influenced by them chiefly to leave the world; and, secondly, that there is no insurmountable obstacle preventing her from acting on that supernatural light. Such light can only come from God, who thereby invites His creature to aspire after the pursuit of perfection. The efforts made to comply with this invitation are of priceless value; yet God does not always wish the consummation of the sacrifice. As He first directed Abraham to sacrifice his son Isaac and then sent an angel to arrest his uplifted sword, yet so as to give the holy patriarch the full reward of his heroic obedience; so Divine providence often interposes an obstacle to prevent compliance with the invitation. For instance, a son or daughter may be obliged by the natural law to remain with parents, who cannot otherwise be properly supported; or one may be the natural guardian or protector of orphaned brothers and sisters; or the aspirant to the religious life may not have those qualities of mind or body which would fit him to discharge the duties of the religious profession. The advice of a prudent spiritual director, consulted on the subject, is the practical rule to decide doubtful cases.

But where the desire of a higher life arises from the proper appreciation of its spiritual blessings, and there is no indication of God's will to the contrary, there need be no hesitation to apply for admission into a novitiate. Such a step cannot be imprudent under those circumstances. It is for religious superiors to refuse those applicants who are not suitable for the special purposes for which their order or congregation is instituted. To enable them to do so with perfect prudence, the trials of the novitiate are ordained, and are usually found to be all sufficient. Such is the beaten path, the highway leading to the religious profession and to all the blessings contained in it.

But is not the permission of parents required to follow a religious vocation? The Church has never required it, her holy doctors unanimously teach the contrary and our Divine Lord Himself gives us the

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example of remaining in the Temple without permission asked of Mary and Joseph. When interrogated by them, He lays down the principle that there can be no claim against following the call of God: "How is it that you sought Me? Did ye not know that I must be about My Father's business?" (1) Elsewhere He declared: "A man's enemies shall be they of his own household. He that loveth father or mother more than me is not worthy of Me." (2) The resistance that parents often make against their children's vocation to a higher life comes from the dictates of flesh and blood or from the spirit of the world; now the world and the flesh are enemies to God. Many a parent has ruined the vocation of his child; now, to ruin a religious vocation is to give the worst kind of scandal; and yet the gentlest of Masters exclaims, "Wo to the man by whom scandal cometh."

St. Thomas, so safe a guide in Christian conduct, finishes his discussion on religious vocations with the question: (3) "Is it praiseworthy to enter religion without seeking the advice of many persons, and without long previous deliberation? He answers that, when a thing is certain, advice is not required. Now it is certain, he says, that, considering the matter in itself, entering religion is the better good." He adds: "The entrance into religion may be considered in reference to the strength of him who is thinking of entering religion; and upon this ground once more there is no room for doubt about the entrance into religion; because they who enter religion trust not to stand in their own strength, but in the aid of the power of God, according to the text, 'They that hope in the Lord shall renew their strength; they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.' (4) If, however, there be any special obstacle, as bodily infirmity, or burthen of debt, and the like, here deliberation is required. . . Hence, Jerome says: 'Hasten, I pray thee; and cut, rather than loosen, the rope of the skiff fastened to the beach.'"

"There is no doubt but that very many are in the world, who, for the honor of God, the salvation of their neighbor, and their own happiness for time and eternity, should be in religion. They have put themselves in a position for which Divine Providence had not intended them. St. Liguori considers their condition to be exceedingly dangerous. While the religious life is counselled but not commanded them, it is still very unwise to trifle with the invitations of God.

(1) Luke ii, 49.
(2) Matt. x, 36, 37.
(3) 2. 2ae. Qu. 189, art. 10.
(4) Is. xl, 31.

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Christ does not say that the youth whom He invited to leave all things and follow Him would yet go to Heaven; but He rather intimates the contrary. (1) Such, too, seems to be the inference from the Parable of the Great Supper, to which many were invited, but they gave various excuses for not coming. Christ says: "But I say unto you that none of those men who were invited shall taste of My supper." (2)

Still we need not appeal to fear, as a goad to urge the recalcitrant against the gentle promptings of Divine grace. The rewards held out for compliance with its call, the honor of being invited to the celestial nuptials of the Lamb, the fruit to be reaped in the salvation of souls, and, above all, the tender love of Jesus, ought to be amply sufficient to encourage the wavering heart. A charming little volume, called "Paradise on Earth," tells of the youth, John Herrera, who felt himself called to the religious state, but was so attached to his mother that he could not resolve to leave her. One day God Himself burst these bonds asunder. The young man was kneeling in prayer before a picture of the scourging at the pillar, when he heard the voice of God calling him. "Most willingly would I go," answered the youth, "but how can I leave my mother?" Our Blessed Redeemer answered him from the picture: "How did I leave my mother? Come, I will give you strong, generous love." This appeal conquered the young man. He left his home, and devoted his life and energies to the service of God, and the salvation of souls.

REV. C. COPPENS, S. J.

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(1) Matt. xix, 23.

(2) St. Luke xiv, 16–24.

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HENRY SCHOMBERG KERR,

Sailor and Jesuit.

Sailor and Jesuit as applied to Henry Schomberg Kerr are not, as they would be with other men, antithetical forms. A sailor he was to the end of life, in all the frankness and sincerity of his noble character, in the migratory existence which his vocation first in the navy and then in the Society of Jesus obliged him to lead, and even in the frequent nautical phrases in which he was wont to give expression to the workings of his vigorous, practical mind. The suffix S.J., replacing the R.N. of his early days only indicates his public enlistment in a service higher than that of earthly sovereign. Duty was the keynote of his whole career, and duty as understood by him was real heroism shown by the daily, faithful, conscientious fulfilment of all that civil or religious obedience imposed upon him, from the lofty motive of an ardent love of God. "Father Kerr appeared to me," writes one who knew him well, "as a remarkable illustration of the manliness of sanctity. He was a thorough *man* in his vigor, his power of command, his force of character, his power of endurance, his intense straightforwardness, his superiority to all human respect, his overpowering sense of duty; and to all this he joined what is also a necessary element in perfect manliness—a strong power of sympathy, a profound humility and an unswerving obedience to his superiors. He was one of the most loyal men I ever met, one of the most unselfish, one of the heartiest and most sincere."

It is the story of this strong, manly Christian life that his cousin, the Honorable Mrs. Maxwell-Scott essays to tell, and her labor of love has given to the world a book whose pages are an inspiration and a model. While disclaiming, for lack of material, all purpose of writing a real life, by skilful and affectionate collating of his journals and letters, and by the reminiscences of some of his most intimate friends, she has succeeded in presenting what is of infinitely greater value than mere wealth of details, a vivid, enduring portrait of his character and aims. It is a biography and it is more. It is an Odyssey in its tales of war and struggle and adventure by land and sea, in its fresh, unstudied descriptions of the many countries he had visited and his impressions and observations of these varied scenes and men. It fur-

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nishes, too, an insight, edifying and instructive, into the home-life of a family where the truest Catholic spirit held full sway, where the cultivation of natural affections was no bar or check to the development of austere supernatural virtue, and habits of self-control and mortification were fostered even in childhood by the words and example of pious parents. And through it all, and this for many will constitute the peculiar charm of the book, there runs the record of a saintly attachment between brother and sister united by the common bond of a desire to accomplish God's will in the most perfect way. From the time when as children, Schomberg and Henrietta Kerr pledged themselves to adopt the same career in life and the sister's youthful fancy pictured the two living together, "doing all their own work and hardly ever speaking, serving God like ancient hermits in a farmhouse by the sea in the far north," down to the day when "dear Schommy" to her intense joy, became a Jesuit, we may trace the power of Henrietta's influence and prayers in leading this favorite brother to embrace, as she had done, the religious state. Even in his detachment and extreme love of poverty, which may be said to have been his characteristic virtues as a Jesuit, he ever carried about with him as his greatest treasure his sister's letters, and they form almost the only source from which we may derive a knowledge of that interior life which his humility so studiously veiled from the eyes of men. His own letters to her, with one exception, have been all destroyed, probably by his express orders, but if, as she often repeats in her letters, their characters, their aims, their difficulties were all alike, we may supplement our meagre information on this point from the life of Mother Henrietta Kerr, R.S.H., edited by the late Father Morris, S.J. To it and the present work we remit our readers who are in quest of good Catholic literature, confining ourselves to a brief sketch of Father Kerr's eventful and almost romantic career.

Henry Schomberg Kerr, the second son of Lord Henry Kerr, Rector of the little Episcopal parish of Dittisham, in Devonshire, was born at the Rectory, August 14, 1838. At the age of fourteen he entered the Royal Navy as a midshipman on the *Vengeance*. Cholera and the naval operations in the Crimea were strong tests of mettle for a first cruise, but the reports given by his superior officers and messmates show with what distinction he performed his duties of charity and valor.

In 1855, Kerr returned to England and spent a month's furlough with his family at Huntlyburn, Scotland, close to Sir Walter Scott's Abbottsford estate and not far from the famous Melrose Abbey. This

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change of the family residence was the sequel of another change of higher importance. On the eve of Schomberg's first sea trip all but he had entered the Catholic Church, and now their joy was made complete when, stealing away one morning to the neighboring church, he received baptism and returned to announce that "he was as much of a Catholic as any of them."

The next twelve years were passed at sea—with an occasional visit to his parents, at home or on the Continent—and during them we find him touching at ports in the Crimea, India, the West Indies, Cuba, Mexico and Canada, and recording his experiences in the off-hand, journal-like letters that make up the larger part of this volume and impart to it the interest of a book of travels. His longest stay was at Halifax where, we are told, he was diligent in learning from friends on shore all he could of daily Catholic practices and devotions of which absence from home and his naval duties had given him few opportunities of hearing. On Sundays he was permitted to take the Catholics of the different ships to Mass at the Cathedral, and his mile and a half march at their head, through the principal streets of the city, was a proof of the courage with which he made open profession of his faith.

His strivings after personal holiness must have been strengthened by the entrance of Henrietta into the novitiate of the Religious of the Sacred Heart at Conflans, in 1863, and his visit to her at the convent of the Trinitá dei Monti, Rome, four years later, may be rightly regarded as "the beginning of the end." He had returned to England from St. John's, Newfoundland, as the acting-commander of the *Lily* which had just seen service in assisting at the completion of the laying of the great Atlantic cable, over which he was one of the first to send a message of greeting to his parents at Huntlyburn. The ocean voyage was long and rough and dangerous, and "were it not for my faith in Notre Dame de la Garde," he tells us, "I doubted the little ship surviving to reach the old country." His gratitude to our Lady found expression in an ex-voto offering of a statue to a church in Halifax, and a pilgrimage the following spring to her shrine at Marseilles.

Promotion from the rank of lieutenant to that of commander opened up to him at the age of twenty-nine a brilliant future, and was another link to bind him to the world which he was now seriously thinking of leaving. Few can understand the hard interior struggle he underwent determining which way duty pointed. Providence itself intervened

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HENRY SCHOMBERG KERR, R. N.

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Yours aff H. J. Ferris

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to remove his uncertainty. He had accepted the offer of his old friend, Captain Tatham, to serve under him on the *Bellerophon*. He joined the ship in the best of health, but a few days later a complete prostration of all energy of mind and body rendered him totally unfit for work. He was granted a two weeks' leave of absence which he spent in the best of spirits at Huntlyburn and again reported for duty. But the same strange prostration again overmastered him, and he opened his mind to his captain, whose judgment, which is also a mark of the esteem in which he was held by his brother-officers, was "that in the case of anyone else he would treat the matter as a passing whim, or a mere religious scruple, but that knowing him as he did he could not view it in that light, and, therefore, if he might offer counsel in such a question, he would advise him to see it out, to get a prolonged leave of absence, and make trial of the proposed change of life."

Schomberg acted on this advice, and at the close of a retreat, made at Dalkeith, on the Feast of the Sacred Heart, 1867, he offered himself to God in the Society of Jesus. The reasons *pro* and *con* which determined his election, as it is called in the Spiritual Exercises of St. Ignatius, have come down to us, and again we meet evidence of the intertwining of the lives of brother and sister. "In 1859 I. made a sort of promise with my sister that we would both serve God in the religious life. I have never forgotton it. She has never wavered and has been in the Convent of the Sacred Heart four years already and has since been daily praying for me. I cannot allow her to beat me in heroism for God." What the joy of this sister who felt as if "his plunge were giving her a fresh start and who had great projects of a new existence in union with our Blessed Lady and a little too in union with that big brother," may be judged from a letter which she at once wrote on receipt of the welcome, long-expected, long-prayed-for news. We may be pardoned for giving it in full, as in its simplicity and deep spirituality it is a characteristic specimen of their correspondence for eighteen years to come.

MY DEAR SCHOMMY: What can I say to you! I am too happy either to write or think. Your letter came two hours ago. This morning we were renewing our vows at Mass and my chief thought was, how happy I should be if old Schommy were to be one day doing as I was. I could scarcely think of anything else. I fancy our Lord must have smiled to see my anxiety, knowing as He did that in the course of the day I should get your letter. How I do thank Him and that good Mater Admirabilis. I have just been to her, and knelt down in the place where you knelt that last evening you were here, and now I have

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but a few minutes for writing. I shall have a great many, though, to pray for the old boy. We must not be surprised if he has the devil after him during these two months of interval---it is a good sign. I wonder much whether you will feel like I did during the three years I spent at home after my vocation was decided. It seemed to me that my wish for religious life vanished from the moment I decided to follow it. The devil, whose great object is to disturb one's peace of mind, takes one by one's weakest point, and as with me in those days it was a great matter to *feel* well disposed and fervent, he used to torment me by making me *feel* quite the contrary. Happily, however, he has no power over one's will, and one of the greatest graces of the novitiate is to make one understand the immense difference between one's upper will and one's sensations. I am sure, though, that you are already learned in all that. I shall go on praying more than ever---our Lord, now your sole Master as He is mine, will crown his other graces by the greatest of all, perseverance. How thankful I am to think that every instant of your life is going to be employed in His service. Good-bye, and Deo Gratias once more.

"Our two eldest sons, William and Schomberg, the sailor," writes Lady Henry to a friend, in 1868, "were both called by God last year, and both entered the Jesuit Novitiate. He on September 8, William on St. Stanislaus' Day, November 13, and so both have now half proved their wonderful vocations." Comment were superfluous, save to add that Lord Henry assented with equal generosity and unselfishness to the sacrifice demanded of him by Almighty God.

For fifteen years Schomberg Kerr had served Her Majesty, the Queen of England. For twenty-eight years he was now to labor in the vineyard of his Divine Master, "ready to go where duty calls," as we find set down among the notes of his Thirty Days' Retreat. His noviceship was gone through in almost boyish lightheartedness and the most exact observance of rule. His studies followed; his school days had ended at thirteen, and it must have been no small trial to the mature man to take his place upon the benches side by side with young scholastics fresh from their college course and well prepared for the pursuit of the classics, philosophy and theology.

After ordination and two years as minister at Beaumont College, he was sent to a poor parish in Glasgow, where he has left a living memorial of his zeal in the establishment of the Guild of the Sacred Heart for girls whose waywardness or thoughtlessness did not make them suitable candidates for the Children of Mary. Toward the end of 1878 he was appointed Chaplain of the Military Forces in Cyprus. He also took part in an unsuccessful attempt to establish an English College on the island. His associate in this work was the present well-known writer, Father George Tyrrell, then thinking of entering the

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Society, whose interesting reminiscences "of the first Jesuit of his acquaintance, his self-constituted novice-master and kindest of despots," reveal the broadmindedness, unflagging activity, methodical habits, religious regularity and thoughtful consideration for others which distinguished his whole life. Here, as later on in Bournemouth and the Zambesi, he threw himself with all the powers of body and mind into the work before him. All thought of self was lost in the zeal of an apostle, and while showing himself all things to all men, he never relaxed the vigilant watchfulness which is the price of interior progress in virtue.

In 1880 he was appointed private chaplain to Lord Ripon, Viceroy of India. Shortly after his arrival there he was brought to death's door by fever, but thanks to his robust constitution, he recovered and continued at his post till 1885, when he returned to England with the viceroyal party. It was a sad home-coming. His mother and his soldier brother had died during the preceding year, and while he was hastening back in the hope of bidding her a fond farewell before she left her land of exile, Henrietta was called to her reward on December 1. "God by you, dear old Schommy," was the closing wish of her many letters during the months when she was growing impatient at the slow approach of death, and her last written words to her other self was the verse of the psalmist ; *Expecta Dominum, viriliter age, et confortetur cor tuum et sustine Dominum.* Expect the Lord, do manfully and let thy heart take courage, and wait thou for the Lord.

Passing over the intervening years of his last probation and parish work in England, we come to 1891 when Father Kerr was appointed Superior of the Zambesi Mission in South Africa. It was the field of labor for which he had longed ever since he had become a Jesuit and in it he was now to lay down his life. His interesting Journal and his letters to his religious brethren furnish much information of a region since made familiar to us by the Boer war. They also give us an idea of the hardships and privations and trials which led to his death at St. Aidan's College, Grahamstown, on August 18, 1895. His passing away was peaceful as of one who entered sleep, his last act was to raise his hand to make the sign of the cross. "When we come out to Africa," he had once said, "we make the sacrifice of our lives. We must work until God calls us." God had called his faithful servant home, home we trust and believe to the companionship of the saints, home to unending dwelling with the sister who had been, after God, the dearest object of his love.

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ADORATION OF THE CROSS.[1]

THE priest who celebrates the divine office, unveils the symbol of salvation portion by portion, intoning the verse: *Behold the wood of the Cross!* The assistant clergy sing aloud: *On which hung the Saviour of the world;* and choir and people kneel, responding, Come let us adore. After repeating this three times, the priest places the Cross on a cushion before the altar; the clergy remove their shoes to worship the Cross, each kneeling three times before kissing it. During the Adoration the choir sings the *Pange lingua*, repeating after every stanza:

Faithful Cross above all others,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

The laity follow the clergy in this solemn act of worship, and all day long the Cross rests upon the altar, the sole object of our worship, crowds flocking to the sanctuary rail to kiss it with deepest reverence. This ceremony is called the Adoration of the Cross and it has been part of the public worship of the Church since, early in the fourth century, the Empress Helena discovered the true Cross. This relic of the Passion was at first solemnly venerated in this way each year in Jerusalem only, and vast numbers of pilgrims went thither to take part in the service. Later, portions of the sacred relic were sent to various churches in other parts of the world, so that the same ceremony might be repeated, and now it is universal, even where there is no relic of the true cross, since the homage paid to the Cross is really intended for Christ who, by dying on the Cross, has wrought our salvation.

From the very beginning of Christianity the Cross has been an object of special veneration. The Apostles esteemed it above everything in the world. "O precious Cross!" cried St. Andrew in his martyrdom, "which the members of my Lord have made so goodly, how long have I desired thee! how warmly have I loved thee! how constantly have I sought thee! . . . How wonderful art thou, O Cross!

(1) The object recommended to our prayers for March.

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O Cross, how lovable art thou! O Cross, thy bright beams enlighten the darkness of the whole world." St. Paul gloried in nothing save in the Cross of Christ, and in Him crucified, deemed himself to know nothing but Christ on the Cross. Although the faithful whom they formed after Christ, did not consider it prudent to worship publicly a symbol which would exasperate the Jews, and even seem to justify the contempt of pagans for their faith, they cherished it in their private devotions and appealed to it as the distinctive emblem of a Christian. Long before Constantine had it graven on the *labarum*, they had represented it in forms disguised to the uninitiated, by an anchor, by the mast and yard of a vessel, or the apparently chance arrangement of the branches of a tree, by the Greek letters gamma or chi, the first in the name of Christ. Before they could paint or carve it for public veneration, they signed themselves with it "at every act, at every step," as St. Jerome remarks and, in imitation of our Lord in His Passion, according to Tertullian, they stretched out their arms in the form of a Cross. The longer they were forced to venerate it secretly, the more rapidly they multiplied its images when prudence permitted, so much so that the worship of it soon became the dominant note of Christian piety everywhere. "Nothing so much adorns an imperial crown," St. Chrysostom observed, "as the Cross, the most precious thing in the world. What all one time feared is now in images sought by all and it is also found everywhere, with prince and peasant, men and women, spouse and virgin, slave and freeman. They all make this sign frequently on the forehead as if stamping it on the head of the column. It shines from our altars, at the ordination of our priests, at the consecration of the body of Christ offered at the mystic supper. It is visible everywhere, in the home and in the forum, in unfrequented places, by the roadside, in the mountains, in the valley and on the hill, at sea, on our ships and on our islands, on our tables, on our clothes, and on our armor, over the marriage couch, at our banquets, on vases of gold and silver and pearl, on our walls, on our distempered animals, on the bodies of the obsessed, in war, in peace, day and night, even among our bands of dancers and troops of jugglers—so universally have all come to seek this great gift and its ineffable grace."

It was natural that men who had lived in daily expectation of martyrdom should, on witnessing the triumph of the Church over paganism, have used the chief Christian symbol as a sign of triumph. "It behooved Christ to suffer and so enter into His glory," meant for them

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glory among men as well as in heaven. Gradually, the more they penetrated into the mystery of the Cross and the more they came to feel the need of it as a memorial of Christ's Passion against the seductions of the world, they added to the emblem the figure of Him Who had consecrated it by His Death. Not that crucifixes were unknown among Christians before they used and venerated them publicly; on the contrary, although archæologists have as yet found no trace of them, they presume that they were used in the Catacombs, and the presumption is sustained by the discovery of a caricature of the crucifix on the walls of the palace of the Cæsars dated by De Rossi about the time of Severus, A. D. 197-215. The crucifix has been venerated publicly since early in the sixth century, and its worship is identified with that of the Cross.

Instinctively Christian piety endeavors to reproduce the image of Christ on the Cross, which is, to quote the words of St. Augustine, His pulpit as teacher, His altar as victim, His throne as king. "If I be lifted up from the earth, I shall draw all men after me." He is our complete model only when mounted upon the cross. Under this image we venerate Him in our homes, schools and churches, in our wayside shrines and woodland oratories, in our cemeteries. Everywhere, in distant missions and in Catholic countries, in the public squares and buildings, Christ is represented in painting or sculpture dying on the Cross for our salvation; and everywhere, save in places in Italy and France, in which a diabolical hatred for Christianity seems to possess its enemies, the Crucifix is in honor even among those who are not of our faith. The chivalry it inspired into the hearts of the Crusaders and their services to Christendom make all generous hearts cherish it with affection; art and the masterpieces of the greatest artists, Perugino, Dürer, Raphael, Angelo, recommend it to all in whom æsthetic tastes beget respect for true religious sentiment. The eloquence of masters like Chrysostom, Augustine, Leo the Great, Bossuet and Bourdaloue, fills even carnal minds with awe for this sign; ritualism and the craving of the human heart for vivid memorials of its belief and highest aspirations have restored the image of the Crucified to honor where once it was held in execration.

When we reflect upon the fascination with which the Crucifix attracts all religious souls, we are not surprised at the marvellous stories of the bending and speaking crucifixes narrated in the lives of St. John Gualbert, St. Camillus of Lellis, St. Bridget of Sweden, St. Catharine of Ricci, St. Collette and many others. When we recall the intense

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devotion to this sacred image of St. Francis and his first followers among the Franciscans, we do not wonder that rays darting from the wounds of the figure thereon, should impress on him the stigmata or marks of the wounds our Lord received in His passion. St. Vincent Ferrer called it his bible; St. Thomas Aquinas, the book from which he derived all his wisdom; St. Thomas of Villanova, the inspiration of his eloquence; St. Canute cast his kingly crown at the feet of Christ crucified, fain that he and his people might together be the subjects of Him who is the King of kings and the Lord of lords.

A proper spirit of veneration for the Crucifix would enable us to find in it a clue to the mysteries of our faith. From it Christ proclaims as from His pulpit the power, the wisdom, the justice, the mercy of God the Father; the weakness, the folly, the malice and the indifference of men. The true nature of sin, the false standards of this world, the only true alleviation of its miseries, the solid hope for the future, all appear in their true light as we gaze upon the figure of Christ crucified.

He is raised aloft on this altar of propitiation, the one mediator between heaven and earth, a victim whose sacrifice is of infinite value, more than sufficient to atone for our sins, a priest whose dignity enhances his offering and imparts merit even to our imperfect services. He reigns from the tree, as was prophesied of Him, from the tree of life, the life of hope, which he imparts to everyone who gazes on Him reverently, the life of love, by which He draws all things to Himself. His reign is one of power, power to inspire the wicked with fear, to animate the just with a holy courage.

"Dearly beloved brethren," said the eloquent Pope Leo I, "when we gaze upon Christ lifted up upon the Cross, the eyes of our mind see more than that which appeared before the wicked, unto whom it was said through Moses: 'And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.' (Deut. xxviii, 66.). They saw in the crucified Lord nothing but the work of their own wickedness, and 'they feared greatly,' (Matt. xxvii, 54), not with that faith which giveth earnest of life by justification, but with that whereby the evil conscience is tortured. But our understanding is enlightened by the spirit of truth, and with pure and open hearts we see the glory of the Cross shining over heaven and earth, and discern by inward glance what the Lord meant when his passion was nigh at hand and He said: 'Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto Me.'

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"O how wonderful is the power of the Cross ! O how unutterable is the glory of the Passion, wherein standeth the Lord's judgment-seat, and the judgment of this world, and the might of the Crucified ! Lord ! Thou hast drawn all things unto Thee ! 'Thou didst spread out Thine Hands all the day unto an unbelieving and gainsaying people' (Isa. lxv, 2), but the world hath felt and owned Thy Majesty ! Lord ! Thou hast drawn all things unto Thee ! All the elements gave one wild cry of horror at the iniquity of the Jews ; the lights of the firmament were darkened, day turned into night, earth quaked with strange tremblings, and all God's work refused to serve the guilty. Lord! Thou hast drawn all things unto Thee! The veil of the Temple was rent in twain from the top to the bottom, the Holy of Holies denied itself as a sanctuary for the ministration of unworthy priests, that the shadow might be changed for the substance, prophecy for realization, and the Law for the Gospel.

"Lord ! Thou hast drawn all things unto Thee ! That which was veiled under types and shadows in the one Jewish Temple, is hailed by the love of all peoples in full and open worship. There is now a higher order of Levites, a more honorable rank of elders, a priesthood with an holier anointing. Thy Cross is a well of blessing for all, and a cause for thanksgiving for all. Thereby for them that believe in Thee, weakness is turned into strength, shame into glory, and death into life. The changing ordinance of divers carnal sacrifices is gone ; the one oblation of Thy Body and Blood filleth them all. For thou art the Very Paschal Lamb, which takest away the sins of the world, and art in Thyself all offerings finished. And even as thou art the One Sacrifice which taketh the place of all sacrifices, so may Thy Kingdom be one Kingdom established over all peoples."

It is this power, this kingdom which some of the rulers of this world are vainly striving to destroy by banishing the Crucifix from strongholds which have been consecrated to it by the piety of ages, from the school, the asylum, the hospital and even from the cemetery. Fancy the impiety which but a few months ago prompted the civil hospital committee of Toulon, in France, to remove the Crucifixes from the sick rooms because they collected dust which might retain germs of disease ! A pagan spirit is endeavoring to encroach on the domain of the Crucifix. If it cannot be buried out of sight, other models and solutions must be recommended for the misery and discontent of the poor and of those who bear the burden of labor. Poverty is a disgrace, labor an injustice, suffering a wrong and an indignity : the

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Cross is a superstition, a delusion, a folly; it is in the way; it has served its time; men can mend, just as they mar, their own fortunes in this life.

In contrast with this impious spirit is the spirit of reverence with which the Church summons us to worship the sign of our Redemption. What can equal the tenderness, the elevation, the exuberance, the triumph, the confidence of her tributes of veneration to the Crucifix! "Hail, O Cross! Brighter than all the stars! Thy name is honorable on earth! To the eyes of men thou art exceeding lovely! Holy thou art among all things that are earthly! Thy ransom made the one worthy balance whereon the price of the world was weighed." Confidently she asks "that by the ransom which Thou didst pay upon that tree of life we may finally attain unto life eternal." Triumphantly she sings:

The Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

* * * *

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest.

* * * *

O Cross, our one reliance, hail!
This holy Passiontide, avail
To give fresh merit to the Saint
And pardon to the penitent.

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EDITORIAL.

PONTIFICAL JUBILEE OF LEO XIII.

As a tribute of our veneration for the Supreme Pontiff who has already entered on the twenty-fifth year of his pontificate, we have begun in this number of THE MESSENGER a sketch of his remarkable life which we shall continue in the next issue by a study of his pontifical acts. It has become the fashion for all the world to speak of his greatness, yet very few know in what his greatness consists. His years make him venerable, his cares and labors and trials elicit our sympathy, his rank among the most enlightened and powerful men of his time moves us to admiration; but above all his abiding faith in God, and his never failing love of humanity, his vigilant discharge of the supreme pastoral office, his delicate tact as a peace-maker, and his unshaken confidence in the power of Christ to redeem the world from its disorders and miseries, attract the gaze of all intelligent men to him as a shining light in these dark and troublesome times. He has accomplished much in the twenty-five years of his pontificate, he has solved many problems, enjoyed many great triumphs, and if he has been grieved by the sight of many disasters in and out of the Church, it is safe to say that his wisdom and untiring activity have prevented many more and greater still. The year of his Jubilee opens with a most disheartening prospect for religion and for humanity in France, in Italy, and even in Rome, where he is unable, owing to his imprisonment in the Vatican, to save the children and the poor from the influence of the sectarians who are using money to draw them away from the faith. To the shame of some of the sects of our own country be it said that most of this money is contributed by them. The letter of His Eminence Cardinal Martinelli, published in this month's Chronicle, leaves no room for doubt in this matter. The Chronicle has already shown (August 1901) to what extent the Pope needs funds to resist this wanton invasion. In due time we shall do more than is requested of us in this letter to prove our love for the venerable Pontiff now beginning his Jubilee, but some immediate alms for this purpose would help to save the souls of these poor people and give relief to the heart of him for whom we can pray with confidence all the greater that our prayer has been so well heard. Let us pray for our Pontiff Leo! May the Lord preserve him, and give him life and make him happy on earth, and keep him from the hand of his enemies.

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THE VISIT OF PRINCE HENRY OF PRUSSIA.

The German emperor, as all the world knows, has a genius for doing the unexpected and the sensational. While some of our journalists were exercising their pens writing editorials on the impending war with Germany, American newspaper readers woke up one morning to learn that this picturesque emperor had invited our President's daughter to christen His Majesty's new yacht; nay, more than that, had announced that he was about to send his brother on a mission of good will and friendship to the people of the United States. It would have been difficult to put a more effectual stop to the war-like editorials. The Prince is actually our guest, and a welcome guest he is.

Prince Henry is the emperor's only brother, is forty years old, and is married to his first cousin, the Princess Irene of Hesse, both being grandchildren of the late Queen Victoria of England. They have a family of three sons. Destined from his early boyhood for the navy, his education was directed towards that end, and, in consequence, he has led the hard and strenuous life of a sailor, has sailed round the world three times, and loves his profession. He is popular with the German people, who affectionatély call him "Prince Henry the Navigator," (borrowing the title of the famous Portuguese prince of the fifteenth century). He is liked on account of his modest, unassuming character; never having mixed himself up in politics, he has not incurred the ill-will of any political party; but he is particularly liked for the filial affection he always showed for his parents, the late emperor and empress Frederick. No breath of scandal has ever touched this gentle, simple, straightforward sailor-prince. The German Catholics have only feelings of kindness for him. When he was cruising in the China seas four years ago, on his first landing at Shanghai, he paid a visit to the celebrated industrial, educational and scientific establishments of the French Jesuits at Zi-ka-wei, a few miles outside Shanghai. He spent nearly a whole day with them and frankly expressed his admiration at the splendid work they were doing. In fact, he was so impressed by what he had seen that again and again, after his visit, he would return to the subject and talk about the work of "those excellent French Jesuits." It soured the German fanatics somewhat against him, when reports began to be printed in the German papers to the effect that Prince Henry had spoken kindly of the hated Jesuits. Princess Irene, his wife, having the next year rejoined her husband in China, he paid a second visit to Zi-ka-wei, which is briefly related by one of the Missionaries in the following terms: "On the 12th of March, 1899, Prince Henry of Prussia and the Princess, his wife, arrived at Shanghai; the next morning they hastened to pay a visit to Zi-ka-wei. The prince told us that he had said such nice things to the

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princess about the establishments at Zi-ka-wei that she wished to visit them at once. As they could see only the establishment of the *religieuses auxiliatrices* (Helpers of the Holy Souls) during the two hours of their stay at Zi-ka-wei, they postponed the visit of the other establishments to the month of April on their return from Kiao-tchou. Among the six persons in their suite there were three Catholics, one of whom had had his brothers educated in the Jesuit College of Feldkirch, another has a sister who is a member of the congregation of the *religieuses auxiliatrices*." The American people mean to give a right warm welcome to their royal guest, and THE MESSENGER, which is consecrated to the interests of the *Prince of Peace*, expresses the hope that the German prince's sojourn among us may cement friendly feelings between two nations that are rivals on many fields, but have no real cause for quarrel.

UNION OF PROTESTANT STATE-CHURCHES IN GERMANY.

The question of uniting the Protestant sects of Germany (see February MESSENGER, p. 226) was not first broached by Duke Ernest of Coburg, but is as old as the reformation itself. A conversation between Luther and Melanchthon, which took place on June 27, 1538, has been preserved in the diary of Lauterbach, who was present at it. "On June 27 Luther and Melanchthon dined together and talked despondently about the future, that would witness the rise of manifold teachers. Great confusion will prevail, for no one will be amenable to teaching or submit to any authority. Each one, they said, will want to be his own Rabbi, like Osiander and Agricola. Hence there will arise great scandals and dissensions. The best thing would be, said Luther, if the princes would prevent trouble by calling a Council, were it not that the Papists shun the light. Philip sadly replied: 'The Pope can never be brought to a General Council, he will only use violence and fraud against us. Bishop Nicolas von Schönberg advised him to yield somewhat to the Germans, but the Pope has disdained his counsel. Would that our princes and the estates of the realm called a Council and established some agreement in doctrine and ceremonies, so that not every individual could insolently break out to the scandal of many. What a situation! Truly, the state of a church that lies prostrate in such impotence and such scandal is unspeakably sad!'"

No one will gainsay the correctness of Melanchthon's view that agreement in doctrine and ceremonial presupposes an authority. But there is apparently no acknowledgment in the conversation of the two men that they themselves had undermined the existing authority by giving the example of setting up private opinion above a divinely con-

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stituted authority, and that Osiander, Agricola and many others had done nothing else than what Luther and Melanchthon had done, viz., setting their private opinion above all other authority. The two reformers now called for concord by agreement of princes and estates. The attempt was made more than once. The upshot of such attempts is instructively shown by the history of the "formula of concord" of the year 1536. At that time the most powerful of the Lutheran princes, the Elector of Saxony, declared that "he wanted peace at last by command of the princes." The reformers obeyed and agreed upon a formula of concord. The result was "confusion worse confounded." The history of this abortive attempt is well told by Janssen, Vol. III, 18th ed., pp. 390–396. We have seen that Melanchthon recognizes that the foundation of peace in religious questions is the acknowledgment of authority. But such authority cannot be created either by well-meaning princes or keen-witted theologians. The authority exists and it is of divine origin. It was established by the command of the Divine Founder of the One Universal Church to His apostles and their successors: "Go ye and teach all nations" and by His promise: "Behold, I shall be with you all the days even to the consummation of the world."

A NEW FIELD FOR THE CATHOLIC UNIVERSITY.

The proposal to establish a branch of the Catholic University of America in New York, to be known as the Department of Pedagogy, should meet with favor on all sides. The authorities of the University do well to extend their influence to the populous centres of the country, and to New York, in particular, where thousands of teachers, non-Catholic as well as Catholic, who are engaged in our public and private schools and colleges, sadly need the instruction which their Faculty can give in the history, principles and methods of education. In many States of late years a technical study of pedagogy has been made a requisite for obtaining a teacher's certificate and for advancing as teachers from one grade or department to another. Normal Schools and Teachers' Colleges are growing up everywhere. Unfortunately, but too often this study is employed to popularize the fads and fancies of certain pedagogues, to justify endless experiment at the expense of teacher and pupil, to ignore or misrepresent certain systems which have stood the test of centuries, and to inculcate principles which are dangerous and positively harmful from a civil and from a religious standpoint. Hitherto non-Catholic teachers might have been excused for knowing but little about our educational history, principles and methods. They, as well as Catholics, employed in the most difficult

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and honorable of all professions, could justly complain that, for want of a proper exposition of the Catholic side, they were at the mercy of guides who accept and teach without question the maxims of Fichte, Froebel, Rousseau and Compayré. With the new department well established there will be no longer just cause of complaint. True to its name and character as a Faculty of the Catholic University, this Department of Pedagogy will give all that is best from whatsoever source about the history, the principles and methods of education. Not merely the teachers and their pupils, but all who are interested in the work of education, and most of all the faculties of the many pedagogical schools in or about New York should approve and encourage this proposal of the Catholic University.

ONE REMEDY FOR SOCIALISM.

It is not possible, and it may not be so necessary in the United States as it is in France, Belgium, Austria and Italy, to gather together bodies of workingmen to make retreats in houses specially founded for this purpose. The evils of socialism in these countries make it imperative that the clergy should withdraw the workingmen entirely from its atmosphere, or go into their shops and meeting rooms in order to meet and convince them of its dangers and of the need of religion as a true remedy for the disorders its leaders magnify and deplore. Usually in our churches employer and employee meet together for the same services, though in some parts of our own country pastors would need to meet the men in their shops and lodge rooms, as they rarely come to church or receive the instruction they most need. One thing, however, can and should be done everywhere. In the missions and retreats which are preached publicly in all our churches from time to time, it is important to dwell upon the Christian principles which should regulate a life of labor, submission to God's will, patience, industry, honesty, sobriety and a true spirit of brotherly love. These are conditions without which the solution of labor or any other problem is impossible; they are the virtues which compel legislator and capitalist to respect the proper demands of the employed. The commendation which Leo XIII has lately given to the work of special retreats for workingmen in France and Belgium, should prompt our pastors and missionaries to provide for their spiritual needs in our own country, and they can perhaps do so more effectively, since they have the opportunity of addressing all concerned at one and the same time, workman, legislator and employer.

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CATHOLIC CHRONICLE.

GERMANY.

Debate in the Prussian Legislature on the Government's Polish Policy (See January MESSENGER, p. 107).—The Polish question will not down. In the middle of January an angry debate took place in the Prussian Legislature on this burning subject. The enemies of the Poles contended that the Poles were seeking independence by treasonable means; that the Germans in the Polish districts were losing ground and must be helped by the government; that the Poles must be quickly Germanized (which in plain speech means: Protestantized); that even the Catholic priests were guilty of treason. It was not difficult for the speakers of the Polish and Centre-party to meet these attacks. A masterly speech was delivered by Herr Fritzen, a member of the Centre-party, which reached the high-water mark of the debate and made a great sensation on all the benches. At the outset he warned the Poles that they must curb their radical papers and suppress their violent utterances. No party, the Centre-party least of all, could countenance treasonable utterances. Next he took up the position of the Germans in the Polish districts. The economical progress of the Poles, he said, is due to three causes: First, they have larger families than the Germans; against this fact the government is, of course, impotent; secondly, by the government's mistaken and unconstitutional policy of buying up the large landed property of the Polish nobility and settling upon them German Protestant farmers, you have poured untold millions into the lap of the Poles, and have thereby given them just what they needed, ready money, with which they have marvellously improved their economical condition; thirdly, the educated Pole is bi-lingual, he knows both Polish and German, whereas the German in the Polish districts is handicapped by his ignorance of the Polish language. Let the German learn Polish! In the second part of his speech Herr Fritzen took up the school controversy, and with unanswerable arguments proved the right of the Poles to their language, especially in religious instruction. The enemies of the Poles had made much of the fact that a priest, being asked by one of the recalcitrant children whether he should obey his parents or the schoolmaster, the priest had shrugged his shoulders and turned away. That was, they said, virtually encouraging sedition. "You blame him for that?" exclaimed Herr Fritzen. "He was much too timid. I should have told the boy: Obey your parents!" When

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Herr Fritzen sat down, the minister for public instruction rose to his feet to express his amazement at the speaker's declaration. "Why," he said, "such advice must lead to anarchy in our schools." Herr Fritzen at once replied, reiterating his statement: "I say, that in a conflict of duties, such as was the case here; the child is clearly bound in conscience to obey his parents rather than the schoolmaster." In the course of the debate the Prime Minister, Count Bulow, announced, amid great applause, that the scholastic authorities had received orders not to resort to flogging any more when Polish children refused to recite the catechism in German—a tacit condemnation of the extreme policy pursued at Wreschen.

The Repeal of the Anti-Jesuit Law in the Reichstag.—On the 28th of January the "interpellation" of the Centre-party on the subject of the Anti-Jesuit law came up for discussion in the Reichstag. The Chancellor of the Empire was requested to say why the Bundesrath had not yet given its decision on the bill passed by the Reichstag repealing the Anti-Jesuit law. Dr. Spahn, Associate Judge of the Supreme Court of the Empire, and father of the much-talked-of Professor Spahn, supported the "interpellation" in an excellent speech. He reviewed once more the whole subject, showing how cruel and unjust was the law, reminded the government that the repeal had been passed four times by the Reichstag, and gave expression to the displeasure of the whole House at the procrastinating inaction of the Bundesrath, which was derogatory to the dignity of the Reichstag. The Chancellor, through one of the Secretaries of State, made answer by reading a lame statement, the substance of which was that this was a very difficult question demanding time and careful thought; that the Protestant majority were filled with deep-seated prejudice against the Jesuits, that the Bundesrath hoped to reach a decision before the end of the present session of the Reichstag, etc. Dr. Bachem, in a speech tingling with only half-suppressed indignation, tore the chancellor's insignificant declaration to shreds, and ridiculed the impotence of the Bundesrath, whom it took six years to say yes or no. The Jesuits, he said, can get along without Germany; they have been received with open arms in foreign countries; the Church, too, has existed, and can exist, without the Jesuits, but the most elementary principles of justice imperatively demand that this odious law of exception, which is a disgrace to Germany, be wiped out. The Catholics of Germany are grinding their teeth in deep anger when they see that Atheists, Socialists, Nihilists, Anarchists can freely move up and down the country, and talk and act as they please, whereas these blameless men who are going about doing good, not one of whom has ever been proved guilty

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of the least breach of the law, are hounded out of the country, and treated worse than the worst criminals. The Reichstag is the peer of the Bundesrath as a factor of legislation, and if the Bundesrath treats us with insolence we can repay them in coin. This law must go, and it will go. Of this speech the *Germania* says: The German Catholics are grateful to Dr. Bachem for his splendid speech; they will not forget it.

The Late Professor Kraus.—The necrologies of the deceased professor all recognize his genius, learning and brilliant literary style. The *Kölnische Zeitung* cannot forgive him for not following Döllinger in his apostasy, and for that reason calls him a man without character. The *Kölnische Volkzeitung*, on the contrary, in a lengthy, well written sketch distributes praise and blame with even-handed justice. We have said enough in the February MESSENGER, p. 223, on the evil influence of his politico-religious writings. All who knew him personally declare that, at least, he was a deeply religious man. When he grew rapidly worse after his arrival at San Remo, he had himself carried to the establishment of the American Franciscan Sisters for better nursing. The only books he had taken with him on leaving home and which were found on his desk were the Breviary, the New Testament, the Imitation and a small edition of Dante. There, he said, are my travelling companions and my friends. After his death a much-used rosary was found in his hands. His mind was busy with literary projects to the day of his death. He had already sketched a paper on the "Mommsen movement," which he regarded as an outcome of the anti-Christian spirit and of opposition to all positive religion. His rich and valuable library he bequeathed partly to the University of Freiburg, partly to his native town Trier. Trier also falls heir to his literary property and his art collection. His property in money he has willed to the University of Freiburg for the establishment of a chair of Christian Archæology. When setting out for Italy he said to one of his friends: "I am going on the Riviera, where the Jesuits have charge of the German Catholics. So it may happen that I shall die in the arms of a Jesuit."

And so it did happen. The Jesuits whom he had disliked in life administered to him the last sacraments and prepared him for death. It is pleasant to think that after a life of much bitterness and strife and disappointments the setting of the sun was full of peace and serenity. Among his papers was found the following declaration: "I die as I have lived, unto death a faithful son of my Church. If I have thought, said, written aught that might have been opposed to her spirit, it is hereby withdrawn and all my doings subjected to her judgment." May he rest in peace!

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The Spahn Case in the Reichstag.—At the same time that the Prussian legislature was engaged in the Polish debate, the everlasting Spahn case was unexpectedly sprung upon the Reichstag. Dr. Sattler, a university professor, undertook to break a lance for the Mommsen movement. He and his friends had reason to regret it. No sooner had he finished his rambling speech than Herr von Köller, Secretary of State for Alsace-Lorraine, jumped to his feet, thanked the speaker for affording him the wished-for opportunity of clearing this matter up before the whole country, and then proceeded to make the explanations with which the readers of THE MESSENGER are already familiar. When he stated that at Strassburg University, in a country that was more than four-fifths Catholic, out of seventy-two professors sixty-one were Protestants, six Jews, four Catholics, and one Dissident, the members looked at each other in astonishment. In the course of his speech he took occasion to deny that the professors of Strassburg had any right whatever of presentation of candidates for professorships. The eloquent Dr. Bachem, with his keen wit and incisive logic, made it very uncomfortable for Dr. Sattler. The Mommsen movement, he said, is completely discredited. He and his followers have made themselves the laughing-stock of the country. The nickname of the "Voraussetzungslosen," which has been pinned to their backs, will cling to them for a long time. He declared that the University of Strassburg, which had been founded as a focus of German influence in Alsace-Lorraine, had utterly failed in its mission, but had driven the youth of Alsace-Lorraine out of the country to obtain an education. He hoped that the old detestable system was done away with forever, and promised that the Centre-party would see to it that no attempt should be made ever to bring it back.

The First Map Bearing the Name of America.—In the MESSENGER for December (p. 1135) brief mention was made of the discovery by Father Joseph Fischer, S.J., of Waldseemüller's maps. An article in "Petermann's Mitteilungen" (Vol. 47, 1901, pp. 271–275) by Professor Father R. V. Wieser, of Innsbruck, gives further information on this interesting subject. We give a brief summary of the professor's article:

"Two maps by Waldseemüller (Hylacomylus) for which I had been hunting during two decades, and which were so completely lost that some distinguished geographers denied that they had ever existed, have at last been discovered by a former student of mine, Professor P. Joseph Fischer, S.J., of Feldkirch. Engaged in scientific investigations on the discoveries made by the Northmen in Greenland and the Northeastern coast of the American Continent, he was searching

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the rich library of Prince Waldburg in the Castle Wolfegg, when he had the good fortune to discover the two missing maps. The first is the map of the world of 1507: *Universalis Cosmographia sec. Ptolomæi traditionem et Americi Vespucii aliorumque lustrationes.* In this map for the first time is found the name *America.* The second is the *Carta Marina* of 1516. On this map of 1516 the name *America* does not appear. But it was too late! The map of 1507, printed in one thousand copies, had carried the name far and wide.

After being long lost, these maps, so important in the history of geography, are to be communicated to the world in fac-simile reproduction. Prince Waldburg-Wolfegg has readily granted permission for their publication. The fortunate discoverer and myself will publish them without delay.

The Toleration Bill. (See MESSENGER, February, 1901, p. 208; June, p. 575).—January 29 was a red-letter day for the Centre-party. It was the second reading of the Toleration Bill. The three "Toleration States," Mecklenburg, Braunschweig and Saxony sat metaphorically in the "prisoner's dock." The bill as it had come out of committee was read and discussed. Not a voice was lifted up against its provisions. A liberal member called the legislation of the three states antediluvian. In the course of the discussion the minister from Mecklenburg rose and acknowledging that the laws of the Grandduchy were antiquated and behind the times, announced that the young grandduke who had just assumed the reins of government had made up his mind to bring the laws in line with modern ideas and that the new enactments, identical with the enlightened legislation of Prussia, would shortly be published. He was followed by his colleague from Braunschweig who made a similar statement. Dr. Bachem warmly congratulated Mecklenburg and Braunschweig on their conversion and then turning to the minister from Saxony, wondered at his silence and encouraged him to join his two colleagues in a noble Dreibund. Saxony cannot afford to lag behind, he said, when Mecklenburg and Braunschweig lead the way. It was a day of triumph for the Centre-party.

The Catholics of Wurttemberg. (See February MESSENGER, p. 222).—The Catholics of Württemberg have not had long to wait for the good results of the magnificent demonstration that took place last December at Ulm. The 400 Catholic teachers gathered there sent an ultimatum to their liberalizing colleagues and the latter have come to terms. They have promised to send resolutions both to the Bishop and to the legislature withdrawing their petition against inspection of schools by the clergy.

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The Catholics of Baden.—After a struggle that has lasted forty years the Catholics of Baden have at last succeeded in destroying the power of the bitterly anti-Catholic liberals in the Grandduchy. The liberals have been ousted from the government and a new ministry, unattached to any political party, and containing a Catholic member, has been formed.

FRANCE.

The Progress of Persecution.—At Tours, private houses have been entered by officials; at Marseilles an attempt has been made to seize ecclesiastical property; and at Rheims, there has been interference in an ecclesiastical college. Even missionaries not Religious at all, not having vows or possessing property in common, as for instance the Missionaries of Our Lady of Laus, are being proceeded against. The Religious, though dissolved, and therefore legally not existing, are brought before the courts for exercising their priestly ministry or for teaching. Three Jesuits are on trial for preaching, three others for teaching in a Catholic institute.

The *Débats* has learned at the Ministry of Cult, that one Congreganist (Religious), living according to rule and doing the work of his Order, is a Congregation! Contrary to a former declaration of the Ministry, the Council of State has forbidden schools, even not belonging to Religious, if any Religious are employed therein. St. Ignatius' College, Marseilles, formerly taught by Jesuits, but now secularized and taught by priests and laymen, has been condemned by the Government, as being in reality Jesuit still. The mass of the people are not, of course, represented by these acts of persecution. M. Dupuy, ex-Premier, and now a senator, has opposed Béraud's bill against Catholic schools, and the saner press has sustained him. While many town councils have recommended the authorization of Religious, some who refused it with insult, have done so against the protest of the people. In one place, at least, the town council has been turned out. At Aneauvilliers (Oise), the question of authorization was referred to the people. Of the representatives chosen to express the popular will, 133, against 66, voted for the Religious, amid shouts of "Long live Liberty!" A federation has been formed at Versailles to boycott all who contributed in any way to the expulsion of the Religious, or who buy their property.

The Elections.—The press of the nation shows that all are convinced of the importance of the struggle. Millions of francs have been already contributed for the Catholic cause. The proposal of the *Univers*, that all the deputies who voted against the Associations Bill

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should be supported, is followed as a part of the program of the united conservative groups. "Unite" was the watchword of the leader of the Progressive Republicans, M. Méline, at Remiremont; as of the Nationalists, whose banquet at Versailles drew together M. Cavaignac, General Mercier, Colonel Rousset, and others. Pope Leo, writing to the Archbishop of Bourges, utters the same advice, or warning, while expressing his regret that some political leaders have not yet followed his counsel. Here is the danger! The investigations of M. Jules Lemaître, in the *Echo de Paris*, supporting those of Mr. Bodley, prove that the Government majority represents not more than one-third of the national vote. Meanwhile, they are making the most of the one-third. They are manipulating the budget for the elections; and, to conciliate the socialists, they have just passed the eight hours labor law. Waldeck-Rousseau, speaking to his electors at St. Etienne, declared that he "had given the country peace," and that the Law of Associations "marks a decisive stage from a point of view of economic development, as from that of necessary guarantees to civil society." His opponents are for him "a factious party" with a policy "of veritable tyranny." The *Peuple Français* calls the speech "a cynical apologia of persecution." During the ministerial tour, the crowds were not always sympathetic. Hootings were heard in places, and when M. Millerand appeared there were cries of "Bread." He, however, declared his loyalty to the Socialists. They are not so easily won, those refractory followers of his; for here at St. Etienne they had put up a ferocious placard, declaring the Government "a Government of Republican decadence," instead of the boasted Republican defence. The socialists are not united either. Allemane and Viviani, it is said, have lost popularity.

The Army.—General André, who has been placed over the army from the purest partisan motives, in order to de-Christianize it, has taken promotion out of the hands of the Promotion Committee and advanced 183 officers illegally—all friends of the Ministry. He has prepared a bill to exclude from army scholarships all pupils of Religious schools. He has been taunted in the Chamber and in the really representative press, but that does not seem to make any impression on him. There are 20,000 officers in the army; and when he has de-Christianized all these, it will be difficult to resist him. Speaking on the anniversary of Gambetta's death, he suggested an examination of conscience to his hearers, to see if they were walking in his footsteps; and to the honored motto, "Liberty, Equality and Fraternity," he added Justice. He had sought Justice, he said; more Justice; always Justice.

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ENGLAND.

The Protestant Alliance.—A great mass-meeting was held in Albert Hall, London, and with the olden vigor denounced the Protestant Bishop Gore, the Jesuits and the Ritualists. The enthusiastic crowd demanded the suppression of mass and confession in the Church of England (?), and the retention of the ghastly Coronation oath. Bishop Gore believes that Christ is spiritually present in the Eucharist, and there was a Protestant mass lately for the repose of the soul of Queen Victoria, who was a Presbyterian when she went to Scotland. The Protestant Alliance caught up the angry note of the mass-meeting, and demanded the transportation or other maltreatment of three prominent Jesuits, who had lately been persecuting them. Justice Kennedy refused to mind them; the law against the Jesuits—a clause in the Emancipation Act, strange to say—was, he said, obsolete and, moreover, its enforcement could be undertaken only by the Crown. The Alliance was not to be baffled. They actually went to the Lord Chief Justice, and he had to give them a rule compelling Justice Kennedy to hear their case. He said, however, that they must not take his action as an approval of what they were trying to do. Those gentlemen approached Lord Salisbury, too, the Prime Minister, asking what he intended to do about the alarming incursion of Jesuits from France. He said he thought that there was no legislation likely. Not satisfied, they wrote to him again, protesting against "the persistent flooding of the established Church with Popery," and assuring him that their national diplomatic disgrace and military disaster are due to the anger of Heaven, provoked by the supineness of Protestants in the cause of the Gospel.

The Coronation Oath.—Lord Rosebery, in his speech in Parliament, said that he noticed the absence of a Declaration Bill (against the Oath) "with a sense of disappointment, if anything can disappoint a politician after some years of public life." The Catholics of Nova Scotia have noticed it, too; and so, in a mass-meeting under Archbishop O'Brien, they have protested "against the insult offered to their dearest religious convictions"—so unjust, since Catholics have just shed their blood, and copiously, too, for the Empire.

Dr. Frederick George Lee, the ex-Vicar of Lambeth, so recently received into the Church, died on February 22, fortified by the Sacraments.

IRELAND.

Crimelessness.—The Winter Assizes have been easy, for there is remarkable freedom from crime all over the country. Justice Andrews announced to the Dublin Grand Jury that drunkenness had decreased

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by 257 cases. At the Leinster Assizes, Baron Palles said, that the eleven counties over which he had jurisdiction were "all in a peaceful and satisfactory condition." In Connaught, Justice Johnson congratulated the Jury on their easy task. Judge O'Connor Morris told the Grand Jury in Roscommon, that there was no case to come before them. Six prisons, all in different counties, are to be closed. "We have a crimeless county," said the Bishop of Raphæ, at the National Convention in Dublin in mid-January.

Decreasing Liquor Licenses.—The Committee of the Archbishops and Bishops, assembled in Dublin, "viewed with deep concern and sorrow the continued multiplication in town and country of licenses to sell intoxicating drinks, and the reckless facility with which licenses are granted." They deplored "the disastrous consequences, physical and moral, of such occasions of temptation." A great mass-meeting of all creeds and classes, gathered in the Rotunda (Dublin) to denounce "the scandalous shame" of the increased sale of liquor. While the population of the country had decreased by half a million in 1901, the number of places selling intoxicating drink had kept steadily increasing. The Magistrates of Limerick have pledged themselves not to grant any new license until three already existing ones have lapsed in each case.

A Great Poet Dead.—"Aubrey de Vere will be read long after countless reputations of the present day have been shrivelled into nothingness," said the New York *Tribune*. He died at the age of eighty-eight, in his quiet and beloved home, Curragh Chase, Limerick, towards the end of January. He was the sole survivor of a circle of intimate acquaintances whose reputation was world-wide—O'Connell, Manning, Newman, Wordsworth, Southey, Coventry Patmore, and others. A convert when nearly forty years of age, he sang the stately themes of the religion and country which he loved, in a way which has rendered his memory immortal.

CANADA.

Protest Against King Edward's Accession Oath.—The English Parliament may ignore the gratuitous insult to Catholics contained in the Accession Oath, and the English Catholics at home may acquiesce in its decision. But the voice of the Colonies will not down. Australia has spoken in unmistakable terms, French Canadians have protested and now the Catholics of the English-speaking Provinces rise to swell the indignant chorus. At a meeting held in Halifax and presided over by Archbishop O'Brien, the following resolutions were adopted: Resolved, that the Catholics of Halifax, N. S., in meeting assembled, protest

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emphatically against the insult offered to their dearest religious convictions in the declaration to the oath of accession, and as loyal Canadian subjects of the Empire keenly resent both the offensive assertions and insinuation contained therein.

Resolved, that as the religious belief of Catholics does not diminish their loyalty nor restrain them from shedding their blood in the cause of the Empire, they protest against and resent the singling out of any article of their faith for special rejection or condemnation by the sovereign and respectfully ask that this unnecessary and offensive reference be entirely blotted out from the aforesaid declaration.

ROME.

The Pontifical Jubilee will be proclaimed on March 3, the anniversary of Pope Leo's Coronation. Of the many pilgrimages already announced, the first will be that of the Lombards on February 20, the first day of the Pope's twenty-fifth year on the throne. Cardinal Ferrari, Archbishop of Milan, will lead it. About the same time the Belgians will come with all their Bishops. Already the audiences of the Holy Father are becoming extremely numerous—so far is he from any sign of death. In receiving the Roman nobles, he said: "Your presence in large numbers proves false the rumor that you have forgotten the Holy See." The dignity of Noble of Rome has been conferred by the Pope on the excellent Christian diplomatist, Señor Pidal, who has resigned his post as Spanish Ambassador.

Venerable Bartholomea Capitanio, of the diocese of Brescia, foundress of the Italian Sisters of Charity, has been beatified. The Pope, in a beautiful Latin address, praised the singular humility of the Blessed Bartholomea and the many good works crowded into her short life.

Rev. A. W. Taylor, lately Chaplain to the Anglican Bishop of Rangoon, has been received into the Church by Mgr. Merry del Val. Two members of the Sacred College have lately died—Cardinal Dell'Olio and Cardinal Ciasca. The old Roman saying is that Cardinals die by threes. Cardinal Parocchi has been very ill, but is now improved.

ITALY.

The Divorce Bill.—The *Tribuna*, which is in favor of divorce, admits that the country is stirred to its depths by this unpopular measure, although indifferent about most other parliamentary abuses. Cardinal Parocchi's letter to the Bishops, recalling the Church's battle for the sacredness of marriage, is masterly. It is consoling to see workingmen's unions protesting against the iniquitous Divorce Bill;

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they demand, instead, remedies "for their real and urgent needs." It is impossible to enumerate the corporate bodies protesting against this anti-Catholic piece of legislation. We may mention the General Council of the International Anti-Masonic Union, which declares the Bill to be the work of the Italian Freemasons. The Society of the Catholic Youth of Italy and the ladies of Rome have added their condemnation to that of the Union. It is said that the King and Queen are opposed to the Bill. The Queen, from such opposition, as it would appear, refused to receive the Ministers. The head of the Parliamentary Commission on Divorce resigned after expressing his own opposition to the measure. The Ministry has yielded to some extent. The Premier, Signor Zanardelli, has accepted an amendment limiting the application of the Bill, and still further limitation is promised. It is possible that, in the coming session of the legislature, no mention whatsoever may be made of the Divorce Bill.

Various.—The population of Italy, according to the census lately taken, is nearly 33,000,000. Crime is, unfortunately, increasing with the population; or, rather, much more quickly. Suicides which, in 1872, were thirty in a million people, are now over twice that number. The Socialists, confiding in their growth and strength, are preparing an anti-military bill as a first step towards abolishing a standing army. Against the Socialists, Catholic organization and effort are steadily growing, and we frequently meet with most encouraging manifestations of loyalty. At Immola, for instance, where an attempt was made to dismiss the Sisters in charge of the hospital and orphan asylum, 9,000 signatures were affixed to a demand for their retention.

AUSTRIA.

Los-von-Rom.—In condemning the open disloyalty of the *Los-von-Rom* agitation, the bishops in their joint pastoral, inculcate the reading of Catholic books and papers. "Banish," they say, "from your families every book and pamphlet, every newspaper and periodical which contains the poison of unbelief, or of disloyalty to ecclesiastical or civil authority." Protestant proselytizers have been so active deluging the country with calumnious printed matter, that, amongst other precautions, the bishops are about to re-organize the studies in their seminaries. Wolff, the notorious Pangermanist, had to quit parliamentary life for his immorality, for which also he fought a bloodless duel. It is reported that he has been re-elected by his followers.

—The much esteemed Dr. Engel, formerly leader of the Young Czech party, declared in an electoral address that "Germany wishes,

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above all things, to Protestantize Austria in order to annex it; there is the origin of the *Los-von-Rom* movement." It is a question of politics, and of gold also, furnished by the Protestants of Germany. This gold has built sixteen new Protestant churches in Bohemia. The liberal *Deutsche Zeitung* of Vienna, assures us that one Protestant association alone, the "Gustavus Adolphus," sent, in the space of three years, more than one million marks into Austria. Three million anti-Catholic pamphlets were distributed by another German society, while scores of German Protestant ministers and other Pangerman agents traversed the country under the very eyes of the Austrian police. The work was well organized, the sinews of war being supplied to the firing line by volunteers in the fatherland. Some of the *evangelists* have confessed that the converts have not become Lutherans, but free-thinkers. Of that other noisy Pangerman ring-leader, Schönerer, we are told that he has lately closed an objectionable place which he had kept open for years in Vienna. All this happens in Austria, whose Parliament grows hysterical over the threatened arrival of a few exiled French nuns, and where no non-Austrian priest is allowed to preach.

SPAIN.

Catholic Congress and Pilgrimage to the Holy Land.—The Archbishop of Compostela has published the program of a congress of his ecclesiastical province, to begin on July 19. It will be assembled for a threefold object, viz.: to proclaim the necessity of the independence of the Holy See, the rights of Religious Orders in Spain, and liberty of Catholic education according to the constitution of the country. Private conferences will be held, besides the public sessions. Cardinal Rampolla has announced to the Archbishop the approval and blessing of Pope Leo.

—The Basque pilgrimage to the Holy Land will start on April 1. Suggested by the workingmen's pilgrimage from Bilbao to Rome in May, 1900, it will be directed by the workingmen's union of St. Vincent de Paul. It is warmly commended by the Pope, who grants a plenary indulgence for the day it begins, and another for any day chosen before its return. Mass will be said on board during the voyage, and the indulgences of the Stations of the Cross may be gained if the ship be specially reserved to pilgrims.

CHINA.

Massacres in Mongolia and China Proper.—China has not yet washed away her bloodstains. Two Belgian missionaries, Fathers Van Merhaeghen and Bongaerts, both of the Congregation of the Immaculate

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Heart of Mary, have been slain, with a large number of Christians, in Mongolia. This last deed of blood is believed to be the work of the notorious Tung-fu-Siang, who is at large in this region with his soldiers. It is supposed that the Chinese authorities are afraid to seize and execute him, lest his death might provoke an insurrection.

A short time after the news of these massacres, came that of the murder of Father Julien, with two Chinese, in the mission of Kwang-tung. He belonged to the Paris Society of Foreign Missions, already enriched by many martyred sons.

Amidst the Ruins.—The Vicar Apostolic of S. W. Che-li writes that 5,000 of his people are missing at his return. Of ten colleges, there are only two. He has learned that many of the young girls who were studying in the novitiate-schools of the teaching Sisters, and who had escaped to their own families, courageously laid down their lives for their faith and innocence. Three orphanages, with ninety-two orphan girls, have been spared out of eight. Most of the children of the other five have perished one way or another. Out of the 429 village schools, about ten remained when the tempest of persecution had passed away. Forty-nine schools, however, have been opened since, with 950 scholars, instead of the 4,750 who frequented the schools previously. Eight churches and ten chapels are standing, out of 674. About forty oratories were constructed by the Christians themselves who remained after the Boxer slaughter.

HOME NEWS.

A Catholic Bishop to Protestant Ministers.—Bishop Montgomery of Monterey and Los Angeles, California, recently delivered a noteworthy address before the Los Angeles Ministerial Union. His theme was "What the Catholic Church is doing for the world to-day," and its action and influence were shown in its stand for the integrity and inspiration of the Bible, the indissolubility of the marriage bond, and the necessity of religion in education, three points on which, as the Right Reverend lecturer remarked in his exordium, all Christians of every denomination should be a unit. The address was well received, and the Bishop was cordially invited to speak to them again on some future occasion.

A Spanish Church in New York City.—A new Spanish Church under the patronage of our Lady of Guadaloupe, has been opened in West 14th Street. It is in charge of the Assumptionist Fathers, and five priests who speak Spanish fluently will attend to the spiritual wants of this rapidly-increasing portion of New York's population. In this connection we may note the zealous efforts of the Rev. John J.

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Morris, Rector of St. Charles' Church, Gardiner, N. Y., and St. Joseph's Church, New Paltz. In the latter parish there is a State Normal School attended by many Cuban students. Father Morris has had printed in Spanish a neat four-page leaflet giving the feast and fast days of the Church and a few "cautions" as to the religious duties in which they are likely to grow lax in a strange land and amid Protestant surroundings. He has also a weekly Bible class for the Normal students, and from time to time a Spanish-speaking father to hear confessions.

A Congregation of Polish Sisters.—With the hearty approval of Archbishop Kain, and the sanction of the Holy See, Father Stanowski, Rector of St. Stanislaus' Church, St. Louis, has established in that city the first religious community of Polish Sisters in the United States. The purpose of the new Congregation is to teach school and to employ themselves in works of mercy and charity among the children and the poor of their own nationality. A want long felt by the many pastors of Polish parishes and by young Polish girls who have a vocation to the religious life, is thus supplied. The step is one that will go far towards preserving the faith of the children and increasing their attendance at school. A commission under the supervision of Archbishop Kain is now engaged in drawing up rules for the guidance of the new Congregation, and ground has been already purchased for the erection of a Novitiate.

A New Sailors' Reading and Club Room.—The Rev. William F. Dougherty in New York and the Paulist Fathers in San Francisco have maintained, with gratifying success, for some years back a reading and club room for sailors when in port. A new room has just been opened in Boston through the energy of the Rev. Denis T. O'Sullivan, S.J. In these rooms sailors are furnished with good reading, means for pleasant amusement and facilities for letter-writing. They are thereby kept away from evil company and brought under the influence of the Church.

Progress of the Church in the Archdiocese of Chicago.—During the past year 21,800 children were confirmed, ten new schoolhouses erected, and eleven others greatly improved. The number of new parishes established during the same period was fourteen. Twelve new churches were built, and eighteen others have replaced smaller and less substantial edifices. The Catholic population is estimated at about 800,000, and the students of colleges, academies and parochial schools, at 67,318. The priests, diocesan and regular, number 538.

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The following letter has been addressed to all the Archbishops and Bishops of the United States:

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.
WASHINGTON, D. C. February 8, 1902.

At the close of the year recently ended, I sent to the Holy Father my semi-annual report of the collections made during the year 1901 for Peter's Pence. I have just received from His Holiness, through the Most Eminent Cardinal Secretary of State, his expressions of profound gratitude to the faithful Catholics of these United States for their generosity in helping to provide the means for meeting the material necessities in the management of the Universal Church. His Holiness commands me to communicate to you, and, through you, to the zealous and faithful clergy and people of your diocese these expressions of gratitude and his own special blessing.

In sending to me these orders of His Holiness, the Most Eminent Cardinal Secretary takes occasion to request me to call the attention of the Episcopacy of this country to the increasing difficulties and ever growing needs of the Pope. The sources of revenue of which he was possessed before the unfortunate spoliation of 1870 have been gradually decreasing. The injustice done the Holy See by that event did not consist in one final and completed act, but continues in a slow process of persecution, so that year after year, under one pretext or another, the Holy Father is being gradually stripped of the means of material support. While this is going on, the need of money is, on the other hand, continually increasing. For the good of religion, the salvation of souls, and in order that, after having robbed the Church of its legitimate property her enemies may not rob the people of their faith, the Holy Father finds himself obliged to meet enormous expenses. The Protestant sects are making stronger efforts, year by year, to corrupt the faith of the Italian people and are concentrating their forces in the very city of Rome in order to humiliate the Supreme Pontiff personally. To accomplish their purpose, hundreds of thousands of dollars are supplied to them annually, and by far the largest part of this money comes from North America. It would be superfluous to describe in detail the manner in which that money is used. It is sufficiently evident that the Holy Father is forced, by this Protestant propaganda, to undertake unusual methods and to bear extraordinary expenses. His Eminence, the Cardinal Secretary, therefore requests me to suggest to you that a stronger effort than usual be made during this year to excite the faithful to contribute liberally to the collection for the Holy Father. A special motive for enthusiastic and generous offerings might be found in the fact that Leo XIII is about to enter on the twenty-fifth year of his pontificate, and it would seem but natural that his devoted spiritual children should be particularly anxious to gladden the heart of their father whom the providence of God has given to guide and govern them for a period so unusually long.

In communicating these suggestions to you and in urging you to do your utmost to put them into practical execution, I have the honor to remain, with sentiments of highest esteem and fraternal charity,

Most faithfully yours in Xt.,

SEBASTIAN CARDINAL MARTINELLI,
Pro-Delegate Apostolic.

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His Eminence Cardinal Martinelli commends the work of the Society for the Preservation of the Faith among Indian Children, as appears from the subjoined letter :

APOSTOLIC DELEGATION, WASHINGTON, D. C., February 4, 1902.

Rev. Wm. H. Ketcham,

Director Bureau Catholic Indian Missions, Washington, D. C.

REV. DEAR SIR .—I am grateful for the information you have given me concerning the nature and work of the Society for the Preservation of the Faith among Indian Children. I do not see how such a work can fail to enlist the zealous coöperation of the clergy and religious institutions of the country, and the charitable aid of the faithful. It is the proud boast of this nation that the Indians are its wards, and that it feels itself responsible for their care and protection. But, owing to the lack of religious profession which is universal among the people, the country finds itself utterly unable to fulfill the first of all the duties of a guardian to his ward—the enlightenment of his soul by divine faith. Upon Catholics, then, who, better than all others, understand the value of a soul and the necessity of faith for its salvation, devolves a duty of supplying by their own zeal and charity that which the nation cannot give to the Indians.

I hope and pray that the work of the Society may prosper more and more, and that God's richest blessings may descend on all its efforts.

Most faithfully yours in Xt.,

SEBASTIAN CARDINAL MARTINELLI,

Pro-Delegate Apostolic.

A number of promoters have taken up the work of securing members for the Society for the Preservation of the Faith among Indian Children. At the present time the Society has a membership of 4,000. But it needs 400,000, and thinks that it should not be difficult to obtain that number in a Catholic population of over 10,000,000 souls. We beg our readers to apply at once for information and blank Certificates of Membership to—

REV. WM. H. KETCHAM, 941 F street, Washington, D. C.

The society has membership certificates and circulars in English, German, French, Spanish and Italian.

—The pastoral of the Most Rev. Archbishop of New York on the opening of the Jubilee of the pontificate of Leo XIII summarizes the work of the Holy Father during the past twenty-five years.

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THE READER.

The Life of Bartolomé de Las Casas, by the Rev. L. A. Dutto. Herder, St. Louis, $1.50.

Las Casas was the first priest ever ordained in America. That fact alone would be sufficient to make his life extremely interesting both to clergy and laity. Beyond this sentimental consideration, however, there is naturally a very great delight in finding out all we can about the man who above all others saved the American Indian from extermination. The popular superstition that the Spaniards were better colonizers than the English goes off into thin air if what this book says, be true. Men are men everywhere and if the Anglo-Saxon murdered the red-man, the Spaniard, according to Las Casas, was no better. The credit is not to be given to any one race, as being more clement or considerate than the other. If there is an Indian left in this hemisphere we are not to thank Spaniard or Frenchmen, or Anglo-Saxon, but are to give the credit to the Catholic Church alone, and to that particular section of it which Protestant credulity generally pictures as surrounded with the horrors of the Spanish Inquisition, gloating over their victims whom they condemned to torture, sanbenito caps and fire; namely, the Spanish Dominican monks. While everybody, Las Casas himself and Columbus included, held the Indians as slaves and made profit out of their sufferings in the mines and farms, paying little or no attention to the needs of their souls, these Spanish monks from the very beginning fiercely declared against the practice although the whole colony rose up in fury against them, and were on the point of expelling them. They were the first Abolitionists of America.

The father and uncle of Las Casas came out with Columbus on the second voyage, Las Casas himself followed in 1502. He was then a lawyer with a degree from Salamanca. So that he is the first representative of the legal as well as the priestly profession in this part of the world. Of course he was not in pursuit of cases when he started with 2,500 other emigrants in 1502 for the shores of Hispaniola. He was merely a common gold-hunter; and from all accounts his mining operations as well as the farming which he undertook netted him a handsome income.

About the time the first bishop was appointed, that is to say in 1510, we find that Las Casas had become a Clerigo or Secular priest and at his first mass in Concepcion de la Vega, Diego Columbus was present.

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It was the *first* first mass ever celebrated in America. Subsequently he went to Cuba with Velasquez, was chaplain of the Spanish army which pacified the country in the way that armies generally do, witnessed all the horrors of that dreadful campaign, if campaign it could be called, where the Indians were naked and unarmed and extremely unwarlike, and though he was the source of all the mercy and pity which was on that occasion extended to the natives, nevertheless he still maintained his extensive farming and mining operations and that of course kept him in the ugly position of a slave owner. It was only in 1514 that he appears to have appreciated it. The grace came to him as he was preparing to preach, and the result was immediate. He gave up all his possessions and became a Dominican monk ; joining thus the first crusaders against American slavery.

The book gives the complete story of his wonderful life, follows him through all his labors, not only in the Islands but in Mexico and Guatemala where he became a bishop and finally in Spain where the bitter struggle continued, in the heat of which he died.

The book is full of interesting facts. When he was a lad in Spain he owned, for a few days at least, one of the first slaves whom Columbus sent over. It was only for a few days, however, for the indignant Isabella sent all the Indians back again to their country. In Cuba at Baracoa we find him in company with Cortes, who was one of Velasquez's secretaries and whom he describes as a lawyer and a Latin scholar, a good talker and a man fond of a joke ; poor, but of gentle extraction.

The myth about the Irishman Boyle who came over with Columbus is disposed of rapidly and with satisfaction. Columbus, according to the author, had no priest with him at all on his first voyage. The highly-colored pictures of the altar on the sands of San Salvador will therefore have to be relegated to the garret. On the second voyage the Discoverer had with him three or four secular priests, a number of Franciscans who were not Spaniards, but Frenchmen from Picardy; the only Spaniard being a Benedictine monk named Buil, who came as the first Ordinary with episcopal powers, though not a bishop. This is the man who has been masquerading as an Irishman. From Buil to Boyle the transition was easy for a willing imagination. He appears to have been a very disagreeable personage, and according to Oviedo, though Las Casas discredits the statement, had a great row with Columbus and in retaliation suspended every priest on the Island. It is comforting to learn that he is not Irish, and the disclosure might serve as a warning to hunters after national glories.

After hearing one of our great statesmen declare the other day the very un-American doctrine that government in the case of the

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Filipinos did not rest on the consent of the governed, it is quite interesting, to say the least, to discover that Las Casas maintained that it did in the case of the American Indians. He urged that view on old King Ferdinand before whom he was pleading, though as it was looked upon with much suspicion at the time, Las Casas was none too earnest in maintaining it. Whether it is orthodox or not, it is one of the curiosities of history that our great American dogma in politics was first agitated by a Dominican monk in distant Spain at a time when his brethren were alleged to have been crushing the heretic and the country at large under the Juggernaut of the Inquisition.

Las Casas is a valuable contribution to our knowledge of the beginnings of American history.

The Making of an American. By Jacob A. Riis. Macmillan Co., New York.

The first scene in this naturalizing process is Mr. Riis's assault on the station-house, when the police-sergeant gave such a woeful exhibition of brutality, in the matter of the little dog; the last is the picture of the sick-bed, when the expatriated Dane, now back in his own country, looked through the window that gave on the sea and saw a ship flying the American flag. The delirium of his joy dispelled the delirium of his fever and revealed the fact, also, that the country which bore him no longer owned him. Though a Dane, he was in heart an American.

The book is interesting because of the genial manner in which the writer takes the public into his confidence in all his family affairs. His efforts in cleaning up the slums of New York are naturally interwoven with the autobiography. His kindly reception at the College in Fordham, in the early days when he was compelled to beg for something to eat, has often been referred to in the Catholic Press, but it is curious that Mr. Riis should describe the priests of the college as "monks, wearing the cowl." The monks and the cowls are perhaps a far-away fashion of describing any kind of an ecclesiastic.

Jesus Living in the Priest. By the Rev. P. Millet, S. J. Translated by the Rt. Rev. Thomas S. Byrne, D. D., Bishop of Nashville. Benziger Bros., $2.00.

A Treatise of Spiritual Life. From the Latin of Mgr. Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio, by Rev. D. A. Donovan, O. Cist. Pustet, New York, $1.00.

Both of these books, as their titles and the names of their authors and translators indicate, will be serviceable additions to priests' libraries.

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Jesus Living in the Priest, Bishop Byrne assures us, "satisfies as no other book of its kind has hitherto done. I began to read and was fairly carried away by its order, its precision, its luminous teaching, its deep spirituality and its common sense. Reading it some months later it was more instructive, edifying and delightful than when first opened." The author himself says that "a long experience gained in giving retreats to ecclesiastics, had taught him first that it is very beneficial to remind a priest of his sublime vocation, and to strongly impress upon his mind whatever will best serve to withdraw him from whatever is base and mean; and next *that he should be encouraged rather than frightened.*"

"The orthodoxy" of the second book is, as Father Donovan says, "beyond cavil." Opening it anywhere will reveal how useful it is, not only for meditation, but also for matters of instruction to the people. The book is two hundred years old, and one cannot help feeling how well those old people did their work. There must be many old treasures like this hidden away in Latin, or never noticed in library alcoves. We cannot have too many of them reproduced. Our materialism needs all the spirituality we can lay hands on, if the spirituality is genuine.

REVIEWS.

In the *Catholic University Bulletin* of January, the labor question is discussed under the heading of "The Public and the Labor World," by Wm. J. Kerby. The writer calls attention to the fact that in the struggle between labor and capital the part of the consumer seems never to be considered, and yet, nevertheless, it could be made and probably ought to be made a very potent factor in restoring and keeping the balance between the two contending parties.

Some very interesting facts are brought to our notice by John D. Maguire, about the "First Publication of the Eneid," and Dr. Shanahan contributes his second article on "The Language of Evolution," in the course of which he shows us that "biology advances no theory sufficient to account finally, either for the fact or nature of what we call heredity, and that biologists have, without intending it, furnished matter for as solid a chapter on Final Causes as was ever written. The shadow of that eternal world-plan in which individuals were fashioned after ideal ends, fitted with energies to realize those ends gradually, and to minister to one grand purpose finally is cast upon their pages."

Dr. Hyvernnat brings us back to ancient Bagdad, the great city on the Tigris, where Sultan Al Mansoor held sway and made it a great centre of literary and scientific culture. There lived the old Nestorian Doctor Bar-Bahlul, who in the days when Syriac was a decaying

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language, compiled his great lexicon, the study of which is the subject of the article.

The *Revue des Deux Mondes* of January 15, in its leading article entitled, "French Art in the Fifteenth Century," upsets the generally received notion that in time of war the arts of peace are sure to perish. The writer shows us that in the troublous period of the invasion by the English, when the weak reigns from Charles V to Charles VIII kept the country in wretchedness, architecture, sculpture and painting flourished to a remarkable degree. The most striking figure of that epoch in the domain of art was Jehan Fouquet.

M. Charles Benoist deplores the condition to which Parliamentarism has reduced his country and compares it with the legislative body in this country which is dominated by our Supreme Court.

Besides its usual articles of lighter vein there is also an exhaustive study of French political transactions with regard to the Sahara; and a publication of the hitherto unknown letters which passed between Choiseul and Voltaire and which throw much light on the influence Voltaire had in the great national concerns of Europe.

The editor of the *Atlantic Monthly* for January, is surprised that people should feel hurt when they are attacked. He might have suspected that what is fun for the boy is not fun for the frogs. His own amazement would indicate that he has had his little share of frog experience.

R. Brumley Johnson, in a review of *England in 1901* admits that "we Englishmen have largely ceased to be a religious people, and although the arrogant assumption of nineteenth century science that spiritual values were proved non-existent has been formally abandoned by the learned, yet its effects on daily thought and conduct are no less powerful."

Catering to all tastes, so that no one will have reason to be angry, we are furnished with a dithyramb, called *The Passage*, by George Cabot Lodge who assures us:

"We are done with the gods of our old adoration," we are going
"Out over the ages resumed in remembrance, the priest's and the tyrant's relentless control.
The puny divisions of evil and virtue, restrictions of men and commandments of God."

On the other hand, Miss Channing utters a protest on *Inheritance* against the scientific doctrine of heredity and declares, though it was scarcely necessary, that she is not

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"A patch of things
Mere odds and ends of lives flung by
From age-long rag-bag gathering;
My great grandfather's chin and nose,
The eyes my great-grandmother wore,
And hands from some remote—who knows?—
Perchance prehensile ancestors."

We agree with this sentiment but not that "knows," and "nose" are permissible rhymes for the *Atlantic*. She rightly says:

"I call these mine and I will be
King, emperor, tsar (but not) Deity,
Mine be the words my lips shall frame
And through my great-grandmother's eyes
I front my world not hers, and claim
Under no dead souls' sovereignties."

BOOKS RECEIVED.

A Manual of Ascetical Theology. By the Rev Arthur Divine, Passionist. Benziger Bros. $2.50.

Miss Varney's Experience. By Eleanor Donnelly and Mary Genevieve Kilpatrick. H. L. Kilner. Philadelphia.

Belinda. By Maurice Frances Egan. H. L. Kilner. Philadelphia. $1.50 net.

Catholicism in the Middle Ages. By Rev. Thomas J. Shahan, D.D. Catholic Truth Society, San Francisco, Cal.

Le Peril Protestant. By Ernest Renauld. Tolra, Paris.

Rooms and Shrines of the Saints of the Society of Jesus. By P. J. C. Salesian Press, Rome.

Corinne's Vow. By Mary T. Waggaman. Benziger Bros. $1.25.

The Adoration of the Blessed Sacrament. By Rev. A. Tesnière. Benziger Bros. $1.25.

Henry Schomberg Kerr. By the Hon. Mrs. Maxwell-Scott. Longmans & Co.

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THE ANNUNCIATION.

Andrea della Robbia.

In the Hospital of the Innocents, Florence.

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THE MESSENGER

VOL. XXXVII. APRIL, 1902. No. 4.

VICTOR HUGO.

IT is the misfortune of Frenchmen of the present day that they cannot come together on any one point. There is such a diversity of views and such bitterness of feeling that no opinion is acceptable and no object attractive enough to make men forget for a moment their individual prejudices. Even the Church can no longer hold families together in one way of thinking and the nation at large seems to have no glory that is common to all. Just now there are two countries in France.

The disagreement is serious, for it is not a mere misunderstanding, nor a clash of interests, but a bitter conflict of deep-rooted convictions. The perilous experiment is being made of Cain constantly endeavoring to establish unity by suppressing Abel, and what is peculiarly distressing is that no public celebration can be organized by any one set without making it an outrage on every one else.

The Centenary of Victor Hugo, is a case in point. France, of course, had to take it in hand. One part of the country, the dominant and noisy part, enters on it with enthusiasm. Catholics, and all, in fact, who have any memory, pride or faith, while perhaps not unwilling to honor the man as a poet, are compelled to refuse to adore him as an idol. For the very glory of Hugo, that which he deliberately set out to obtain, namely the glory of a public cult, and which by persistent pursuit he achieved, that glory which is his sin is our sorrow. In one respect it is prejudicial to him also, for it has robbed him of his artistic perfection and his moral worth.

I have still ringing in my ears the cries of the idolatrous priests of Sriringam in India, who ran shrieking towards me when I tried to get near one of their hideous idols. Certain adorers of Hugo act in the same way with their literary god. "You must look at his works,"

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says one of them, "independently of his life." Oh, no ; more than for anyone else Victor Hugo's literary works and life must be studied together. He, himself, has said so ; and even if he had not we should claim the privilege of so judging him. We are not going to accord him a privilege we refuse to the Almighty, viz.: of paying him the homage of a blind faith without knowing the why or the wherefore. He has aspersed too many sacred memories to permit of his own being exempted from scrutiny. Not that there is any wish to blacken his name, but a desire to know him as he is and to evaluate justly the gifts that God has given him.

No poet, not even Chateaubrand, the greatest of the moderns, had more fairies around his cradle than Victor Hugo ; no one was so quickly summoned into the glory of public recognition. And yet, he inherited neither noble blood nor noble principles. His mother was not one of whom a son could write :

"Happy the son on whom heaven bestows,
A mother whose life with all holiness glows.
Life loseth its shadows ; death loseth its gloom,
And her faith lives again as he kneels at her tomb."

What Sophie Trébuchet missed in the training of her son was the education of his heart ; and that failure was irreparable. Had she attended to that, Victor Hugo, in his old age, would never have insulted what he and his mother adored, if she and he had adored anything. But at Madrid, Mme. Hugo dispensed her sons from mass by declaring that they were Protestants, and in the old bookstore of Royol, she permitted Victor, at thirteen years of age, to wallow in Rousseau Faublas and Restif de la Bretonne. If she had been the right sort of a mother she would never have permitted that, and he arose from this lubricous and sceptical reading so thoroughly corrupted as to show the taint all through his life ; increasing with the years, and making his last utterances worse than the first.

His father was not much better as a guide. Brutus Hugo as he was called, had shared in the slaughter of the brigands in '93. At Naples and Madrid he was in the pay of Joseph Bonaparte, who was the provisional lease-holder of the Neapolitan and Spanish kingdoms. At Madrid he received the glory of a grandee, a count, a major-domo and a general. Victor saw it all, but King Joseph's court was an indifferent training-school for him. This little parvenu of a boy

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could not help being dazzled by the worship of violence and the apotheosis of luck which prevailed there.

Nevertheless, General Hugo was a soldier who had made his mark ; he was a brave man, and on one occasion had given evidences of heroism. He loved discipline and sacrificed himself for what was to him his country's glory, and it is to be regretted that from this old hero there should have issued this third son of his who was, at times, a voluntary reviler of our generals of the Crimea and China.

Before he had time to become a page of Pepe Botella, as Joseph Bonaparte was called, he came from the Masserano palace to Paris when he entered the boarding-school of Larivière. Larivière was an unfrocked Oratorian who had taken the oath and a wife and was consequently not the kind of a teacher to lead a child in the ways of purity and self-sacrifice. It must be admitted that early environments and education dealt harshly with young Victor.

On the other hand, what a training for an artist were those great highways flooded with light and glory where

"His childish feet pursued Napoleon's steps !"

He was in Corsica, Elba and Naples ; he galloped across Spain in the midst of 1,500 foot and 500 horse ; he saw crowns gained and lost, till it all looked like the fortunes of Ruy Blas, and finally he saw the Restoration ; he had the vision of Napoleon as a conqueror with the whole dream ending in "the sad plain of Waterloo."

While he was running with Eugene in the garden of the Feuillantines, where

"They chased the butterfly with childish glee
Amid tall grass, far higher than the knee,"

already there were silhouetted in his memory those ineffaceable impressions. There was a veritable obsession of dazzling light which was soon to glitter in his *Orientales* and pursue him with its splendor to the end of his days.

He had no need of painting to develop in him the instinct of the picturesque, nor of Chateaubriand to teach him local color. The warm south had given him the secret of form in clear and bold relief. Like Rousseau and Chateaubriand he studied the charms of nature and filled his mind with heroic visions.

Although he had no ear for music (in fact did not like it and he sang false), yet Italian and Spanish had produced their effect on him ; both

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the rough Corsican cadence as well as the sweet modulation of Naples, combined with the sonorous Castilian of Segovia and Madrid to give him the power of casting his phrase in marvellous moulds. By a happy choice Tacitus and Virgil were "the friends of his childhood"; and at thirteen, verses bubbled up unbidden in his soul. He was a marvel of precocity, of which French literature has no other example, and when still a mere child he was the author of a tragedy, poems and verses without number. He entitled these youthful essays, "Stupid things I did before I was born."

Finally, he discovered Chateaubriand, who revealed to him the elaborate beauty of the Middle Ages, and of the Bible, with the result that he who had seen Napoleon without wishing to be an emperor, now conscious of his destiny, although he was only fourteen, wrote on his copybook of mathematics, "I want to be Chateaubriand or nothing."

Unfortunately, later on he told Soumet, who asked him if he was going to be merely a man of letters, that he wanted to be a Peer of France, and in that wish was the germ of the ambition that ultimately led him astray, and so at the age of sixteen he faced the world with a set purpose, without sure principles and illumined by the fire of genius.

The three brothers, Abel, Eugene and Victor, were poets. Victor was the most fortunate, and received an amaranthine wreath and a golden lily from the *Jeux Floraux* of Toulouse. Singularly enough, he never spoke ill of that Academy.

They established a journal called the *Conservateur Littéraire*. Abel and Victor did the most of the writing, but Victor especially, with his wonderful power of work, erudition, adaptability and soundness of judgment, gave the publication its character. It is notable that he, who was so unfit later on to criticize calmly, displayed at that period remarkable sagacity and correctness in estimating literary ability. He was then an ultra-royalist, an ardent Catholic and anti-liberal. Louis XVIII gave him a pension. A Minister of state wrote madrigals to him, and at twenty he married for love. He had won fame and happiness, and he deserved them.

His literary supremacy was soon established, and he ruled with an absolutism on his side and a devotion on the part of his subjects that old Ronsard himself never dreamed of. M. de Saint Valry went into ecstasies over him; "his virginal smile, his noble brow, on which genius set its stamp; his eyes, radiant as an archangel's; purity, grace,

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inspiration, etc., are examples of the flattery of which he was the subject.

The blind love of his adorers failed to detect the flaws which were already showing themselves in the idol. He had a splendid mind, but no heart. Who could have given it to him? Not his parents, who were constantly at war with each other. Not his father, whom he scarcely saw. Nor his mother. He cared little for her. No doubt there are some metaphors consecrated to maternal love, as

> "The love which none forgets;
> The wondrous bread God gives and multiplies;
> The table which our home forever sets."

But these metaphors are but slender homage to a mother's devoted affection. The garden of the Feuillantines, the remembrance of his brother Eugene, who became crazy the day of Victor's marriage, inspired the poet with a little more sentiment, but not much more.

> "A grief like that of orphans 'whelms my soul;
> Upon your hillside grave my watch I keep,
> Where you, my poor belovèd, sleep."

His wife was a fairy creature who inspired his tenderest verses. But to make up for them he was guilty of very foul ones later on. He felt the poetic gloom, but his was the melancholy of the mind; never of the heart. He could rarely depict, master of writing though he was, the pathos of the loves of his heroes and heroines. He merely wrote it up and amplified it.

Later on a family catastrophe wrung from him a piercing wail of anguish, and it would be idle to dispute the sincerity of his sorrow and the eloquence of his lamentations; but it is the only one of his writings that is wet with tears. The deaths of his other children awoke no poetic echoes in his soul. When his wife died, in 1868, there was, of course, no possibility of his deploring "the saintly, noble wife," who had been a martyr for thirty years because of the odious and torturing presence of an admitted mistress. This creature, strange to say, clung to the god through fifty years, from 1833 to 1883.

Little children gave him a theme which he could handle well. When he was old this roaring lion took pleasure in the sports of his grandchildren. Though his heart was corrupt, yet he was sincere when he sang of the innocence of childhood and said:

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"To know no sin! O mystery profound!
Ye children, last of mortal joys,
Laugh, sing and grow; your cloudless brows
Your weakness like a halo crowns;
Retain your purity, lest we forget;
Sing, pray, believe, be ever without guile.
O God of heaven! Why has the human soul
Cast off the light with which it erst was clothed."

He had no friends; or rather he had many at the beginning, and ardent ones at that; but, one by one, they left him on the road of life, shocked by his insensibility or cut to the heart by his insufferable egotism.

Political parties he treated in the same manner; although the Restoration had loaded him with honors, and although at the fall of Charles X he had assured that monarch of his sincere and profound devotion and fidelity come what might, yet one year later he stigmatized the Restoration as an infamous political act; an utterance which made an old soldier gruffly tell him to take off the red ribbon of Charles X before speaking in that fashion. It is true that in the preface of his *Feuilles d' automne* he swears that he will never insult the fallen race, that the Bourbon name must ever be pronounced with care, with seriousness and respect, and at the death of Charles he wrote some splendid verses for which he deserves credit, but for the few hours spent in writing this praise he made up by a life filled with rancor and spite.

After coming out for the Republic in 1832, he pronounced for the monarchy as soon as he thought it was well established. In fact it was not aristocratic enough for him, and the *roi citoyen*, he dubbed the *roy pitoyen*. Often at the Tuileries, under the wing of Guizot, he would stand about in his robes of a peer, and with the medal of Charles III, the ribbon of the Legion of Honor and the decorations of the North Star of Sweden, Saint Michæl and Leopold glittering on his breast. He was a crony of the Duke of Orleans and was able to tell Louis Philippe that "God and the country had need of him." In 1841, he volunteers the information that the "three most radiant things in the world after God, are royalty, beauty and glory." He repudiates the suggestion that he could ever be a republican and yet at the revolution of February he was ready with his oaths of allegiance; though he had said that his song

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"the rising sun could never hail
But sorrowed over splendors when they fail."

The fact is that the way to understand Hugo is to accept the information given in his motto : *Ego Hugo*. Heine said of him : "Hugo is exaggerated and false. He is essentially cold ; not only cold, but glacial in his most passionate effusions. His enthusiasm is froth ; he doesn't love, he poses ; if he loves at all it is only himself. He is an egotist ; or to put it better, he is a hugoist."

Misdirected by his heart, he was as badly guided by his head ; for his reasoning faculties were not strong enough to control the tempestuous union of an ardent temperament and an exuberant imagination. He was out on the sea without ballast, steering machinery or compass. His imagination, which is often hallucination, made him take dreams for realities.

He was always gazing at a mirage, and the occurrences of his life were as unreal for him as shifting clouds and his idiosyncrasies will explain his autobiographical misstatements, such as his noble birth, his leonine courage and his fierce encounters with generals and armies. He is frequently like a Gallic Munchausen.

Over and above his exaggerating and distorted imagination he had a mind that was sure to work awry. He would suddenly lay hold of fanciful relations between different objects, would generalize the exceptions, and establish as law the most impossible monstrosities In psychology he was fond of a shifting equilibrium. He not only had a taste but a mania for most revolting adjustments ; a tendency which arose not so much from indulgence for the transgression as from hostility to the law.

The transformation on the nineteenth of October, 1849, from the perfect Victor Hugo to an atheistic demagogue, who seemed possessed of the devil, was not sudden. Changes like that are never sudden. It is more than likely that away back, when he was a courtier of Charles X and Louis Philippe, that he was a two-sided creature who felt in himself, along

"With the wish to believe, a wish to deny;"

along with the intellectual desire to praise, a morbid craving to revile and blacken ; along with the wish to profit by existing institutions, a lurking hunger for abuse of all authority, all greatness, all rule, and all common sense and a continual laudation of every-

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thing vile. He had a motto: "*Ceci tuera cela:* this will kill that." Those three words summarize his life.

How he ever became a practical Catholic is hard to make out; how he ceased to be one, is easy even if we admit he was ever sincere.

For many years, alternate shadow and sunshine passed over Hugo's soul. Shadows of his first indifference and then the sunshine of a new world on which he had entered. He had the good fortune to meet Lammenais, when Lammenais was good, and also Montalembert, Chateaubriand and the renovated society which they had made. On the other hand, there were his unchecked passions, "the influence of a bad woman," and his political ambition. Nevertheless, up to the end in that storm-darkened soul bright gleams would flash out from time to time, brightening the heavens above him. But the shadows which had been there a long time and never completely dispelled, prevailed at last. If the light went out finally in 1850, it had for a long time been growing dim.

Trial rarely changes a man. It frequently shows him in his real character. The shipwreck of his hopes in 1849 and 1850, was the period of revelation in the case of Victor Hugo. Perhaps he never suspected the wreck that he already was. He thought he stood for authority because he voted with Guizot; on the contrary, he advocated anarchy. In his private life he had admitted and justified moral disorder and in his writings he had disseminated ideas that even Felix Pyat had never dreamed of.

When, unlucky political gambler that he was, he was foolhardy enough to risk all on an ambitious move, and saw himself flung amid the jeers of the majority into the socialist and radical left, his change or his conversion for worse was not then begun; it was completed. When Montalembert reminded him "of all the parties he had sung, all the parties he had flattered, all the parties he had deserted," Hugo could have replied that he had never served any but one cause—his own.

Besides being egotistical, Hugo was intensely proud; adulation had been given to him in such copious draughts that it set him drunk.

The first group of admirers who surrounded him in 1824, had an affection for him that amounted almost to delirium, although he was not then the only star in the firmament. In fact, he had just been eclipsed by the unexpected glory of Lamartine. Nevertheless, the light was upon him. Charles X had decorated him at twenty-five alon

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with Lamartine and he was invited to the coronation. Like Corneille whose father was made a noble, when the *Cid* was written, so for the *Ode on the Coronation*, Hugo's father was made Lieutenant General.

Meanwhile, the cult was growing. In 1829, he was hailed comically enough as "*Cathédrale*," "*Ogive*," "*Pyramide d'Egypte.*" But by 1836, the adoration took on a solemn form in the red salon of the Place Royale, and it was the usual thing for the god to sniff the incense of the initiated during the day, and in the evening to go out on the balcony for the applause and homage of the street loungers who gathered in front of the house to see him and hear him speak.

The degree of folly to which all this had led him can be estimated from a conversation which he had with Lamartine as far back as 1848:

"No one knows, Lamartine," said Hugo "whither we are going; but I, like you, know that we are working together and that the task is immense. Let us march boldly to our unknown end. You will prepare institutions. I will work on minds and establish creeds. France perishes because she has no belief. The poet is not only a divine singer: he is, above all, a revealer and his religious role dominates his literary work. You and I, my friend, must gather from everywhere the fragments of the beliefs which are crumbling to pieces; then all the lotuses of India, all the papyrus of Egypt, and all the centos of the far East will reflect in our verse the truths they now hold captive, and the people, exhausted by their restless course, will seek shelter in the shade of the sacred ruins erected by our hands. They say that our age is not religious. I know no error more outrageous or blasphemy more revolting. I assure you, the Parisians, above all, are profoundly religious and I see the proof of it in the crowds of workmen who come each evening with the sou which they have spared from what they have gained by the sweat of their brow, to purchase my books, because they find in them a foretaste of this new gospel. Ah, my friend, let us rise to the height of our destiny and let us not remain, either one or the other, below that humanity which awaits us."

Meantime, Lamartine kept looking with amused astonishment at the top of Hugo's head as if he expected it to explode like a superheated steam boiler. He talked like one who was on the road to a lunatic asylum.

It was at this period that he vented his spleen on every one who dared to criticize him, but an untoward occurrence just then gave a great blow to his pride. While he was exciting the laughter of the Representatives in the Chambres by his absurd posings, and

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flattering himself that he was about to achieve his long-looked for triumph, a veering of the political wind upset him, and Count Hugo, the French Peer, the perpetual candidate for embassies, the man who always wanted to be and never was Prime Minister, awoke to find himself a political exile on a little island extremely circumscribed for one of his dimensions.

* * * * * * *

After having been a Parisian for forty years it was very hard for Victor Hugo to be compelled to live in Jersey. He was another Napoleon on his Elba. Fourteen years before he had written about some one else

"Let none be exiled. 'Tis a crime against God."

He was going to experience it now and the experience was to last for eighteen years. Its first effect was to anchor him in a political party, which was altogether unworthy of him, and its second effect was to make him foul in his language. It is no pleasant thing to see this general's son, this Peer of France, this gentleman of a royal court, land on the shores of Jersey under the shadow of the red flag, and making speeches at the banquets of Polish refugees, like one pursued by the fiends and under the influence of the most frightful rage, consecrating his muse to curses and maledictions. All his old hatreds rushed to his heart and reinforced by new enmities urged him to seek vengeance for all he had suffered or thought he had suffered in the delusions and deceptions which he had hitherto undergone. On his critics, on his rivals, or whoever was opposed to him, or who had got the better of him, on every glory that Frenchmen or Catholics cling to, on the living and the dead, he poured out a torrent of outrageous abuse. Exile had changed him to a fury.

But Jersey was not his last stopping place. He wrote an absurdly grotesque letter to Queen Victoria and the bailiff of the island expelled him.

He then betook himself to Guernsey, where he lived uninterruptedly in the most luxurious fashion during fourteen years, barring an occasional trip to Belgium, Holland or Italy.

On the 5th of September, 1870, when the Empire went to pieces, Hugo returned to France. He had lost his wife meantime; one of his daughters had died, and the other was in the insane asylum. Soon after that his two sons were taken from him. There was no one left

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now but the Princess Negroni and his two grandchildren, George and Jeanne.

He then became Deputy, Senator and the idol of Paris ; always concealing his personal sorrow under an exterior of hieratic indifference. He labored much, produced much, was forever uttering his sonorous pronunciamentos and every day becoming more the slave of a political party who knew nothing of literature ; and every day becoming the dupe of his own vanity and pride. He continued sending forth muddled philosophy and erratic philanthropy up to the time of his death, and his posthumous works still keep flowing on, all filled with hate for religion and society. Less indulgent for priests and kings, than he had made the Almighty for the Grand Turk, he consigned Pius IX to hell and declares that kings are "a gang of scoundrelly cut-throats." He was doing his "work as a torch," to use his own words, and was inflaming every prejudice and every passion.

The temptation on the Mount had come to him. At the price of sin he had purchased popular adoration. When he was eighty years of age they declared him a sort of a demi-god. When he died he obtained a complete apotheosis. Nocturnal orgies were celebrated around his illuminated tomb. A Hindoo, they would have given him a pagoda. A Christian, they gave him a temple. Paris exchanged its virginal patroness for its poet, and St. Genevieve and Jesus Christ had to vacate the Pantheon for Victor Hugo. Why did they not give him Notre Dame?

And yet it is told, apparently on good authority, that at the moment of his death he leaped up in his bed with a cry of despir, and reaching out his hands which clutched at something, he screamed twice : "A priest, a priest." Possibly he saw then the truth of what he had written :

> "To seek for empire, fortune, fame,
> Is folly ; as when dice are tossed ;
> We throw for honor, and get shame ;
> And oft immortal souls are lost."

Let us hope that in the awful moment of dissolution he remembered the prayer he had taught his little daughter:

> "My Lord, and my God, and my Father art Thou,
> Thou art good and art great! O be merciful now."

It is impossible to find anything to praise in Victor Hugo, either as a political orator or as a teacher of literature. As a speaker he was,

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at times, absurd and affectedly serious. He lacked sincerity and spirit and the time he gave to the platform detracted as much from his glory as the politics in which he had allowed himself to be involved. As a theorizer in literature he was not wanting in erudition, but whether it was his incapacity for logic, or his unconquerable propensity to take fancy for fact, or his inability to keep cool, he was utterly unable to explain the rules of the art of which he was undoubtedly a master. He was the Grand Sachem of romanticism; and he alone, after 1850, kept romanticism in literature, and yet he was never able to define it, or characterize it in any satisfactory fashion.

Had he any canons of art? He assures us that his sole esthetic principle is faith in absolute liberty, and yet he makes "the beautiful the servant of the true," and hence, subjects art first to the study of the realistic and then to the ethical. The emptiness of his theories is the more evident because of the noise he makes about them. What true or personal theory, for example, can be found in his preface to *Cromwell?* What man of sense would subscribe to his *Shakespeare?* and his most ardent admirers will scarcely claim that his work on *God* is a good criticism on religion, or the *Ass* anything but a contemptible satire on science.

One would fancy that such a wonderful scene painter as he, one who could give us *Jean Valjean* and *Mgr. Myriel*, who could write *Petit Gervais*, and the *Tempête sous un crâne* would have made an excellent dramatist, yet his psychology is childish, his contempt for verisimilitude colossal, his stage machinery worthy of a barnstormer. He has transgressed all poetic license in his travesties of history, and although one may admire the sagacity of the authors who reveal for him the depths of philosophy, yet his theodicy, his cosmology, his metaphysics and his ethics are anything but admirable. A pessimism engendered by his disillusions, an excessive levity in deduction, a continual phantasmagoria of hallucinations, a bizaare scepticism degenerating into an insincere philanthropy, for he never reduced it to practice, symbols, absurd hypotheses, an outrageous contempt of common sense, a Christianity patched with gnosticism and folly, in a word chaos, is the philosophy of Victor Hugo.

Of the truths and systems scattered through the world he wanted to make a new creed. Appreciating the problems which life presents and having for their solution neither Christianity or anything else, instead of taking up his position in a prudent agnosticism, or professing boldly an absolute determinism, he contented himself with

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cursing in his marvellous language every actual social institution, and of announcing for the future a most unrealizable golden age. Let him who will, admire this chaos. But it is only the magnificent ruin of a great soul.

But what of the artist, the writer, the romancist or poet, many of whose works are imperfect, and many others incomparably beautiful? Of course, as Veuillot says, "None have written such verses so fine and so flat," but putting that aside, for there is dead wood in every forest, the fact is that you cannot turn to a page of Victor Hugo, without having melodious verse spring upon you, as birds start from a tree in full bloom when you approach.

In Victor Hugo there were three men: a *rhetoriser*, a hierophant and a seer.

In his Odes he will ever remain the great master of lyric eloquence, the king of all bardic declaimers. Nor is this claim to distinction one to be disdained any more than that that kind of lyric poetry is to be despised. Perhaps, even, it is to be preferred to the other form of lyric which notes down scrupulously every personal impression and wearies the reader with a never-ending *autobiophony* of the poet.

Victor Hugo knew how to choose his subjects. Placed like an "echo sonore" in the centre of all things, the repercussion which came from the vast concave was not by any means indistinct. Most conscientious artist, as he was, he knew how to watch and direct the movement of the thought, even while it seemed to be exaggerated. He had a genius for titles, and with an infinite sense of the suitable, and a power of availing himself of opportunities, he sung what pleased his hearers and, at the same time, what suited his voice.

Although very prone to megalomania and excess—and consequently to disorder—he always preserves in his plan and in his oratorical flight, a naturalness, a method and, at the same time, a graceful adaptation of ornament that revealed the master. There is no factitious trickery, no "beautiful disorder," but a logical onward progress, and an employment of the very best classic method. What finer composition have we, or what more skilfully graduated, than the simple skit of the *Djinns*, or *Napoléon II*, or the *Tristesse d' Olympio?* When he comes to the grand symphonies, where the resumption of the theme is, so to say, orchestrated with a polyphonic richness which is simply overwhelming, the development of his thought is always logical, and the progress and intensity of the accompaniment always regulated by an art which is perfectly sure of its power.

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Say what you may about the disorder of the great poet, yet in spite of his eccentricities, he is classic, he is French ; he is a master in the art of composition. He is a king of style and if his thought is at times obscure, his expressions rarely are. In answering an accusation, to the effect that he had vulgarized the French language, Victor Hugo, in reality, calumniated himself when he admitted it, but he did so for the sake of shocking his critics. He never did vulgarize the language. This great violator of rules has never transgressed a law of syntax in all he ever wrote, he has never admitted a neologism or a solecism, or an an incorrect expression or a construction that was obscure. His language is as clear as crystal. Even in the midst of his chimerical fancies, in his worst chaotic dreams, in his worst works, in those where he admits "half-gleams and an uncertain thought," he allows nothing of the sort in his expression. Where he is unintelligible it is his thought that is to blame ; where he is reasonable all can understand him. The language of Racine and Lamartine has too many shades of meaning for the common crowd to perceive ; but whoever can speak French understands Victor Hugo. That is why he is so popular. Only one style equals his in limpidity ; it is Voltaire's. Between the two there is much alike. It was well to bring them together in the Pantheon ; but unlike Voltaire, to clearness, Hugo added richness of tone.

He had a taste and a passion for the sonorous vocable. Not without reason did he say of Spain : "Fair region, whose language was made for my voice." French, which is so colorless, so unaccented, and possessing only a very sober harmony, he has transformed into an idiom that vibrates like Tuscan and, like Castilian rings, when he uses it, as with the tones of a clarion. His verses crepitate ; they sound in the mouth ; they surge and roar like a tone from the deepest chords of some great instrument ; they clang like a clash of cymbals or startle like a clap of thunder. Only Corneille used language as he did, heroic, plumed like the helm of a conqueror, simple yet god-like. Both of them had the trick of terminating a tame sentence by a thunderous word which thrilled and aroused. Hugo is our great herald-at-arms ; the superb declaimer endowed with a most copious vocabulary, a writer of verse who, more than any other, played with the difficulties of the language and who better than any other, knew the true value of words.

It has grown to be common-place to speak of him as a master of rhythm. As long ago as 1829, Sainte Beuve said he was "the greatest lyric inventor that French poetry has known since Ronsard." His

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use of the hitherto dull and monotonous alexandrine was a revolution.

There was inspiration in him also, beyond a doubt, but not in his earlier poems, for his heart was not in them. Neither *Louis XVII*, nor *Bonaparte*, nor anything outside of himself was sufficiently loved to draw from him those great cries of the soul, which makes one breathe quickly when they are uttered. At last the passion came. Unhappily it was a passion of hate, and from that out, inspired not by his memories nor by any borrowed theme, he gave utterance to his rage and scorn with an earnestness that startled the world. He began to be fully romantic, when the age ceased to be so and then, shaken by a titanic emotion, his words burned, his verse was on fire. As varied as Aristophanes, and like him lyric or epic, gay or gloomy, he indited his *Châtiments* which, in the fall of the empire, seemed prophetic, and ever since, from his exhaustless supply of revengeful passion, he has warred against the "hideousness and ignominy" of everything, while all the time he was preaching universal pity and begging us to erase the blots with our tears. Perhaps these tempests of hatred have their beauty, but they have left too many wrecks in their wake.

Finally, Victor Hugo was a seer. While being a dreamer, he was singularly enough, at the same time, gifted with the quality of being exact. By constant observation he had amassed vast treasures of exquisite imagery, and in this imagery his thoughts were clothed. While Lamartine spiritualized each object, Hugo materialized it; that is, he represented every idea under a material form and this idea, at the same time, evoked a multitude of others similarly clothed, that dazzle although their very number may sometimes fatigue. This was called his "verbal fecundity," but it was not purely verbal. His enumeration of images, his piling up of metaphors was not artificial; it was rather the spontaneous expression of a vision seen within, a vision sometimes extravagant, but splendid, and so sincere on his part, that it amounted at times to a hallucination. No poet, except perhaps Isaiah and Dante, possessed an imagination so potently creative.

Looking out from his retreat in Jersey and Guernsey he did not see the tranquil bays and the peaceful valleys of the Norman Isles. He only heard the roar of the storm. He saw the infinite stretch of the skies and the seas, the unplumbed depths, and the mysterious inpenetrable mists, and that image of infinity and chaos took possession of his soul and he became the seer of the abyss who summoned forth weird beings from its caves.

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Such a power of vision as penetrating as that of Homer, as inventive as that of Dante or the prophets ought to have made of Victor Hugo the greatest of epic poets. His *Petites Epopées*, so incompletely beautiful, his *Misérables*, spoiled afterwards and on purpose, would have been the masterpiece of French literature and perhaps of all literature. Concern for verisimilitude, loyalty to historic truth, a control of his passions, a contempt for honors which were always beneath him, no matter what they were, and a sincere and loyal love of truth would have raised Victor Hugo into that tranquil atmosphere where move the demi-gods. If he had mistrusted his strength, in order to better moderate his inspiration, if his egotism, his boundless adoration of self had not stifled in him every other great love, if he had shunned political life, this great genius, this great poet would have become the flaming torch which he dreamed of being, but which he was not.

He rightly thought that he was responsible for souls, and regarded himself as called to give back faith to the people. It was his sublime destiny, but he missed it. He was a fallen angel. By his works of hate he taught the people to hate, and by thirty years of writing he has contributed to the social decomposition which is going on under our eyes. He desired to effect the abolition of the soldier, the judge, the priest, that is to say the abolition of law, legitimate power and religion. God grant that he has not hastened the extinction of the nation. In spite of the apotheosis decreed to the idol, let us hope that there did not happen to him what he said of another

> "He passed through glory; through crime he passed;
> Unspeakable woe he reached at last."

PIERRE SUAU.

Études.

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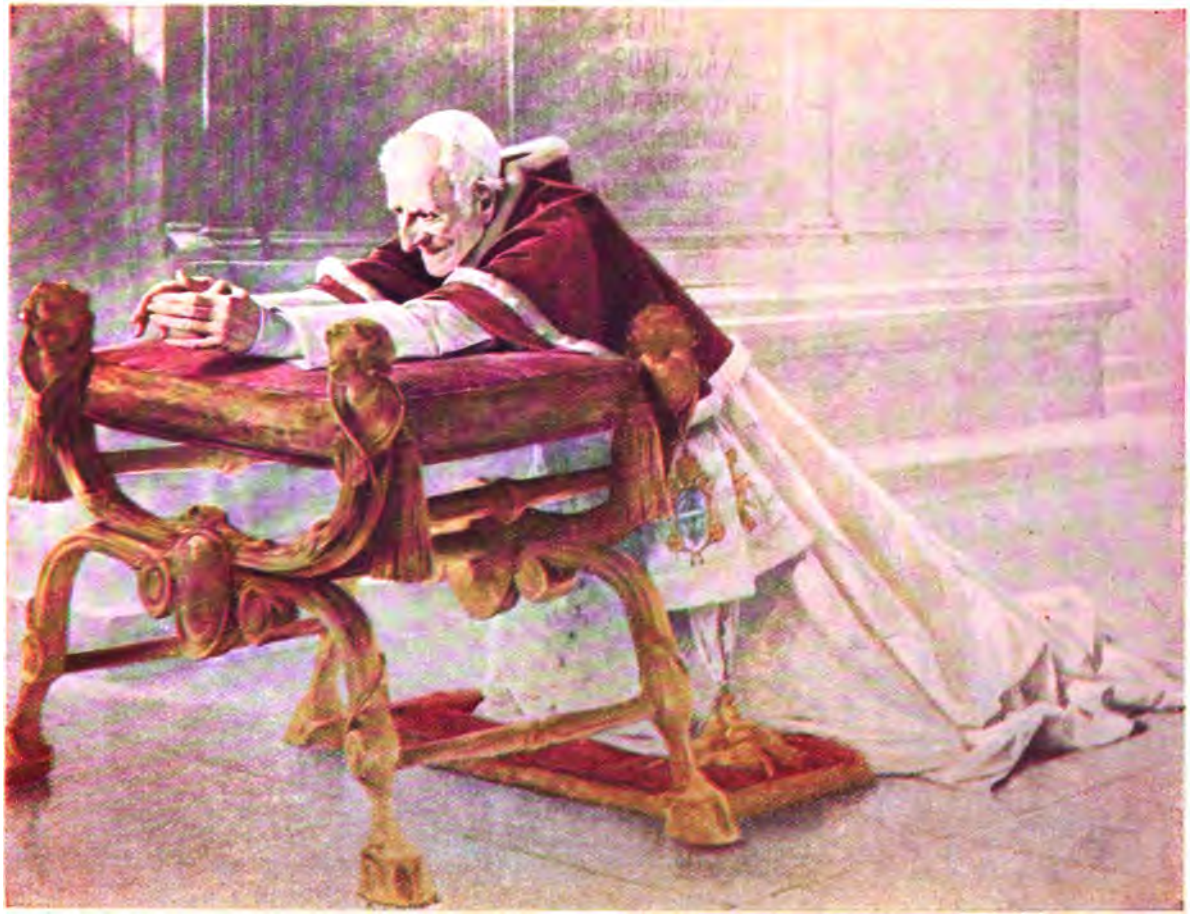

LEO XIII.
(Chartran.)

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POPE LEO XIII.

VII.—ON THE THRONE OF PETER.

On the seventh of February, after a short agony, while the prayer of the Forty Hours was ascending for him in the churches of Rome, the great Pio Nono closed his eyes in death. His long Pontificate of nearly thirty-two years had been filled with the sun and shadow of glory and sorrow, love and hate. Love predominated; for no Pope was ever more popular than he. It was the great heart of the people particularly that went out to Pope Pius. He had always taken their part, fearless of the strong hand of the oppressor. His superb bearing in all his wrongs, and in presence of the array of irresistible opponents, crowned and uncrowned, secret and open, had aroused a warlike enthusiasm in his Catholic masses. They stood by him persistently; and what he lost in political influence, he gained in popular power. Deprived of his States, his revenues were made up by the contributions of Christendom.

The glory of Pio Nono is imperishable. Not one save he amongst all the rulers of Europe condemned the injustice of kings and of a revolutionary populace. He smote with his *Syllabus* the chaotic errors of an age drunk with the wine of the French Revolution, and phrenetic in its anti-Christian pride. Little caring for politics or power, at a time when the rulers of the nations and the revolutionary secret societies were combining against the peace-loving Pontiff, he met them all with a bold defiance. The modern spirit, as it was called, just then atheistic, and especially atheistically scientific; the anti-Christian spirit, which was a law unto itself without any law of God, which had no regard for right, or in fact for morality of any kind except the so-called morality of utilitarianism, he branded with an anathema. And, finally, when deprived of his kingdom with the approval of the powerful ones of the earth, he proclaims the Infallibility of the Pope, and his immediate personal supremacy over the Bishops of the Church, and over the people under the Bishops.

Nothing could be more sublime than the character and conduct of Pio Nono. With his great instincts, too, he determined to remain in Rome when nations would have vied with one another to show him hospitality. He indignantly rejected the allowance voted for him

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by the parliament of the usurper, and refused to avail himself of the Law of Guarantees; preferring physical captivity with moral liberty to the friendly domination of any civil power with the consequent subserviency of his own sacred office. "I shall die secure," said the great White Shepherd: "God will take care of my dynasty and heritage."

And so the Master in whom he trusted did. A new era had begun to dawn. The theories died on the lips of the preachers. The age of revolution was beginning to lose confidence in its gospel and in itself. The pillars of the temple had begun to tremble. A counter-revolution, begotten of its predecessor, was in the air, and was heralded by bombs which exploded under the carriages of kings. There was a quicker way of achieving an end than the long-drawn plot of the conspirator. Pio Nono could have done nothing else than what he did. He would approve of no wrong, no matter how much an accomplished fact. He had guarded with heroic constancy the sacred deposit entrusted to him. And according to an altogether unusual ceremonial, rendered necessary by the circumstances of the time, his majestic figure, yet radiant in death, rested, not in the Sistine Chapel of the Vatican, but under the dome of St. Peter's, as if no other shrine were worthy save the greatest of all Christendom.

Notwithstanding the clouds, a streak of dawn could have been perceived by the keen eye of a great ruler. A great ruler was given, who, with the instincts of a priest as well as of a statesman, knew that the hour of conciliation was at hand.

It was not so easy to know it. Nearly all official Europe was, if not anti-Catholic, at least anti-Papal. Italy, supported by Bismarck, was seething with passion—the delirium of revolution. The Kulturkampf was at its height. Bismarck, a war-stained, and apparently irresistible giant, had determined, in the day of his pride, to consolidate still further by his religious supremacy the commonwealth which he had created. Polish bishops and priests were peopling Siberia. In Germany, Switzerland and Russia, a bitter persecution was raging; and between those countries and the Holy See all diplomatic relations were broken off. England's part in bringing about the destruction of the Temporal Power was a secret to no one; and the Irish Catholics, favored by Pio Nono, were made to feel the Saxon lash. Austria was overshadowed by the Colossus of Prussia. Spain was in conflict, and the Carlists, destined to fail, were considered the Catholic party. In Belgium the ministry was opposed to the Papal Nuncio. In France

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matters were much worse. Hostile secret societies were powerful everywhere. And if we ascend into the region of ideas, anti-Christian theories were the order of the day.

Such was Europe when, as the bells of Rome were ringing the evening Angelus on the eighteenth of February, the Cardinals of the conclave entered, almost furtively, the Sistine Chapel, to elect a successor to the Throne of Peter. There was no gorgeous procession, no ordered lines of Papal troops, no solemn Mass of the Holy Ghost at the tomb of the Prince of the Apostles, no grave and dignified discourse to the assembled electors. Neither the people nor the governments of Europe were much interested. The booming of the Russian cannons, as they shot away the Turkish armies from the Balkan Mountains, had attracted the attention of the world.

There were sixty-two Cardinals present in the conclave, and a majority of two-thirds was required for an election. The first vote, in the forenoon of February 19, gave Cardinal Pecci twenty-three suffrages, while six other candidates received from seven to two each. In the afternoon of the same day, the second vote raised Cardinal Pecci's number to thirty-eight; that is, three below the required majority. It was now certain that he would be elected, and the tears were seen coursing down his cheeks, while the pen with which he was writing dropped from his hand. Of the votes cast on February 20, he received forty-four. Then, at the altar, they vested him in white, and put upon his finger the Fisher's Ring, while the great bells of St. Peter's were pealing out the news. A vast multitude gathered in the square in front of the basilica and filled the sacred edifice. Here the scene was indescribable. There were cries and tears of unrestrainable emotion, while the new Head of the Church was hailed as Pope and King. He significantly gave his first blessing to the people in St. Peter's, as he turned towards its altar and the Apostle's tomb. It was not the accustomed way of turning towards the piazza with its throng, and giving the blessing *Urbi et Orbi*—"to the City and to the World." It was said that the Italian government had prepared to give Leo royal honors if he thus signified that he condoned its usurpation. Beyond the official congratulations of the diplomatic body accredited to the Holy See, only the Spanish Senate sent its salutation. On the third of March the Pope received the triple crown from the hands of the first Cardinal Deacon, not in the splendor of St. Peter's, but in the retirement of the Sistine Chapel. There was scarcely any need of the accustomed ceremony of burning before him

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the flaxen symbol of earthly vanity. But at night all Rome lit up its fires of joy, while the revolutionary rabble took care to proclaim that they also were in Rome.

VIII.—HIS WORK BEGINS.

The next day after his coronation Pope Leo re-established the hierarchy in Scotland. "There was a great popular demonstration on Glasgow Green, and the Pope's letter was melodramatically burned in the presence of excited thousands." On the twenty-third of March, the Holy Father had pronounced his first allocution to the representatives of the French Catholic Universities, to whom he expressed his trust that we would still see the *Gesta Dei per Francos*—"the deeds of God through the Franks." About the same time came his beloved Perugians, whose Bishop he remained for two years more, the coadjutor, Mgr. Laurenzi being only administrator. Cardinal Franchi, who had been for years at the head of the Propaganda, was appointed Secretary of State on the fifth of March; who, dying soon after, yielded his place to Cardinal Nina. In the first consistory, held on the twenty-eighth of March, Pope Leo touchingly recalled the gigantic struggle of his immortal predecessor in the cause of truth and justice, and clearly announced that the policy of the Holy See had not changed with its new representative. "Despoiled by force," Pope Leo said, "it was impossible any longer to make a full, free and independent use of the power entrusted to him." But while it was identical in principle with that of Pio Nono, the policy of Leo could now afford to be, owing to the changed circumstances of the time, one of conciliation. He announced it without delay. Three letters, bearing the date of his election, were despatched to the Emperors of Germany and Russia and to the President of the Swiss Confederation. The Head of the Church pleaded for justice towards the Catholic citizens of those States, and promised in return, their patriotic loyalty. To the faithful and intensely Catholic Poles, who came in pilgrimage to Rome in the beginning of April, he expressed his admiration for the superb fidelity of that other Niobe of Nations.

Friends and enemies alike looked eagerly for the first Encyclical. Some expected a startling announcement of policy; but that was not Leo's way. The Encyclical was a conservative and priestly document. The nations seemed rich, but they were poor in the most precious things. Supreme truths, upon which society itself rested, were denied or ignored. Legitimate authority, as well as the claim of

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justice, was ill-brooked by the spirit of the revolution. As a natural consequence men were beginning to live as if there were no future life. There was much public official dishonesty. "Professional patriots" ruled the hour, and lawless love and life were coming to be commonly extinguished in hopeless death by self-destruction. Where was the remedy? The old one—age-old and infallibly successful if applied—true Christianity, in principle and practice—the Catholic Church. People are now coming to realize this truth more and more every day.

Here we may draw attention to Pope Leo's unfailing and optimistic confidence in his message. "If Catholics listen to us as they should do," he said in his Encyclical *Immortale Dei*, "they will know exactly what are the duties of each, in theory as well as in practice." Addressing the College of Cardinals in 1890, he repeats: "We have believed from the beginning of our Pontificate that our most special task was to show to the world the great treasures of Catholic doctrine, either because many do not know them, or because others misrepresent them, calumniate them and oppose them." Splendidly ambitious does it appear to thus announce to the self-intoxicated modern age, progress-proud, its weakness and its cure; to proclaim its moral littleness and point to the sole source of true civilization, the Christian Church.

The first Encyclical (*Inscrutabili*) is the new Pope's program. False teaching, destructive theories as to the constitution of Christian States and the Christian family, denial of the true source of civilization and the superior rights of the Christian Church—these and kindred, or consequent social ills, will be treated with greater detail all through the Pontiff's reign.

The lifelong zeal of the Bishop of Perugia was far from slumbering. In May of this same year the Pontiff appointed a commission of four cardinals to investigate who were worthy to be raised to the Episcopate amongst the clergy of Italy. In the same month he announced his adhesion to the maxim of the days of Pio Nono, *nè eletti, nè elettori*—Catholics must not approve of the spoliation of the Holy See by taking part in the national elections of the Piedmontese government; but by all means let them vote in municipal and provincial contests.

Thus we see Pope Leo launched into the full tide of Catholic life. The city council of Rome determined to abolish the teaching of the catechism in the schools. The Pontiff condemned their action and protested loudly against the unbridled license of the Italian press and

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the proselytism of English and American Protestants in the city, who, relying on their copious supplies of money from over seas, were endeavoring to attract to their schools the children of the poor. He urged the opening of free Catholic schools and aroused the zeal of pastors and parents. No expense was spared to improve the Catholic schools, and their superiority soon became manifest. His loyal Romans rallied round Pope Leo. The federated Catholic societies of Rome came to pay their homage on the feast of the Ascension, and protested against the celebration of the centenary of Voltaire. The officers of the former papal army came, too, to express their readiness to defend the old cause. Receiving the representatives of the Gregorian University (the old Collegio Romano), amongst whom was his professor of fifty years before, Father Patrizi, he exhorted them to make the higher studies as perfect as possible, taking St. Thomas of Aquin as their guide. This university in particular, he said, "as it received students from so many nations, could easily spread the salutary streams of divine and human wisdom through the greater part of the world."

Pilgrimages were multiplied this first year of the Pontificate. A large body of Spaniards, under the direction of several of their Bishops, gave great consolation to the Pope by their enthusiastic testimonies of veneration.

Fearing that the loss of all temporal power would deprive the Head of the Church of the means necessary for its administration, Mgr. Dupanloup, Bishop of Orleans, and several other French Bishops were about to adopt a plan of collecting more systematically the Peter's pence. But the Holy Father did not wish it; he preferred to leave the matter of contributions to the free generosity of the faithful.

IX.—THE KULTURKAMPF.

"The fight for civilization" was the pretty name given to the efforts of Prince Bismarck to place in the hands of the State all Catholic education in Germany, including the education of the Catholic priesthood. The first step was to expel the Jesuits. With them were proscribed their affiliations if they had any! A decree of the *bundesrath* or federal council, declared that the Redemptorists, Lazarists, the Society of the Holy Ghost, and that of the Sacred Heart, were affiliated to the Jesuits. The way being cleared, the hitherto respected right of the Catholic Church to look after her internal affairs was taken away; and she was so enslaved that the publication of encyclicals or

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pastoral letters was punishable by law. Ecclesiastical students had to follow the ordinary course of the State universities, and could not, at the same time, attend any Catholic seminary. Provincial officials should be notified as to parochial appointments, and could oppose them. The duties of Bishops were regulated under penalties of fines and imprisonment; and the same reward was held out to priests who failed to submit to this sacristan tyranny of the powers that were. Papal supremacy was next abolished by a decree to the effect that the government of the Catholic Church in Germany should belong only to Germans, while the State arrogated to itself the right to depose Bishops and priests who disobeyed its laws. A further arrangement which decorated the statute-book, and which was appropriately called "the bread-hamper law," withdrew state subsidies from the clergy. All Catholic religious congregations, except those which took care of the sick, were next abolished. Even the laws of the realm which were opposed to the new regulations were abrogated. The leaders of the Catholic Centre-party—Mallinckrot, Windthorst, Reichensperger, Lieber—were overborne by Bismarck and Falk, Minister of Worship, whose argument was the sovereignty of the State. The fierce and heroic struggle of the German Catholics had begun. Priests, Bishops, Archbishops, went to prison. The people deprived of their pastors, went to the neighboring parishes for the Sacraments. Even the indifferent became fervent.

To the appeal of Pope Leo, the Emperor, no doubt under the inspiration of the mighty Prime Minister, answered that he trusted the powerful organization of the Catholic Church would bring its ministers to follow the example of the people in obeying the laws of the State. Pope Leo was the weaker; so he had to make the best of his position. He appealed again, towards the end of April, 1878. In the middle of May, Germany was horrified by an attempt made on the life of the Emperor, who warned his ministers, as they congratulated him on his escape, that religion should be fostered amongst the people. The Catholics appealed for liberty, protesting in their address against one of the latest acts of Falk, the giving over of one of their churches to the Old Catholics. Bismarck now turned on the Socialists, who answered by a second attempt on the life of the Emperor. Pope Leo wrote to express his sorrow at the sovereign's misfortune, and the answer of the Prince Imperial shows some desire of conciliation. The elections of July, 1878, raised the parliamentary group of the Centre to 103—after six years of Kultur Kampf! Bismarck thought it better

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to make peace. He invited the Nuncio, Monsignor Aloisi-Masella to come confidentially to Berlin. The Nuncio refused. Then he invited him officially. The Nuncio refused a second time. Finally Bismarck began his journey to *Canossa*—or, at least, to Baravia, where the Nuncio was allowed by Pope Leo to meet him. Falk was not consulted, and he grew into disfavor with the people and the Emperor. The national-liberal party began to go pieces. Three of the ministers, including Falk, resigned, and the *Falk era* was at a close in 1879. "It is a brave thing," said the Iron Chancellor, "to fight when we must: but no sensible man wishes to make fighting a permanent institution."

It took eight years more to revoke the famous, or rather, infamous, *May laws* of Dr. Falk and his iron master. But they were revoked, "under the double pressure of the Pope and the German Chancellor." The latter had been 'verted by this time, even so far as to say that it was other mysterious hands than his own which had swayed him from his proposed path of peace with Rome from the beginning. And when it was said with regard to the military Septennial Bill that the Pope had interfered in the internal affairs of Germany, Bismarck declared in the German parliament, and "as representing the government," that "the Papacy was not only a universal institution *but also a German institution for our Catholic fellow-citizens.*"

At the resignation of Falk, only four of the twelve Catholic dioceses of Germany retained their Bishops; 1185 parish-priests and 645 assistants had been displaced. Religious teaching in the Catholic schools was under the control of the government, which appointed, as inspectors, "accommodating" Catholics, or old Catholics, or Protestants. In many places, *mixed* schools, without any religious teaching, had been introduced.

The overthrow of the Kulturkampf was begun by the prudent and conciliating policy of the Holy See. If the Pope had been sternly unbending, he would have played into the hands of Bismarck. The heroic constancy of the German Catholics powerfully seconded Pope Leo's measures. Nor must we overlook the uninvited aid of the socialists. The magnificent Centre-party blocked the Chancellor's way and aroused his ire. He said that the Centre was sustained by a rich and powerful nobility, controlled by the confessional, and that one word of the Pope or Bishops would dissolve what he called "the unnatural alliance between the nobles and the socialists."

It would take a long chapter to follow the play of diplomacy

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between the Pope and Bismarck. The latter did all he could, even to the appointing of a representative at the Vatican, to force from the Holy See enslaving concessions. But, as a contemporary, Professor Geffcken, said, "The Great Chancellor never understood the nature of the struggle in which he had blindly engaged. Rome and the Centre accepted each concession as a partial settlement of an account, and yielded nothing"—at least, nothing essential.

In 1885 the German Emperor and his Cabinet invited Pope Leo to become arbiter in their dispute with Spain, consequent upon their seizure of the Caroline Islands. Leo consented to become *mediator*, and decided in favor of Spain, with concessions to Germany. The German Emperor wrote to His Holiness, thanking him for the happy consequences of his intervention, and sending, at the same time, the insignia of the Order of the Black Eagle, the highest of German Orders, to the Secretary of State, Cardinal Jacobini. Prince Bismarck, who received a decoration from the Pope, made use of the term *Sire* in addressing the Holy Father, a title which brought much displeasure to the usurpers of the States of the Church. On this occasion, the publicist, M. de Blowitz likened Bismarck to "a pachyderm filled with Machiavellianism and irony."

There has been much heated criticism of the misunderstood intervention of the Sovereign Pontiff in the affair of the Septennial Bill. The government of Germany, under pretext of danger from France under General Boulanger, wished to render yet more powerful the military resources of the country, and asked from the legislature the means of doing so during a space of seven years. The Catholic Centre, upon which the success or defeat of the measure rested, was willing to vote supplies for three years. The adverse vote of the Centre led to the dissolution of the *Reichstag*. Prince Bismarck, backed by the official press and mass-meetings, declared the Catholic leader, Windthorst, an enemy of the Empire; and to be revenged, published, in very bad faith, two secret despatches of Cardinal Jacobini to the Nuncio in Bavaria. The Chancellor's secret agents had gotten possession of the despatches. In these, the Cardinal desires that the Nuncio should recommend the Centre to vote for the Septennial Bill. It was a matter of advice, and not an order. The motive was that the odious May Laws might be revoked, and it was Bismarck's formal promise to revoke them which led to the sending of the despatches. It seemed, also, that the Bill would go far towards assuring the peace of Europe. At the opening of the new parliament,

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the Chancellor publicly thanked the Pope for his interest in pacifying the German fatherland. The Septennial Bill was passed with the aid of the Centre, some of its members abstaining from voting.

The friendly attitude of the present Emperor of Germany towards the Holy See and the Church is well known. He announced his accession to the throne by a special envoy to Pope Leo, declared his opposition to all persecution, and went himself to see the Holy Father, as well as the King of the new Italy.

X.—RUSSIA AND BELGIUM.

Having issued his Encyclical against Socialism in the last days of 1878, and proclaimed a universal Jubilee in February, 1879, in order to obtain "the abundance of heavenly blessings" necessary for the Church's needs and her Pontiff's "arduous ministry," Pope Leo turned his eyes towards hapless Poland. He had congratulated the Czar on the occasion of his coronation, and, later, on his escape from several attempts on his life. The Nihilist plots had succeeded one another with a ferocious daring that made all Russia quiver. In a third attempt to destroy the Emperor ten persons were blown to death and over fifty wounded, when the banquet hall and the guard-room under it in the Winter Palace were shattered by a fearful explosion. Over the whole country was spread the secret net of the terrific Nihilist circles, inspired and directed by the baleful genius of the educated and the noble. Notwithstanding the inhuman treatment of the Poles, no Catholic was concerned in those plots. At such a time the Encyclical against Socialism was singularly opportune, and prepared the way for the first steps towards conciliation between the Church and Russia.

Prince Charles of Roumania and Alexander of Bulgaria were well disposed towards Catholicism. In 1880, Leo addressed to the Slav nations his Encyclical *Grande Munus*, recalling their conversion through SS. Cyril and Methodius, who were sent from Rome. This Encyclical, which assured the Slavs that their ancient liturgy, to which they are so deeply attached, would be always respected, produced a great impression amongst them, and brought them in pilgrimage to Rome. The Catholic hierarchy was re-established in Bosnia and Herzegovina; and, a little later, the Bulgarians received three Vicars Apostolic of the Greek Rite, while a seminary was opened at Salonica. A Protestant journal said that the successful results of Leo's efforts caused "loud cries to be raised at St. Petersburg and Moscow, as well as at Constantinople and Athens." One

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of the non-Catholic Greek papers, the *Thera*, announced "without fear of contradiction," that the highest society in St. Petersburg, including an august personage of the Czar's family, desired the union of the Eastern Churches with Rome, and regarded such union as "the salvation of society."

Nevertheless, there was hitherto scarcely any perceptible alleviation of the savage persecution in Poland. On the 13th of March, 1881, the Czar Alexander II, torn by a Nihilist bomb, went to render his account to the King of Kings. At the end of June, Leo proclaimed in his Eycyclical *Diuturnum*, on Political Power, that the war so persistently waged against the Christian Church had led to its natural consequence, the undermining of civil authority. The religious revolts of the sixteenth century had soon developed novel theories as to the constitution of the State, notably the theory that all power exercised over society comes by a *social contract* between the ruler or delegate, and *the sovereign people*, who may break it off when they choose. On the contrary, declares Pope Leo, society is from God, and its authority from Him. So much is essential, but its form is indifferent—imperial, monarchical or republican. While the people, therefore, may designate their ruler, we must obey *from conscience;* and all false theories of political power lead only to social disorder, the development being, logically, from the revolt against all religious authority in the sixteenth century, through the so-called *philosophy* of the eighteenth, to the communism of the nineteenth. Laws alone will not restrain society from chaos. Let, then, its rulers avail themselves of the aid of the Church, which "has never been a foe to lawful liberty, but which has always and everywhere detested tyranny."

The beginning of the reign of Alexander III promised relief to the persecuted Catholics. Grand Dukes had come to the Vatican, and the Czar had announced his succession by a special envoy. The Chancellor, M. de Giers, came himself in 1882. Concession followed concession. However, in 1885, the Bishop of Wilna was sent to Siberia for having censured two apostate priests. The Pope was not discouraged. He obtained the liberation of the exiled Bishop and the appointment of a successor.

In his Encyclical to the Polish Bishops in 1894, Pope Leo tells of further success—liberty as to government of seminaries, an ecclesiastical academy at St. Petersburg open to the Poles, the promise to abrogate anti-Catholic laws. This paternal message aroused "the affectionate loyalty" of the Polish people, and made a deep impres-

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sion on the Czar, who allowed its publication in the Polish journals, and appointed a Minister to the Vatican.

Almost at the beginning of Pope Leo's Pontificate, Belgium, which was specially dear to him, was agitated by one of the grave crises in her history. The object of the "liberal" cabinet of this Catholic country was to completely secularize primary education. The proposed measure aroused great hostility amongst the Catholics, and the Bishops promptly condemned it. It was voted, however, by the legislature; whereupon the Bishops announced the near establishment of independent Catholic schools. Their acts and instructions led to a heated controversy with the Ministry under M. Frère-Orban, who tried to persuade the people and the Holy See that the Bishops were opposed to the Constitution and altogether to blame. The Pope had to interfere repeatedly; and as he finally found that the Belgian Ministry was neither straightforward nor conciliating, he condemned the School Law. The Ministry at once withdrew its representative from the Vatican. The counsels of the Pope reunited the Belgian Catholics, whose battle for their schools and magnificent victory at the polls have made them a model for all Catholic nations.

XI.—POPE LEO AND FRANCE.

In no other country has the Sovereign Pontiff dealt with issues of greater moment or more difficult of solution than in France. The debt which the Catholic Church owes to France is enormous, nor has it diminished up to our own day. With all her intensity of Catholic life, with all her generosity in Catholic enterprise, France is one of the most keenly contested battle-grounds on which the Church marshalls her army. With a people enthusiastically Catholic, France has allowed herself to be governed by men who proscribe the religion of the nation with an audacity and a hatred seldom imitated in the most Protestant countries of our day. There is no possibility of finding an explanation for this strange phenomenon except in the mutual opposition of the Catholic political parties. Monarchists and Imperialists had nothing but hatred for the Republic; and it was very hard to blame them; for the Republic had persistently persecuted religion. There was at least one great division between the Monarchists themselves. Excellent men, they steadfastly believed that there was no salvation for the Church in France save through the monarchy. The Catholic parties were utterly irreconcilable with one another. Meanwhile an anti-religious minority profited by their mistakes. The

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people had grown heart-weary of destructive political upheavals. A large proportion wanted no crown, imperial or monarchical. Gambetta united his own dissentient followers with the cry, "Clericalism—that is the enemy!" Catholicity seemed to be identified with the monarchical parties, particularly. At the polls the people were easily frightened by the announcement, that, unless they voted for the Republican candidates, they would have kings set over them again. Meanwhile, the well-organized anti-Christian secret societies, having a clear field, put forward their own candidates. The officials of the country, now about 800,000, were in the hands of the actual government. And so the ministry felt pretty sure of its ground.

After the fall of MacMahon in 1879, M. Grévy was President, but Gambetta, though only President of the Chamber of Deputies, was really the *Dictator* of the nation. The most vital interest of the Church was immediately smitten, namely, the education of her children. Paul Bert determined to remove all religious teachers from the schools. Catholic institutes were deprived of their university status, and were subjected to a government program of studies and examinations. The notorious Article 7 of the new Bill deprived unauthorized Religious Orders of all right to teach, whether in public or in private. Although this Article was rejected by the Senate, the Chamber gave practically dictatorial power to the ministry. The Jesuits were ordered to sell their property within three months, and all other Religious were to apply for authorization within the same time. So great a storm, however, was raised, not only amongst the mass of the people, but even in judicial and magisterial circles, that M. de Freycinet, President of the Council, was afraid to proceed. He failed in his good intentions, and M. Ferry followed with proscription and expulsion of the Religious Orders. The army was degraded by having to besiege the convents, amidst the indignation of the country. The name of God was erased from the school-books, the clergy were subjected to insulting vexations, hospitals and other public institutions were *laïcised*; a divorce law was passed, and students for the priesthood had to serve in the army.

The Pope, in his protest to the President, grieved, that whereas other nations, threatened with the gravest social dangers, were turning towards the Church for her aid, Catholic France was outraging every Catholic right and sentiment. M. Grévy admitted the hatred of a faction in France who were "opposed to the sentiments of the great majority of Frenchmen," but he threw the blame for all the trouble

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on "a part of the clergy," while he regretted his own personal inability to redress the evil. In his Encyclical *Nobilissima Gallorum gens*, Pope Leo affirms that France "neither entirely as a nation, nor for long," gives herself up to irreligious folly. The present causes of evil are false theories and sectarian secret societies. "There is no prosperity for a state in which religion has died." Without God, the laws lose their force, the rulers become tyrants, and the governed rebel. Nations as individuals need Divine protection: it is dangerous to remove therefrom. Youth must be trained to govern its passions. Nor must Frenchmen forget that the Concordat has led to the revival and stability of religion. Finally, they must take away dissensions, which are brought on by pursuing personal and secondary aims, forgetting the essential good of the Church and the country.

Phase after phase, the Papal policy began to develop in France. Those who supported it were not always prudent to conciliate, nor were those who followed always ready in obedience. There was determined opposition, too; and even bitter insult. And all this led to the, at least relative, defeat in the elections of 1893.

The Radicals were furious at the Papal program: their stronghold began to totter. M. Ferry said that the new departure was a highway to power, if Catholics had the intelligence to follow it—a thing, which, he said, was not quite clear to him. The irreconcilable Brisson declared, "We must show the country by a striking demonstration that the Republican policy has not varied." The Masonic convention of 1891 proclaimed its savage program with insult.

Many honest Republicans, however, rejoiced at the prospect of peace and national union. In fact, the Republican Ministries had repeatedly—whether with sincerity or not—expressed their desire for peace, and thrown the blame for their actions on Catholic hostility to the established form of government. Pope Leo had said to all, "Accept the Republic, at least as *a social necessity*." The country must have a form of government, and no other is now possible. What is *a social necessity* is thereby legitimate. Different forms of government had been accepted in France within recent years—imperial and monarchical. The people and the Church accepted them, in practice at least. Frenchmen are left free to think in their hearts, if they wish, that the Republic came into existence contrary to right, and that it cannot last, that monarchy is the best, or necessary form of government for France. But since their divisions are disastrous, not only to their country, but to Christianity itself, let them take part

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earnestly in public affairs ; let them elect the best men—not necessarily Catholics ; *let them vote*, studying the best interests of the country, no matter what the form of government is.

Such seemed to be the way of common sense. But many there were who followed it not. The Imperialist M. de Cassagnac desired an open conflict between the Church and the hated Republic. The sectaries desired it, too. Soon an opportunity turned up, on the occasion of the regrettable incidents of the workingmen's pilgrimage to Rome. The government forbade the Bishops to go with any more pilgrimages. Mgr. Gouthe-Soulard, Bishop of Aix, was condemned in the law-courts. The Catholics of the country bitterly resented the insults to their religion. The Radicals urged further persecution, and there was a promise of a Bill against *liberty of association*. The political parties drew profit from those untoward circumstances, and so widened the breach. The Panama scandals still further discredited the Republic with those who were opposed to it. But Pope Leo was not disconcerted, nor did he change his wise and necessary policy.

One of the first remarkable results of his line of action was the shifting of election issues from religious grounds. Gambetta's watchword had lost its potent spell. Another consequence, but indirect, and not intended by the Holy See, was, as is now generally admitted, that, through the restoration of the good name of the Republic, the alliance with Russia became possible. But there is a still deeper philosophy in Pope Leo's counsels. There is growing up in France a new generation bred under Republican auspices. For it the old war cries retain but little of their significance. This generation is not Voltairian nor sceptic. Outside of the practically Catholic circles there is a decided reaction, to which the conversion of some of the best literary men of France bears witness. For the youth of France, Pope Leo, from his vantage-ground of the Vatican, is working ; nor does his work fail of appreciation.

XII.—THE SOLICITUDE FOR ALL THE CHURCHES.

One who reads with any attention the records of Pope Leo's life is utterly astonished as well at the ceaseless activity of the Pontiff as at the number and importance of the affairs in which he has been engaged. Christian studies, the development of missions, the better organization of the religious orders, grave ecclesiastical interests over a great part of the world, the needs of the vast human family—these have

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been "his daily instance" through his long Pontificate of a quarter of a century.

Switzerland, so often represented to be a model Republic, has not been foreign to religious persecution. In the beginning of Pope Leo's reign, the Bishop of Bâle and the Administrator Apostolic of Geneva were both in exile. The old Catholics were highly favored, and to them were unceremoniously handed over the Catholic churches in many places. There was open persecution in the Catholic canton of Ticino. Furthermore, the Federal government aimed at getting absolute control of all elementary education and making it non-religious. The people, however, were not quite prepared for this, and so they chose another set of representatives at the following elections. Pope Leo scarcely met with politeness in his attempt at negotiations with the chief magistrate of the Republic; but by patience, conciliation and concessions, he succeeded in obtaining religious liberty for his spiritual children.

England was agitated, in 1881, by a question of great importance for all missionary countries. It concerned the canonical exemption of smaller religious communities from episcopal jurisdiction. By his constitution, *Romanos Pontifices*, the Sovereign Pontiff decided that England should be considered a missionary country; and hence, that religious in smaller communities also, should be, as isolated missionaries are, canonically exempt.

The agrarian agitation in the "Sister Isle," Erin, from 1881 to 1883, presented a very difficult problem. The Pope, while admitting the justice of the claims of the Irish people, whom he has declared to be amongst the most faithful to the Church of all the peoples on the earth, did not fear to oppose excesses against the moral law. The excesses were magnified and the Papal action misrepresented by English public opinion, against which the Irish Bishops promptly protested. England, agreeing with Pope Leo, admitted by her Land Act the injustice of her course, which she continued, nevertheless, by a policy of coercion. In 1881, 17,341 Irish peasants were evicted from their homes. The Holy Father sent messages of tender sympathy, with warnings against violence and secret societies. The sum of his advice was—keep to lawful methods of forcing the redress of your wrongs. He showed how much he sympathized with the people by appointing to the See of Dublin the patriotic Archbishop Walsh, and summoning sixteen Irish Bishops to Rome for consultation. Owing to secret aims and elements of danger, certain phases of the agrarian

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agitation were not approved at Rome. There was simply a "moral decision" on questions proposed. It was unfortunate that this coincided with fierce government coercion and so was misunderstood, as frequently happened in other countries with the best efforts of the Holy Father. So far was he from favoring the English government that Cardinal Manning showed, against Mr. Gladstone in 1890, that a permanent English legation at the Vatican would have been possible if the Pope condemned Home Rule. Erin remained, however, superbly faithful through all the strain and stress, giving finally an example unique amongst the nations of the earth by separating from her popular idol, Mr. Parnell, whom, for all reasons but one, she so justly loved.

In the United States, too, questions of great moment, fraught with difficulty as well as with satisfaction, engaged the attention and genius of "the Great White Shepherd." The preparation for the Council of Baltimore was made by the Archbishops under the eye of Pope Leo, under the presidency of Cardinals Simeoni and Franzelin. The manifestation of Catholic power in the Council and in the circumstances attending it was a revelation to the American people, and, in fact, to the world. The patient and prudent zeal of Pope Leo settled later the question of the Knights of Labor and the difficult matter of the Catholic and the public schools in a broad spirit and with much profit to souls. The Pontiff has steadily gained in favor with the non-Catholic people of the United States, and between himself and the government there have been several interchanges of courteous messages. The importance of Catholic interests has led to the establishment of a permanent Apostolical delegation.

D. LYNCH.

(*To be continued*).

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AGNOSTICISM AND IMMORTALITY.

AMONG the many bequests made to Harvard University is a fund of five thousand dollars to provide for a yearly lecture "to be named and known as the 'Ingersoll Lecture on the Immortality of Man.'" The name Ingersoll has no reference to the notorious atheist now defunct, but to a noble-minded lady, Miss Caroline Haskell Ingersoll, who evidently made the bequest for the promotion of religion and morality. The lecturer is yearly selected by the University, which, being the oldest educational institution in the United States, may well be expected to be capable of choosing a proper person to perform that important task. And since all the traditions of Harvard University connect that institution with the Christian religion, one-half of its governing board having ordinarily been ministers of the Gospel, the yearly lecturer on Immortality would certainly, one would think, be taken from among the vast number of the learned who believe in that essential doctrine of Christianity.

But the honor and the emolument of the office of lecturer were lately conferred by the University on Professor John Fiske, who was well known to be a pronounced agnostic. Many thoughtful persons questioned the propriety of the choice. How could an agnostic, they asked, discourse worthily on the subject of Immortality?

The leading tenet of agnosticism is, that man can find no answer to the great questions of the soul; in particular to the inquiries, whence has the world ultimately come? Is there in man a spiritual soul distinct from the body? Will the soul survive the body and exist forever? A gentleman who openly called himself an agnostic, who therefore professed ignorance as to the very existence of the human soul, did not seem to be the right man to discourse on its Immortality. But, whatever some thought of the injudiciousness of the choice, Mr. Fiske accepted the appointment, and delivered his lecture on December 19, 1900. Since his late demise, it has been printed by his friends with the heading "Everlasting Life."

It is written in a clear and elegant style, and with great display of learning. The learning, however, does not regard the subject, Immortality, of the existence of which the lecturer is not certain; nor does it regard the powerful arguments urged in all ages by the wisest men to prove the reality of life beyond the grave; these are not even referred

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to. But the professor spoke learnedly on the present state of the agnostic mind in respect to evolution, and on some guesses of evolutionists which are often mistaken for science. Still some portions of his discourse are of real value.

BELIEF IN IMMORTALITY UNIVERSAL.

We will first call attention to certain admissions, or rather clear statements, made in his discourse by Mr. Fiske, which, though undoubtedly true, are sometimes questioned by other agnostics. He emphatically declares that "the belief in a future life, in a world unseen by mortal eyes, is not only coeval with the beginnings of the human race, but is also coextensive with it in all its subsequent stages of development. It is, in short, one of the differential attributes of humanity" (p. 37).

He refutes the objection, that the Buddhists believe in Nirvana, or a sort of annihilation, by correctly remarking that "Buddhistic theology, though it may have arrived at such a zero through long flights of metaphysical reasoning, is nevertheless based in all its foundations upon the primitive belief of man's survival after death" (p. 39). Regarding the Jews, he states that "in point of fact ancient Jewish thought abounds in traces of the primitive ghost-world" (p. 40). The term "ghost-world," instead of the more familiar and correct expression "spirit-world" is evidently used here to remind the reader that the professor has before traced the original belief of mankind in Immortality to an antecedent belief in ghosts (p. 20). Though Mr. Fiske has published many historical works, he is evidently not speaking here as an historian; for what does history know about the prehistoric period in which the belief in Immortality arose?—but he speaks as an evolutionist, giving us so much theory as so much fact.

This confusion is the bane of modern science. Again he says: "The faith in immortal life is the great poetic achievement of the human mind; it is all-pervasive, it is concerned with every moment and every aspect of our existence as moral individuals, and it is the one thing that makes this world habitable for beings constructed like ourselves. . . . The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere; it would leave nothing but a moral desert as cold and dead as the savage surface of the moon" (p. 18). This passage enunciates an incontrovertible truth: take from man the conviction that he has an immortal life before him, and you ruin his hopes, his aspirations after higher things; you take away from the individual all that makes life worth living, as well as

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the chief deterrent from vice; and you take from society the bond of morality, without which social life is impossible. Mr. Fiske's own expression of it can scarcely be improved upon: whoever destroys in man the conviction of his immortality "leaves nothing but a moral desert as cold and dead as the savage surface of the moon."

IS IMMORTALITY A POETIC CONCEPTION?

But did not the professor notice, when he penned these words in his closet, before speaking them on the platform, that he was thus condemning his own work? By proclaiming Immortality to be a "poetic conception," is he not laboring to destroy in man belief in its objective truth? Is he not making it a mere myth, a pleasant illusion? And when he and his school shall have succeeded in disillusioning mankind regarding our belief in a real eternal life, what shall those gentlemen have left us but a moral desert? It is not the *illusion* of Immortality that makes life worth living, but the *conviction* that death does not end all. The poor man toils, and sweats, and starves, and bears rebuffs and insults; and he knows that he shall have to toil, and sweat, and starve, and bear rebuffs and insults till death comes to usher him into a better world where at last justice will rule supreme. Therefore he is patient.

But here comes our learned lecturer on "Eternal Life," who tells the poor that Immortality is a sublime conception, but that it is poetry. "By poetry," says Macaulay, "we mean the art of employing words in such a manner as to produce an illusion on the imagination" (Essay on Milton). By saying that Immortality is a poetic conception, any common-sense man would mean that it is a beautiful, a pleasurable imagination or emotion, but to which, for all we know, reality may not correspond. Coleridge explains it thus: "Poetry is not the proper antithesis to prose but to science. Poetry is opposed to science, and prose to metre—the proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of pleasure." By classing Immortality among poetic conceptions the lecturer suggests doubt about its real existence.

But does not Mr. Fiske deliver this lecture for the purpose of proving that there is really such a thing as Everlasting Life? He does not. He might and ought to have argued, as sound philosophers are wont to do, that a firm judgment, or conviction, formed by men generally, in all nations and all ages, must necessarily come from what

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is common to all men, from the very nature of man, from his rational nature, or understanding. If even such a universal judgment, or conviction, of mankind could be mistaken, it would follow that man could never be certain ; he must then doubt of every truth, or be a universal sceptic. Therefore such a universal conviction is true, and Immortality is real. All sensible men know that there must be rewards for virtue and proper punishments for vice. They know that such rewards and punishments are not always meted out in this life. Therefore they have always concluded that there is a future life, where justice will have its course. No intricate reasoning is required for this ; it is all very obvious to a plain man. This future reward and punishment is the chief sanction of the moral law ; whoever denies, or even throws doubt on its existence, removes the strongest check on man's selfish passions, and thus weakens the bonds of human society.

IMMORTALITY OR ANARCHY.

All material evolutionists, that is, all who teach that man is only a structural development of the brute, or is only an animal in the highest stage of perfection that evolution has so far reached on this earth, thereby take away from man every reason for denying himself any indulgence of his appetites, except only such indulgence as would interfere with his other pleasures. Why should he do the will of others if he can do his own will without suffering evil consequences in this world ? Such teachings open wide the gates of anarchy, which is nothing else than the rule of self-will for every one. We do not say, or mean to insinuate that professors of evolution are likely to be anarchists or friends of anarchists. A man who has been educated in the midst of Christian civilization, though he may not be a Christian himself, is apt to be animated by Christian sentiments, and to have his mind well stored with Christian convictions. If he is a person of refined tastes, he will abhor all manner of disorder in his own conduct and in that of others. If, moreover, he is fairly, or even copiously provided with the comforts and the luxuries of life, he feels no temptation to rebel against the established order of things. He theorizes in his closet, or he lectures in academic halls, and utters such views and principles as are in fashion, and mark him to the eyes of many as an original or profound thinker. He is a safe man in society, but his principles may be full of danger and mischief. A lecture of his may be loaded with moral dynamite, which is harmless till its surroundings are changed to such as cause the explosion.

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A thoughtful article in the *American Catholic Quarterly Review* for last January, written on the subject of Anarchism, with every mark of full knowledge of the matter and great moderation of views, proves by a long array of facts and authorities that the principal prophets and guides of present practical anarchists, such as Bakounine and Kropotkin, both of whom have many followers in the United States, found their doctrines on the theory of infidel evolution. Bakounine takes it as "a fundamental and decisive truth" that "the social world, humanity, is nothing else than the supreme development, the highest manifestation of animality" (p. 166). Kropotkin, too, sees in man only a higher development of animality. The moral sense is merely a feeling of solidarity. It is a natural faculty in us, like the sense of touch and smell. The brain, released from religious terror, asks itself, why should any morality be obligatory? He denies both obligation and moral sanction (p. 168).

AGNOSTICISM AND IMMORTALITY.

But are we not doing an injustice to Professor Fiske by bringing him into connection with the odious doctrine of anarchists? His system of agnostic evolution is the tree from which modern anarchism springs as one of its branches. His principles supply that branch with the sap, without which it could not live nor produce its poisonous fruit. If there is truth in the maxim that the tree is known by its fruit, then agnostic evolution is a very evil tree. Mr. Fiske's theory of evolution is practically the same as that from which the anarchists derive their views of morality; for in dealing with the hungry or greedy multitude, to say that there is no after life and to proclaim that it is uncertain are practically the same.

We must, however, remark in his favor, that his agnosticism has so far toned down his evolution as to check, to a great extent, the rashness usually exhibited by materialists in drawing from the same false principles conclusions repugnant to common sense and to moral conduct. If man is only an evolved animal, argue the materialists, then he certainly has no spiritual soul distinct from the body, capable of surviving the body and of enjoying eternal life. Their conclusion follows logically from their premises; for mere matter, in all the phases of its structural or chemical evolution, remains mere matter and mere matter is incapable of understanding or loving spiritual good, such as justice, honor, holiness, unselfishness, generosity, etc. Nor can matter conceive right and duty, or the true distinction between right and

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wrong. Matter, therefore can never become spirit, and no spiritual soul can be evolved from the body and survive its destruction.

Agnosticism refuses to draw such logical conclusions; it piously throws up it hands in horror when it hears them, and exclaims, ah! we do not know such matters, they are too deep for the human mind to understand. Mr. Fiske expresses the agnostic position thus: "In a far more reverential and justifiable spirit the agnostic, like Huxley and Spencer, acknowledges the limitations of the human mind, and builds, as far as he may, leaving the rest to God" (p. 50). This sounds to our ears like pious cant. To talk of Huxley's spirit of reverence for God suggests irony or hypocrisy. And as for his humility shown in his acknowledging the limitations of the human mind, we must make a distinction; he acknowledges the limitations of the minds of others, especially of those who differ from him; but the tone of arrogance and contempt with which he often speaks of his opponents does not display diffidence in his own powers of mind. And why should Mr. Fiske have sought aid from Huxley's name to confirm his own weak plea for the possibility of immortality when he knew quite well that his patron had no such belief? See with what disdain Huxley speaks of arguments proving the existence of eternal life. "Read Butler," he writes, "and see to what drivel even his great mind descends when he has to talk about the immortality of the soul. I have never seen an argument on that subject which, from a scientific point of view, is worth the paper it is written upon." (Life and Letters, p. 242.)

Yet we cheerfully admit that Huxley and Spencer do not deny the existence of eternal life, but only profess to know nothing about it; and to that extent our lecturer may well invoke their authority. Strengthened by it, he grows valiant in his attack on professed materialists and positivists, who absolutely deny the existence of immortality, and thereby show themselves, he maintains, to be behind the times in scientific studies. He says: "It was but lately that the voice of Lamettrie was heard again from the lips of Strauss and Buechner, and even to-day we may sometimes be entertained by a belated eighteenth century naturalist who is fully persuaded that his denial of human immortality is an evident corollary from the doctrine of evolution" (p. 37).

It is certainly gratifying to see materialists and positivists thus refuted by their fellow-scientists, and their theories ignominiously consigned to oblivion in the graveyard of infidel systems which have, in

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ever varying guise, carried on the war of ages against the ever militant Church.

We will now consider how Mr. Fiske, as an agnostic evolutionist, deals with the question of immortality. The proposition which he lays down at the beginning of his lecture is worded thus: "We have now to consider this supreme poetic achievement of man—his belief in his own immortality—in the light of our modern studies of evolution" (p. 10). After a long and not uninteresting array of the triumphs of science in various departments, the lecturer mentions the following conclusion of scientists: "From all this it plainly appears that our notion of the survival of conscious activity apart from material conditions (that is, after death) is not only unsupportable by any evidence that can be gathered from the world, of which we have experience, but is utterly and hoplessly inconceivable" (p. 58). Of this conclusion he admits that "its propositions cannot well be controverted. People," he adds, "have grown accustomed to demanding scientific support for doctrines, whereas this docrine is not only destitute of scientific support, but lands us in inconceivabilities" (p. 59).

But he emphatically denies—and in this respect agnostic evolution is a marked improvement on materialistic evolution—that the argument just quoted can disprove the existence of a future life. "Now we are prepared to ask," he continued, "how much does this famous argument amount to, as against the belief that the soul survives the body? The answer is, nothing! absolutely nothing" (p. 61). The professor's reason for denying the validity of the argument is, that the bodily modifications which science studies are not known to be the thought of man, but may be its mere accompaniments; and, therefore, if the thought is not a bodily function, it may, for all we know, continue after death for all eternity. Very true; but he forgets to state that, if thought is not a bodily function, there must, then, be in man a spirit that thinks; whence does that come if man is only an evolved animal?

In the course of his argument, Mr. Fiske takes occasion to consign some special vagaries of materialists to disgraceful oblivion, for instance: "A century ago the case was very boldly put when we were asked to believe that the brain secretes thought as the liver secretes bile. Nobody to-day would think of making such a comparison; but it is more cautiously stated that consciousness is a function of the brain, or at all events of the nervous system, even as bile-making is a function of the liver" (p. 67). All such vagaries he takes much

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trouble to refute, and he does so with a goodly show of learning and ability. We wonder, meanwhile, whether he ever stopped to reflect that, as all those fancies had an ephemeral existence, his own agnostic evolution also is likely to become an old fossil in a few years. Materialism and Positivism are no more, he proclaims; Darwinism is no longer mentioned by the leaders of thought; Agnosticism is declining: what will be next?

Perhaps it will be Pantheism, or Monism, a vagary to which the professor refers without apparent disapprobation. For he says: "Materialists sometimes declare that the relation of conscious intelligence to the brain is like that of the music to the harp, and when the harp is broken there can be no more music. An opposite view long familiar to us, is that the conscious soul is an emanation from the Divine Intelligence that shades and sustains the world, and during its temporary imprisonment in material forms the brain is its instrument of expression. Thus the soul is not the music but the harper; and obviously this view is in harmony with the conclusions which I have deduced from the correlation of forces" (p. 80). If so, we are all God: we have then no superior, no law to restrain us; then we can freely play the anarchist. This pantheistic view is nowhere condemned by the professor.

I remarked a few lines before that Agnosticism is declining. Positivists denied all that could not be observed by the senses and tested by experiment; therefore they denied the existence of God, of the soul, and of immortality. Materialism was the outcome. Its votaries studied only material phenomena; and as God and the soul were not among these, they said science disproved the existence of both. Agnosticism, of which Huxley claimed to be the originator, drew from the same study of nature a conclusion equally illogical but less shocking to common sense; physical science did not reach the highest causes of things; therefore, he argued, no science could do so. But of late years the leading masters of the physical sciences confine themselves to their own field and study nature: they do not deny the existence of spirit, nor man's power to know spirit. They leave that study to metaphysics, where it belongs. Thus science and religion are at peace.

MR. FISKE'S CONCLUSIONS.

Meanwhile how is our lecturer going to conclude the study of immortality? He fights all the ghosts of defunct systems that he meets on his way; and at last, near the end of his discourse, he gives us the result of his inquiry, thus: "Upon those conclusions we cannot

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directly base an argument sustaining man's immortality ; but we certainly remove the only serious objection that has ever been alleged against it. We leave the field clear for those general considerations of philosophic analogy and moral probability which are all the guides upon which we can call for help in this arduous inquiry" (p. 80). He admits that the analogy here adduced might also be used to prove that "sundry lower animals" may be immortal as well as man. But he answers to this that "the maxim that nature makes no leaps is far from true" (p. 84) ; and he adds : "Perhaps in our ignorance such analogies may help us to realize the possibility that steadily developing ephemeral conscious life (of lower into higher species of animals) may reach a critical point where it suddenly puts on immortality—in the course of evolution there is no more philosophical difficulty in man's acquiring immortal life than in his acquiring the erect posture and articulate speech" (p. 86). Thus concludes the argument of the lecturer ; and a poor conclusion it is after such richness of scientific investigations. All comes to this then, that, *if nature sometimes makes a leap and an irrational may perhaps leap forth into a rational animal, and mortality into immortality, then man may perhaps acquire immortal life.*

What a consolation this is to poor toilers ! What a sanction to morality ! And to confirm the argument, two examples are adduced, neither of which is to the point. For an erect posture need not be raised by a sudden leap, but by a very gradual approach, nor need mere articulation of sounds exclude gradual approximation.

The professor seems to have felt the excessive weakness of his plea for even the probability of eternal life ; for he next refers his hearers to what he has published in a couple of his "little books" (p. 86) ; and then he finishes with the following brilliant peroration : "No time is left here to repeat these arguments ; but I hope enough has been said to indicate the probability that the patient study of evolution is likely soon to supply the basis for a natural theology more comprehensive, more profound, and more hopeful than could formerly have been imagined. The nineteenth century has born the brunt, the twentieth will reap the fruition" (p. 87).

WILL-O'-THE-WISPS.

Time was when the universities in every country were beacon lights to direct the moral course of nations safely into the harbor of justice and peace. Amid the rising billows of popular discontent, at the approach of the threatening storm of social revolutions, we need

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beacon lights to guide the ship of state through the breakers ahead of her course. Will the universities, instead of such steady guidance, give us the will-o'-the-wisps of agnostic evolution? The American people are hungry just now for the bread of solid doctrines, and husks are given them instead: "*Parvuli petierunt panem, et non erat qui frangeret illis,*" "The little ones have asked for bread, and there was none to break it unto them" (Lam. iv, 4).

Lest any friend of Mr. Fiske may think that we are not doing full justice to the professor by not taking into our account of his present lecture the "little books" to which he appeals just before his peroration, let us glance at the one which he has entitled "Through Nature to God"; we shall find that it is but another will-o'-the-wisp. His thesis in that volume is that religion is a reality; and religion he defines as comprising three elements: "First, belief in Deity, as quasi-human; secondly, belief in an unseen world in which human beings continue to exist after death; thirdly, recognition of the ethical aspects of human life as related in a special and intimate sense to this unseen world" (p 174). He asserts, moreover, that one aspect of this fact, not to be lightly passed over, is the fact that religion, thus ushered upon the scene coeval with the birth of humanity, has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond imagination. As to the dimensions of this cardinal fact there can thus be no question. None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon earth (p. 188).

We are well pleased to see that he admits this important fact—the existence of religion *subjectively* considered, or in all men's convictions; but what argument does he build upon it to prove the reality of a future life *objectively* considered? He rejects on this point all the reasonings of former philosophers, and he rests all hope of immortality for man upon a conceit of his own, of which he says: "So far as I am aware, the foregoing argument is here advanced for the first time" (p. 191); and he admits that his argument is not demonstrative: "It does not pretend to meet the requirements of scientific demonstration. One must not look for demonstration in problems that contain so many factors transcending our direct experience" (*Ib.*).

What then is this grand argument, original with Mr. Fiske, and unknown to the whole world till he discovered it? It is one of that deceptive kind of proofs which rest upon mere analogy; and a very weak species of analogy underlies it. All organic evolution, he main-

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tains after Spencer, is nothing else than a tendency in plants and animals to adapt themselves to their surroundings. Thus the *vibrissae*, or whiskers of the cat, "are merely specialized forms of such hairs as cover the bodies of most animals, and which remain in evanescent shape upon the human skin imbedded in minute sacs. Now in their origin the eye and ear are identical with these *vibrissae*" (p. 183). "Embryology shows that in animals the bulb of the eye and the auditory chamber are extremely metamorphosed hair-sacs; the crystaline lens is a differentiated hair, and the aqueous and virtreous humors are liquefied dermal tissue" (*Ib.*) Therefore "the eye was evolved in response to the outward existence of the radiant light, the ear in response to the outward existence of acoustic vibrations," etc., (p. 187). So, too, "an interior adjustment of ideas was achieved in correspondence with an unseen world" (p. 188). Therefore, he concludes, the unseen world is known to exist; and "it is but following out the analogy to regard the unseen world as the theatre where the ethical process is destined to reach its full consummation" (p. 191).

The professor adds: this argument "seems to me far more convincing than any chain of subtle metaphysical reasoning can ever be; for such chains, however invincible in appearance, are no stronger than the weakest of their links" (p. 192). Very true; but every link either is evident or can be made evident by demonstrative reasoning: no postulates are admitted in it, no analogy is relied on. While the argument here adduced is full of mere postulates, and all its strength lies in the weakest kind of analogy. Here are a few of its postulates: 1. That organic evolution is demonstrated; whereas, the present leaders of thought acknowledge that it is not. 2. That even man is evolved from lower animals, or that mere matter has begun to perform the spiritual functions of intellect and free-will: which is metaphysically impossible. 3. That the eye is an evolution of a hair; while even Darwin confessed that the thought of an evolving eye made his blood run cold. 4. That the development of the race corresponds with the development of the embryo of animals; of which assertion there is no proof whatever. 5. That organic evolution must necessarily be continued into spiritual evolution and social evolution. But suppose Mr. Fiske proved the existence of an unseen world, of God, and the spiritual soul by his novel argument; what kind of God and soul does he pretend to furnish us? His preface answers the question; for there he tells us that the human soul is God, and God is the soul of the world. For he says: "When

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we have once thoroughly grasped the monotheistic conception of *the universe as an organic whole, animated by the Spirit of God*, we have forever taken leave of the materialism to which the universe was merely an endless multitude of phenomena" (p. xi.) Yes, we have then exchanged Materialism for Pantheism, or Monism, which he calls Monotheism ; we have exchanged one will-o'-the-wisp for another.

MR. FISKE'S IDEA OF GOD.

That no possible doubt may remain regarding Professor Fiske's conception of God, we have but to consult another of his works, entitled, "The Idea of God as affected by Modern Science." In the introduction he explains the meanings of Atheism, Pantheism and Theism, and he openly proclaims himself a theist : "It is this theistic doctrine which I hold myself" he says (p. xii.) But a few pages further on he tells that his Theism is essentially similar to that of Mr. Spencer which he expresses thus : "The infinite and eternal energy from which all things proceed and which is the same power that in ourselves wells up under the form of consciousness, is certainly the power which is here recognized as God" (p. xxv.) Towards the end of the volume he draws his conclusion as follows : "The whole tendency of modern science is to impress upon us ever more forcibly the truth that the entire universe is an immense unit, animated throughout all its parts by a single principle of life" (p. 144). This view he confirms by the authority of "the prophetic thinker," Spinoza, the father of modern Pantheism. And finally Professor Fiske lays down this explicit pantheistic doctrine as "the only conclusion we can consistently hold": "The Power which is manifested throughout what we call the material universe—is the very same power which in ourselves wells up under the form of consciousness" (p. 154).

OUR MOTIVES.

We have deemed it proper to expose so fully the philosophic teaching of Mr. Fiske, not because he is a pantheist, but because, while being really a pantheist, he poses as a theist, and is thus likely to cause confusion in the minds of many, on matters of the very highest importance to the individual and to society.

The danger is all the greater on account of the prestige which his name derives from his well known connection with the Harvard University of which he was a lecturer of high repute. We do not attack his person, but his doctrine ; not his heart, but his mind ; not his good intentions, but his very false and pernicious writings.

CHARLES COPPENS.

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THE MASTER CARVER.

"LUCA, of Simon, Della Robbia, Master Carver;" so is he styled in the old documents. Occasionally the term used is "sculptor," but, though this may be in itself more honorable, we prefer "master carver," because it means so much. When we say the name it conjures up in its witchery glimpses of blue, bluer than the purest heavens; delicate outlines of Madonna's heads glistening snow white; wreaths of fruit and blossom interwoven with an incredible sense of the beauty in nature and an inexhaustible richness of fancy. We say Della Robbia, and it means something absolutely apart and unique in the history of art. Above any other name, perhaps, this one will bring before you floating visions of the City Beautiful, morning skies in springtime, gold and silver melted in the river-water, hoary buildings, rich with age and story. Then, upon the dusky background, gleams one of Luca's enamels, and you know this is the last perfect touch. Only think of the tower without its blazon; the arcade without medallions; the square without its shrine! The whole place would be dun and dark and sober. He has added the supreme charm, crowning its beauty and, doing it, has fixed forever his own place in art. For his productions he did not seek the shadowed gallery; sometimes he has crept into the reverent stillness of the church; more frequently the half-open, half-closed cloister invited him; mostly he has chosen the open air and noise, the radiance and laughter of the street. Not a titanic genius, you see; but, nevertheless, immortal; not a vital element in the world of art, and yet most truly indispensable. His reliefs do not ask much thought or abstract study, but toss you their beauty, as you pass them, gladly and freely: song of a flitting bird, breath of a wayside flower, ray of sunshine in the dust.

Yet my soul swells within me when people tell me he was merely a decorator. He was a decorator in the strict sense of the word (God give us many such!) but, blending in his work the technical knowledge of the sculptor, the taste of the painter and the craft-skill of the potter, he created something that was wholly original and distinctly his own. Like the first Modeller, it is the touchstone, and stamps this poor carver a great artist in the face of all denials; he created in perfect beauty, with perfect love. Apart from that, what more of himself does the sculptor give to his work when, taking his fingers mud-

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daubed from the clay over which he has lavished his soul's substance, he lays aside his few simple tools and washes his hands? Marble is nothing more than a material process to be accomplished by underlings when the model is finished. Della Robbia for his medium elected glaze and burning instead of the block and compass or instead of the cast and bronze.

Nor does it seem fair to attribute his change of methods to greed. The boy studying by night and day to master the science and practice of carving, putting his chilled feet in a basket of shavings to keep them warm while he toiled over his drawing in the bleak hours robbed from sleep, does not suggest a picture of ease and softness. The days were over of his apprenticeship with the goldsmiths; passing from the wax models, he had dared to try his young strength on sterner stuffs; and Vasari says, quite simply, seeing no harm in it, that, having brought to conclusion some of his carving in marble, and considering the long time and the great pains required for it, and also how meagrely it was compensated, he cast about him for some manner of production that would be more expeditious and more remunerative at once. By nature Luca was a slow worker, but if we follow him chronologically we find that he never entirely gave up bronze and marble; only the demand for his earthenwares grew so large that his productions in this line multiplied to the detriment of more serious art. What first attracted his attention to ceramics we do not know. The Moors had imported their gorgeous barbaric arts into Spain and Majorca. Twenty years before Luca, a certain Bicci di Lorenzo had used glazed terra cotta in Tuscany. Whichever of these influences, or some others unknown to us, bent his mind in this direction, it is probable that Luca began immediately to experiment. His inventive and resourceful spirit would revel in trials of this kind. The perfect color, fine enamel and general exemption from flaw and blemish, even in our own day, prove his work to be that of a remarkable craftsman and past-master in the technicalities of a treacherous art.

Of the man himself little is recorded. His life appears to have been uneventful, and, if so, supposing that rule to hold good for individuals which has been proved for nations, Luca's days were not unhappy. He seems to have been what we would call "a quiet fellow," loving simplicity and peace. He was not married. No common-place romance has coupled his name with intrigue. He refused the presidentship of the Guild of Artists on the plea of infirmity and lived on ten years longer to the great age of eighty-one. When

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comparatively young he had, with that intense domesticness of family ties in Italy, taken his nephew Andrea to live with him and had instructed him in his art. The Duccios were their assistants or fellow-workers. Andrea's sons inherited the training and the initiation whatever the secret, if a secret, may have been, and this we call the Della Robbia school. The title would presumably have amazed those simple men. At the end of his life, reflecting that he had given Andrea the art which was "amply sufficient for his needs," Luca made over his property to Simone, Andrea's brother. The act would prove him just and broad-minded. He explains at length in the will his reasons for so doing. Another clause in the will is worth recording: "Firstly indeed he (Luca) has humbly and devoutly commended his soul to Almighty God and to his glorious Mother." The word *glorious*, being in itself expressive of enthusiasm, should be borne in mind when we study Della Robbia. His so-called portrait in the Palazzo Vecchio, if it be authentic, gives us a lean, energetic profile, handsome and slightly dantesque in cast. The lips are parted, but in the brow and eyes thought is incarnate. In this alone, the deep, eager, probing intelligence should we recognize Luca. No other trait in that stern visage preserves our idea of the man. Yet, truly, we only possess him in his handiwork and thinkers tell us that we may not presume to reconstrue character from these data, because if the man be a true artist, he has in him a power independent of his intrinsic nature and which resolves itself simply to a question of esthetic sense. We will take Della Robbia then merely as an artist, treating of his work solely, and, if possible, only critically. What glory soever may radiate from it upon the man he is thrice welcome to. Nowadays we are so philosophical, so analytical, so phsychological: we have to be, it is forced upon us; but I will dare to say that, left to myself, for once I would fling all this sophisticated splitting of hairs to the four winds of heaven and set up Della Robbia's work as the true image of the man against a few carloads of metaphysics.

Chiefly that work seems to me infused with a great sanity and cheerfulness, the outcome of a healthy mind. Luca is never convulsive, never hysterical, never disorderly. His forms are all beautiful, all regular, all joyous, and the atmosphere is serene. One with this plasticism is a strong feeling for the antique. He puts his boys, despite their beautiful Florentine heads, in tunic and sandals; his miniature architecture is classic, and so also much of his ornament, though at times more markedly renaissance. His drapery he learnt

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THE MADONNA, INFANT JESUS AND CHERUBIM.

Andrea della Robbia.

In the National Museum, Florence.

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THE VIRGIN ADORING HER DIVINE CHILD.

Andrea della Robbia.

In the National Museum, Florence.

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in great part from the ancients. Third characteristic: a remarkable sense of color. These are usually vivid; he appears to have desired that they be so; but with all their clash and splendor they never try the eye. It has been said that they are cold, but they have depth if not passion, and their purity, the purity of the blue especially, is above words. As to the influences which went to make Della Robbia, it would be difficult to analyze them exhaustively. Even in lives less remote from our own in date, a multitude of subtle agents escape us. Indeed it is a question whether the closest investigation could ever bring them all to notice. The first point to be established however, a point so obvious it is almost foolish, is that the man may not be detached from his century. He was part of it, had part in it and the spirit of the day had part in him. When we take any man, bodily as it were, out of his age and proceed to dissect him as an isolated unit, we begin by making a gross mistake. Della Robbia was eminently his period, country and surroundings. Classical antiquity was being sedulously studied; a very ebullition of zeal in the production of things beautiful went before and coincided with the elevation of the magnificent Medicis; in the creation of her national art Florence had turned to nature and sought the true in every form. Della Robbia may have studied under Ghiberti, it has been frequently asserted that he did, and he needs not necessarily have imitated the master's pictorial style. I only know of one relief of Luca's where the figures, thatched roof, trees and other accessories are introduced on various planes. Wreaths of fruit and foliage Brunelleschi had used for his frames in bronze. Possibly Della Robbia owed most to the frank spirit of Donatello. It has been questioned which of the two influenced the other. Donatello was some years older than Luca, and though it is not impossible that he may have admired his work, it does not seem so likely that he should have adopted the notions of a younger man. Besides we are accustomed to consider Donatello fearless and free. Della Robbia's kneeling angels in the old sacristy of the Duomo are not altogether unlike Donatello's St. George.

Observing Luca's figures in his earthenwares, we are conscious of a certain simplicity and directness of mind (the mind artistic only, of course)! He does not care for groups and grouping, perhaps he has not the patience to elaborate his scheme so much. One, two, three persons satisfy him. They express what he means and beyond that he asks no more, but those few figures he toils over till they are perfect. Where he has grouped and composed he has done it well: the

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Resurrection and Ascension reliefs both bear witness to this. As for the marble carvings for the organ, in some of them, the figures blend so harmoniously that he has simply wreathed them; and in others, even though the *same* figures be ranked somewhat monotonously, yet the eye is led from one to the other with something of the pleasure felt in recognizing successively a knot of friends. Della Robbia on the other hand multiplied his angels and cherubs, and the arc of winged heads about some of the earthenwares is so varied in expression, so living, so delightfully human that it is a treat to study the little faces one by one. The feeling for child-nature is very strong in these cherubs. Some are so arch they are positively humorous, others smile out unreservedly and you know, because he has said it there so clearly, that Luca moulded and dimpled them in the deep tenderness of his own heart. When they are serious they are just as human; indeed in the representation of a few of those Innocenti leaning tired heads and stretching out pitiful arms against the walls of the Foundling Asylum, the Della Robbias set the high water mark for the portrayal of childhood in its unconscious and inevitable pathos. Luca seems to have felt keenly this sadness of childhood, a feature that must appeal to every thinking man. Then the grace and beauty, the joy and innocence of its play come before him and unfurrow his brow. There is in one partition of the Cantoria, a boy seen in full face and laughing. The merriment is so quizzically droll, so true and hearty it becomes unconsciously contagious. You find the muscles of your own face relaxing before the impudent good humor of this round-cheeked boy. The miracle of this face is that bearing in the marble an impression of mirth fugitive as that of the friendly camera snapshot it is as flexible as life.

A detail that helps us to appreciate the "Singing Boys" is the introduction of listening boys into the background. To me this single fact is the proof of a highly philosophical mind. In one of the reliefs, youths face you over an unfolded scroll. Their poses are natural and their arms circle each others shoulders. The open mouths certainly suggest the chant; but how much more distinctly Luca has made this come to you from that long ago of old Florence, in the secondary face turned slightly away to hearken better and in the rapt eyes waiting for the full rounding of harmonic chord. A quaint instance of the man's truthfulness occurs in the group of the cymbals. He is illustrating the different instruments mentioned in the Psalms and apparently to render the precise word *benesonantibus* he has made the child

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in the centre incline his ear over the cymbals while he clashes them in sport. As he does so he seems to look up for approval. Possibly there is also something else in the figure ; I would not be too positive. It is the rhythm of motion, a suggestion of the kind of bounding which a child at play will frequently accompany with singing. A bending earthward and cadenced righting which partakes almost of the nature of a dance. Apparently the swing of the body determines the measure, whatever it may be. I have not knowledge to analyze this fully. It has set me doggedly and persistently the question : what is rhythm?

Della Robbia seems to have borne in mind in this carving of the cymbals that they are "cymbals of joy." The spirit of that jubilation is upon him. In the background one of the angelic boys is clashing his plates with unearthly vigor in the ear of a companion who puts up his hand yelling and evidently resents the liberty very much. You can feel that Luca, who made them, is laughing at them, and your sympathy increases because he does not ask you to share his merriment ; he is probably ten thousand miles from you and from himself ; he is in those boys parading with their cymbals and this laughter of his is one of the rarest, keenest pleasures granted the creator : abstract delight in his own work. How true to nature, too, in the "trumpets" the action of the younger children reaching up eager little hands to touch, at least, since they cannot possess those wonderful, shining brass instruments which are being blown above their heads! Della Robbia's love for boyhood and girlhood is so great that his angels are generally one or the other in distinct type ; sometimes, as upon the plinth at Impruneta (Tabernacle), he has even reverently coupled them. The boy-angel—extreme right as you face the altar—has, if we may so speak, all the graceful awkwardness of adolescence in its first teens. Yet they are spiritual and devout and their slow motion is full of dignity.

As a thinker Della Robbia has given us symbolism frequently that we may understand. In the relief of Grammar for the Campanile he sets the door ajar leading out of the school room, and the wizened teacher, by the wave of his hand, seems to point it out to the bowed, studious lads. I believe Luca is speaking of education at large; of the drudgery and irksomeness of elementary labor, the necessity of it, the saw and plane that it is to later knowledge. Beyond, the portal is—not open wide by any means—but yet . . . ajar ! This is the promise of that shrivelled, wise, old Florentine philosopher ; of the

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two students one lifts up his head and listens : the other has probably heard and heeds already : he is doubled up over his work.

A material proof of Della Robbia's foresight is in the inclined base he gives his reliefs. Calculating, no doubt, that they would be set on high, he slants the nether ledge so that the eye is not arrested but rather is assisted to perform its office with ease and pleasure. These are not great matters certainly, but they prove that the man is thinking always : a vast boon. He is thinking also in the use of his colors: the taste, the discrimination, the harmony, the beautiful gradations. He has done with greens and purples and blue-greys, things that no modern æsthete with all our over-niceness and fastidious refinement would have done differently or could have done with greater success. Indeed, however purely fifteenth century Della Robbia's work may be, and it assuredly has that one great and undying charm, there is about much of it a sort of modernity and picturesqueness, a what we call in our own day "artisticness," which appears to stamp it with one of those signs by which we may recognize true art. It does not grow old-fashioned ; yesterday, to-day, to-morrow do not change it ; it is beautiful for all time There is a Madonna (Berlin Gallery, if my memory serves me) with a drapery flung about her head which has been, I neither say nor mean imitated, but spontaneously and almost exactly reproduced in painting by one who is a modern among moderns. The difference comes in the expression of the face. The twentieth century begets a morbid eagerness and brooding passion which Della Robbia would not have fathered. His Madonnas are all serene, lovable, full of life. And it has seemed to me that this man, in his deep religious faith, yet experienced two influences. His representations of Christ our Lord, come to manhood, are very incarnations of patience and suffering. The Redeemer, humbled and sorrowing, seems to stand for Luca as the type of the life-long lesson we must needs learn and are so restive learning. But he never puts this grave endurance, this patience or this sorrow into the images of the Virgin Mary. His Mother of Sorrows, at Impruneta, lifting up clasped hands and words of woe beneath the cross, has more of dramatic action and of the rapture of eager prayer than of soul's agony. On the tomb of Bishop Federighi the same Mother, much aged, in fact more aged than she need be, is full of resignation and gentle-faced, like a nun : there is no unspeakable pain. He seems scarce able to make her anything but peaceful as though of her he knew only how sweet she was, how blessed to those who love her, and what a glad and easy

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way. He does not represent her without her Son ; against the Infant Son constantly he graves : "*Ego sum lux mundi :*" and again and again : "*Ego sum lux mundi ;*" but beneath some of the Nativities the motto reads in quaint old Latin : "*Verbum caro fattû est de Virgine Maria.*" This is Luca's creed, the creed of all the generations that shall call her blessed. And his Madonnas are the greatest debt we owe him. Not alone because they represent the larger and more important portion of his work, but because they are the very best he had to give. They may be different, indeed they are different, but so beautiful it is hard to choose between them. Without counting many that have travelled out to various parts of Europe, or that are scattered over the length and breadth of Italy, in Florence, their home and birthplace, they are so numerous that in the Bargello alone we may reckon upward of thirty. Some of the loveliest are the white ones, the earlier period, where, with the glistening purity of the enamel, Della Robbia only uses blue for ground work and green for the stems and leaves of his ever-present lilies. Occasionally the coronals and draperies are touched with gold. When speaking of the influences which moulded the genius of Della Robbia, we forgot to mention Fra Angelico, but there can be small doubt that Luca owed something also to the idealist of Fiesole. In his Coronation of the Virgin, Ognissanti, he seems to have allowed himself the pleasure of doing a Fra Angelico in relief.

The group of our Saviour crowning his mother is distinctly like the same subject in the monk's frescos ; the choirs of angels might be brothers of those whose wings "blinded Angelico in the sunset." The saints beneath, however, are Della Robbia's own : modelled, correct, plastic. Each one has a physiognomy wholly personal and realistic, and the types are very fine. The Madonna in Via dell' Agnolo is so well known that it seems idle to call attention to it, but it is an extraordinarily beautiful thing, and one of the most characteristic of the master. There we have the Mother, Child, angels and lilies familiar to us as his signs and symbols, and one of those superbly rich wreaths of which every fruit and flower, leaf and pine cone must have been done direct from nature. Another remarkable relief is the Annunciation of Mary. A great pot of lilies occupies the centre. To the left Gabriel the Archangel, a very beautiful figure, bends the knee for his Ave Maria. More lilies are in his hand. The Lady, lifting her veiled head from the illuminated volume before which she is kneeling, is as beautiful as anything you could dream. To my thinking she is one of Della

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Robbia's noblest creations. For, being so full of grace and dignity that she appears to you a very queen and princess, she is humble and modest withal. You scarcely realize how the poise of the head can be so royal and so lowly in one. A meeker vision Luca has had of her kneeling in adoration beside her new-born Son. Her mild eyes are fixed upon Him, the eyebrows imperceptibly lifted : perhaps in wonder ; the mouth is dumb with thought. And, as she bends towards Him, her devout hands are folded in the sweetness of her soul's contemplation : the attitude is more a mute, deep, losing of herself in Him than even prayer.

If I may plead for a favorite, it is one of those nameless, sweet pictures of the Virgin and Child in the Bargello. Of its technical value I am not certain but, could I christen it, it should have some rare name.

In the little chapel Luca decorated with miniature achitecture and delicate drawings, the Blessed Mother sits with her Infant nestling against her from a pillow in her lap. Three cherubs hover above. The heads of the Mother and Son are close together, His eyes looking up with earnest trustfulness into her eyes. The Child's face is stamped with a kind of holy sadness or, it may be, is only wistful ; His left arm rests against her breast, seeming to proffer her some fruit or gift. The action, glance and leaning posture all speak His love. The Mother has her arms about Him, the fingers of one hand resting lightly against the tender flesh ; with the other she fondles her Infant's feet. These hands are rather long, refined and modelled, and Della Robbia, by a very true and exquisite movement, makes the Child's right hand hold fast the Mother's thumb. Touches of this kind, humanism and realism idealized and so beautiful they are not out of place in the divinest subjects we meet in the master-carver frequently ; in one of his alto-rilievos he has dared even to make the Child Jesus lift up His Mother's hand and, half in love, half in sport, take one of her fingers into His mouth. The act is deliciously natural ; so natural that you could never resent it ; it makes you feel only what a true soul this man, the sculptor, had ; and of those two, how truly she was His Mother and how truly He was Her Son. The countenance of the Mother in that relief of the Bargello is very attractive, and we owe it, not alone to the soft roundness of the Della Robbia handwork, touching, indicating, relieving ; incising only sparingly and with great knowledge ; but also to the meekness and the gentleness of the brow and eyes, the unutterable sweetness of the lovely mouth, the moral quality, as it were, of this most exquisite of faces. Della Robbia

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seems to have discovered the rare secret of conciliating and blending naturalism (I mean by the word true and good form) with a spirituality that raises it above the simply material. It may be that, taken in the abstract, those words of the poet imply a great basic truth: "Thou art the highest and most human, too."

For we may wrangle as much as we like; we may be realists brutally or idealists feebly, each of us yet has something left to learn. The godless school that, whether it wills or does not will, "it is subject to moral law;" the other school, the thinkers and the dreamers, that there is also a law physical. Perfect beauty cannot be meagre and sickly. Deformity had no place in the primordial plan. And let it not be said of us that this is materialism. When, half a decade since, the first photograph was taken in Turin of that shroud into which eighteen hundred years ago fell the tears of the Virgin Mary; when that first photograph was taken, Christian Art must have recognized with a thrill in the blurred impress held up to veneration that type of figure which it has ever dreamed as the ideal. Not meagre though slender, delicate but formed; and not disjointed, oh draughtsmen, not disjointed, through all the agony heaped upon it and all the wrecking of its comeliness. A body straight and knitted, long limbs springing in a beautiful elegance and most perfect symmetry of proportion; lines flowing from lines in grace and measure, and all those strong arches curved and indicated which a faultless structure knows.

Ere we close our study of Della Robbia there is one work more we would mention, in which, not the carver only, but the master-sculptor has full play. This is the group of the "Visitation" at S. Giovanni Fuorcivitas, Pistoia. It has been ascribed to some unknown local artists; it has been also set in the list of "doubtful works" by Della Robbia; Professor Marquand, of Princeton, states positively, and gives observations and analogies in proof, that it is a Della Robbia and that Luca himself modelled it. We, not knowing, give the various opinions, underlining Professor Marquand's note that the tinting of the eyes is done in Luca's own way and that the figure of Holy Mary resembles the figures of the maidens in one of the organ partitions. Apart from these facts which appear worth considering, we have a childish desire that the Visitation may be Luca's because, alas! for inquiry and dispassionate truth-seeking, when first we found it and the name of Della Robbia joined with it for a few hours at least, nothing else in this world seemed to matter very much. The group consists of two figures, Mary stands with her head slightly bent; Elizabeth kneels

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with outstretched arms. The aged face is lifted in admiration, envy, rapture, affection, a marvellous blending of expressions in which even a certain reverent curiosity, if the word be not repellant, has place. The Virgin Mary is so wonderful you scarcely dare to touch her. A girlish figure, fourteen, fifteen at most; hair simply coiled about the graceful head; a profile that is not exactly beautiful, but fine and regular and delicate; a most beautiful neck with the lines wooing the lines of nape and throat and shoulder as they only do where the construction is perfect; a modest form, rather slender, but supple and well proportioned; the usual dress and girdle, and mantle-drapery half-fallen here to leave the upper-figure free; fine feet, and very beautiful hands: the right resting on Elizabeth's arm is one of the loveliest I know. The particular charm of this figure it is hard to define; you feel it but cannot as easily express it. It may be perhaps the contrast between the holy demeanor and the youthful face, the meekness and yet simplicity of the attitude, the grave yet sweet kindness with which she receives Elizabeth's outpouring. You gather, also, from that countenance an impression of silence; she has not, and neither will she, speak very much: there is a sort of stillness upon her more impressive than the vivid action of the older woman. This is not the Mary of the Magnificat: she is too quiet. You would seek in vain here for great inspiration and the burst of prophetic song, but you can look at her, and look, and not tire. There she stands bending with a simple dignity and affection in the embrace of her kinswoman; Elizabeth, kneeling, clings to her; and you do not wonder that the maiden suffers the kneeling: you feel that the posture of both is right.

My beads are told and I have only one more foot note. This also is Prof. Marquand's. Speaking of the blue, blue-grey or lilac which Della Robbia uses for his Madonna's irises he logically concludes that Luca's idea of the Virgin evidently was that of a woman with blue eyes. We who, not being competent authority, but only flimsy students, may, yet awhile, allow ourselves to play with symbols, have thought that this assists us in an opinion expressed already. May not Luca, in the hazel of the Redeemer's eyes, have shown himself mindful of the gloom and shadow of the Passion, and in the blue of the eyes of Mary expressed, consciously or unconsciously, something of the serenity and peace, something of the sweetness and radiance which she is to the Christian soul? It is not well to invent intentions for those who can answer for themselves no longer, but there is in the life-work of any man a philosophy of small facts which we

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THE VISITATION.

Andrea della Robbia.

Church of St. John, Pistoia.

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CORONATION OF THE VIRGIN.
Andrea della Robbia.
In All Saints' Church Florence.

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may surely look to and heed. If we take Della Robbia's work in the bulk he had one theme, one poem written and re-written in the best that hand and mind could do for him ; one song that he was singing always. You may tell me that this task was put upon him, that his orders came chiefly from chapters and convents and that he was paid for what he did. These things I know. I know, too, that in Italy this flower has blossomed wheresoever there has been sap of life. I am not making Della Robbia a saint because I never even remotely dreamed that he might be one; but his work has a character and the man and the work are one. Should I err I am willing to be persuaded; but it has seemed to me that he had seen this Face bending down out of the heavens of God, and had loved it all his days. What he saw he tried to portray, feebly and tentatively, feeling all the time the exquisiteness of his production and its unspeakable insufficiency. He has given her this countenance and that—full of beauty, full of thought and inspiration ; full of tenderness and humility, varying their mode. His Madonnas are like Bellini's, are like Raphael's, are like Dolci's, are like the efforts of every age towards the beautiful ; he has felt incessantly that he had more to say and begun again to say it. In the art-history of Italy each one of the master-minds in turn has seen some part of this whole and rendered it according to his means. The strain of Marian melody has rung through all the generations attuned by each to its distinctive key. The symphony is not completed. Gabriel's Ave swells with new voices soaring from range to range as the great choirs go circling higher and higher, unceasingly, and sweeps away into furthest space. The whole world will be filled with it. And when the uppermost tiers have caught the song and the last golden measures float out over the golden threshold, then earth's Ave is finished and there will be a new singing—an Ave still, but we shall see and know.

GABRIEL FRANCIS POWERS.

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SPAIN'S GREAT WORK IN THE PHILIPPINES.

A Tardy Recognition.

"We have taken only our share of the burden of civilization in bringing out an uncivilized people." This is portion of a sentence from Governor Taft's evidence before the Senate Philippines Committee on February 20th last. When one considers the circumstances and conditions which form the background and the setting of the pictures it suggests, well may we ask, what is civilization and what is Mr. Taft's conception thereof?

Now, almost simultaneously with the appearance of Governor Taft's *apologia*, as it may not improperly be styled, there had been issued, from another place in the Federal metropolis, a governmental volume showing us the obverse of the medal. It was the second volume of the annual report of the Commissioner of Education, Dr. W. T. Harris. Before offering one word of comment on the special pages now indicated, bare justice demands full acknowledgment of the impartial manner in which the commissioner deals with the matters which engage his official attention. His presentation of the case regarding education in the late Spanish colonies appears to be perfectly free from any bias or any desire either to suppress or color plain facts. He gives both sides of the picture, as viewed by different eyes. The information he furnishes with regard to the Philippines must prove eminently helpful in the formation of a more just opinion on the work of Spain there than that which now prevails among a great many people here. These honestly believe that the task in which our government is now laboriously engaged is the diffusion of the blessings of real enlightenment and progress over an area previously sinking in a sort of moral Slough of Despond. We have only to read what is placed before us in the valuable report prepared for the Education Commissioner to realize what sort of a fabric it is that the Taft Commission and the American soldier are now zealously laboring to pull down in order to raise on its ruins a newer civilization.

"The Spaniards kept the people sunk in ignorance and superstition." This has been the cry for years, reiterated so insistently that even those who knew it to be untrue began at last to believe there must be some foundation for it, as well as the monstrous but vague

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charges of immorality and oppression brought against the religious orders. Now let us apply to this abhorrent charge the test of evidence furnished by witnesses who cannot be accused of partiality. Let us begin with the Education Commissioner. If he has not prepared the report himself, some one of his aids did so, and he endorses the work. He says: "Literary cultivation was always characteristic of Spanish colonial civilization; the clergy, with the urgent coöperation of the kings of Spain, having always established schools of higher learning in the colonies, which were open to the natives; and the kind of education offered in these institutions has produced lawyers, statesmen, literary men, generals and presidents of the native blood in the various countries of Spanish-America."

Before going beyond this introduction, it is not impertinent to ask the scholar or student is it possible, consistently with truth, to make a similar assertion with regard to any other modern nation which has embarked in colonial enterprise? As a broad proposition, most certainly it is not. Spain is the only country which can truly boast that in her lexicon to colonize meant to mingle with and to uplift, not to ostracize and enslave, as far as the native races were concerned.

But to pass from the general to the particular. In regard to what took place in the Philippines as a result of the Spanish advent, the report goes on to say: "The effect of the education introduced by the *Spanish friars*, and of intercourse with Spaniards themselves, citizens of a Latinized European Catholic nation, upon the Filipinos, a people belonging to a different human family, of a radically different linguistic stock, a race, one would say, alien to the core to European ways of thought, has been, nevertheless, to give the latter a considerable tincture of the intellectual cultivation of Europe. This is seen, aside from their writings and professional occupations, in the tastes and manners of the educated classes, as described by various observers, in minutiæ of conduct and allusions in conversation, which show the effects of culture."

If we have italicised the words "Spanish friars" in this quotation, it is for the purpose of emphasizing the fact that the religious orders were the sole agencies by which education was implanted in the Philippines.

The American idea of culture, as it is found to-day, does not contemplate the element of "manners." One of the first things which the new superintendent of education did, on his arrival in Manila, was to reprove a school teacher for permitting his pupils to stand up as a

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token of respect and deference when he (the superintendent) came into the school to take observations. He told him that the practice (for such it had been) savored of servility and did not accord with American notions of "independence!"

Governor Taft, more than once insisted that the Filipinos were not fitted for self-government by reason of defective education, ignorance of constitutional civic ways, and natural temperament. For this reason the Anglo-Saxon system of trial by jury has been denied the people. How does this view square with the findings of the United States Philippine Commissioners generally:

"The educated Filipinos, though constituting a minority, are far more numerous than is generally supposed, and are scattered all over the archipelago; and the Commission desire to bear the strongest testimony to the high range of their intelligence, and not only to their intellectual training, but also to their social refinement as well as the grace and charm of their personal character. The educated Filipinos, in a word, are the equals of the men one meets in similar vocations—law, medicine, business, etc.—in Europe and America."

Grace and charm of manner, refinement, politeness—are these not the marks of an effete civilization rather than the new, robust one evolved from the football scrimmage and the college secret society ordeal?

It was impossible to come to any other conclusion than the one quoted, with regard to the first care of the Spanish conquerors; the evidence is there, staring one in the face. University, school, and printing press came contemporaneously with priest and friar. It was so in Mexico; it was so in the Philippines. The University of St. Tomás dates from the year 1611. It was then a college, but was raised to the dignity of a University thirty-four years later by Pope Innocent X; and in 1708, Philip V, the Spanish king, became its patron and gave it the title, Royal University. It has always been conducted by the Dominican Order.

But before the College of St. Tomás arose, there was founded an institution of learning hardly inferior in importance for many years. The College of San José, which was started by the Jesuit Fathers, in the year 1601, discharged the function of a first-class educational centre for more than a century and a half. When, on the reorganization of the entire educational system in the archipelago, it was charged with the responsibility of giving instruction in medicine and pharmacy, and placed under the care of the rector of San José. The

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Jesuits had charge of the Ateneo Municipal of Manila—a place eminent for its courses in secondary education. Besides these places of learning there were many more throughout the archipelago where secondary instruction was imparted. There was the College of San Juan de Letran in Manila; first-class private colleges in Cebu, in Jaro, in Nueva Caceres, in Dugapan, in Vizun and Guinobatan and sixty-seven private Latin schools. All these were support edby the Dominican order. A very large number of students graduated in these establishments—an immense number, indeed, one might say, taking everything into account. In the year 1895–96 the attendance at the San Tomás College was 5,508 and, at the others of the first grade, 2,562 more. In the private secondary schools there were 1,915 others, for the same year. This gives a total almost of 10,000 pupils in the secondary colleges alone.

Besides all these there are many colleges for girls in Manila and other places, several of them of charitable foundation, and dating from the early part of the seventeenth century. There are also normal schools for the training of teachers. All these institutions are under the control of the religious sisterhoods—Dominican nuns and Sisters of Charity. The system of primary instruction previous to the outbreak of the insurrection in 1896, must have been admirable, judging even by what is said by American officers concerning the remnants they found in existence. "They show" (in the language of the report), "that the public elementary school system required by Spanish law, whatever its defects, was widely diffused over the archipelago when the Americans arrived."

But there were many more educational establishments, under Spanish rule, than those already named. These were, for instance, the seminaries for the training of the native priests—San Carlos in Manila, under the direction of the Jesuit Fathers; San Vincente de Paul in Manila and also in Cebu, Neuva Caceres and Jaro, controlled by the congregation of that name; and Bigan, under Augustinian direction. There are the schools for male teachers, under the direction of the Jesuits; the School of Arts and Trades; the School of Agriculture; the Nautical School; the School of Painting, Sculpture, and Engraving; and the Military Academy. All these institutions are of Spanish foundation; and they are described by competent and impartial witnesses as splendid of their kind. The university has been criticized as being somewhat antiquated in its methods. Where is the university that has escaped that sort of criticism, given at some time or

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other? We are told that "the Spanish Minister of the Colonies, Senor Moret, 1870, complained of the backward state of learning there." While setting forth this circumstance, the report gives a striking proof of its desire to set down naught in malice by indicating that while particular stress was laid on the weakness of the respective courses in philosophy, letters and sciences, a fact supplied as a footnote shatters the conclusion, at least as regards science.

This is the note :

"Yet in the account of education prepared for a Philippine exhibition at Madrid, in 1887, as part of the material of education at the university are mentioned a museum of natural history of 5,474 specimens, mostly zoological and mineralogical, with a special library, and provided with the necessary apparatus, a physical cabinet, containing what was then new physical apparatus, such as the Gramme dynamo-electrical machine, with a Serrin regulator, a Carré machine, a photograph worked by a small Gramme machine, a telephone, electro-magnets, besides maps and drawings sufficient for use in lectures. A new chemical laboratory, a dissecting room, and a botanical garden are also described, which would indicate that practical scientific work must be carried on, or, at any rate, that opportunity was offered for such work. The explanation of the absence of scientific studies given in the above-quoted work is that there was no special call for them in the islands."

Embodied in the report is the full table of all the courses, and they seem to be comprehensive enough for the most gluttonous devourers of learning.

But is it on only one class of the population that the influence of religion and Spanish civilization has had an ennobling effect? By no means. The common people of Manila and Northern Luzon are admired for their orderly habits, their cleanliness, their good temper by all observers.

Speaking of the conversion of the Filipinos—a change almost as miraculous in its rapidity and completeness, in many places, as the winning over of the Irish by St. Patrick—the Commissioner's report says :

"The caste system is inherent in the race, and remains to this day, the Spaniards having preserved its form or spirit while they took away the original authority of the chiefs and converted them into dependents of the Spanish Government. The transformation was effected mainly by means of religion. The Filipinos were naturally religious

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and eagerly accepted the Catholic form of Christianity, which appealed to their temperament and imagination. Their eagerness to be baptized into the new faith made them willing to become the subjects of the King of Spain, a step which they seem to have regarded almost as a consequence of baptism, so that the use of troops after the first military demonstrations, was seldom necessary to 'subdue' the settled natives, the missionaries being the heralds of the Spanish civilization, while the soldiers were only their auxiliaries."

Women exercise much influence in the Philippines—not according to the ideas of the "new woman" here—but in the far more successful arts of gentle suasion and counsel. They stand on a very high plane of womanhood—all the more remarkable from the fact of their Oriental origin and tradition and environment. Miss Josephine Solignac, niece of Archbishop Chapelle, who spent two years in the Philippines studying religious and social conditions there, bears enthusiastic witness to the high ideals of femininity she found existing there among both high and low. Among the upper classes, whom she found very exclusive, she saw nothing but refinement and the most cultured taste, with grace of manner. Among the other class she found that the young women were equally well educated with the men; that they are religious, modest, and models of cleanliness in person and dress. The average Filipino, she says, in fine, will compare with the average American—and if we read carefully we must conclude that the comparison will be in favor of the Filipino on the points of ethics and cleanliness.

The question of the beneficial influence of race over race is altogether a relative one, and dependent on the view which is taken of benefits. If moral benefit be esteemed more highly than material elevation, surely the first place among colonizing benfactors must be accorded to Spain. If material and worldly glory was the motive that gave the impulse to colonial expansion, in the minds of her sovereigns and statesmen—a proposition that cannot be admitted without some very important exceptions and qualifications—how different was it with the hosts of splendid missionaries who went forth from her shores to carry into far-off savage lands the message of Redemption! Did they not love humanity at large more than fatherland or family or friends at home? How often did they give their lives to prove the sincerity of their zeal for their Master's cause? If the love that prompts a man to lay down his life for his friend be so esteemed of heaven, as our Divine Lord tells us, what must be the estimate of that which calls forth the sacri-

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fice for the unknown alien and savage, all for the sake of Him who died for that savage too?

Where can we look for any analogy for the case of Spain and her colonies, in the field of moral benefit? Shall we find it in India, in the West Indies, in New Zealand, in Australia, where the English colonial idea has had freest expression? What a melancholy contrast do we not find when we survey the results of England's supremacy in these places? Save in the case of India, the native population all either exterminated or sunk into a degraded remnant. And in the case of India a condition of misery so vast and appalling as to fill the mind with despair of any amelioration by mere human agency.

While the methods of the Spaniards in the moral field, in the Philippines, thus disproved English estimate of the national character, wisdom and common sense were also seen in the arrangements they made for civil administration. They found a rude sort of order on their arrival, and they adopted as large a portion of the system as they could adjust to their own principles of law and equity. Thus, they easily made themselves masters of the general situation. The system thus evolved continued to work satisfactorily, bringing contentment to the native population and prosperity to the islands, until the gentlemen of the Masonic lodge came on the scene. From the moment these birds of evil omen made their appearance the peace of the Philippines was doomed. The Grand Oriente of Spain, the most atheistical of all the "rites" got a foothold some time between the years 1872 and 1896, despite all the precautions of the government, and we learn from the report that in the latter year, it had succeeded in establishing twenty-four lodges in Manila alone. Out of the Grand Oriente sprung a still more deadly offshoot—the secret society called the Katipunan. These two were the instruments that worked the downfall of the Philippines, and left them the spoil of a race differing wholly from themselves and those who had taught them civilization, in ideals, in methods, and in moral standards.

As the most important portion of a letter is often discovered in the afterthought, so it is found that many of the most valuable portions of this Report on the Philippines must be looked for amongst the footnotes. Several of these throw a vivid light on the early condition of the archipelago and the rapidity with which the work of civilizing the people was effected. But above all, they exhibit the earnestness of the civilizers and the calm courage of the missionaries who undertook

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to do it with no other weapons but the crucifix and the rosary. The pictures are graphic. Here is one of them :

"The Dutch expedition, which made a hostile visit to the Philippines in 1600, found that there were very few Spaniards in each district. 'They have a priest for each [district], whom the inhabitants hold in great veneration, so much so, that it is only for want of priests if they do not hold all these islands in servitude, for there are even places where there are neither priests nor Spaniards, and, nevertheless, they cause the tribute to be paid there.' That the Spanish 'conquest' must have been one of peace, rather than violence, is further illustrated by letters found by the Dutch while preying upon the traffic in Manila Bay in 1600. These letters showed that complaint had been made to the governor of certain Spaniards who had ill-treated the 'Indians.' The governor had given orders to the priest to take information on these acts and transfer the guilty to Manila at the King's expense. 'The monks were the first to effect the conversion and administer the spiritual and temporal and ecclesiastical affairs of the natives, but after the arrival of the archbishop and bishops the management was transferred to their vicars. The governor and high court of Manila aided the monks in their work of conversion.' (De Morga, Hakluyt Society, translation, p. 32)."

Bearing in mind what had already happened when the Spanish explorers got their grip on the native populations in South America, the Holy Father, Pope Clement VIII, took early measures to frustrate any similar endeavors in the Eastern Colony. He wrote to all whom it might concern in the islands in these terms (under date of March 25, 1592):

"'Since,' says his holiness, addressing the 'older Christians' (*vestustiores Christianos alloquimur, i.e.*, those from Spain), 'those nations, as you see, are to make their way of life conform to the example of each of you, we ask you to bestow your humanity and kindness upon both the converted and unconverted in every possible way, in order to confirm the former in the true religion and invite the latter to it.'"

This interesting bit of history we also find imbedded in a foot-note belonging to the Report. What part the much-maligned orders played in the building up of the social fabric no less than the religious, may be surmised from this other brief note :

"M. Montano, the French savant, who visited the Philippines in behalf of the French Ministry of Public Instruction, found Jesuit

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priests in northern Mindanao, in 1880, freeing the slaves of the wild tribes, 'reducing' the latter to Christianity, and settling the converts in new pueblos, exactly as their clerical predecessors used to do three hundred years ago."

Those who insist on the adaptation of the people to the American educational ideal, are simply following the principle of the ancient bandit, Procrustes, whose bed was the test of every wayfarer's fitness to claim repose. If too tall, their limbs were docked with the axe; if too short, they were to be stretched by a simple, mechanical process. The Spanish ideal was to adapt education to the capabilities and needs of the people. As they conquered by gentle means, so they sought to make firm their hold by studying what was in keeping with the intellectual and æsthetic inclinings of their *protégés*. When the Spaniards arrived in the archipelago they found a certain kind of orderly arrangement, founded on the tribal sociology, already in existence, and they set to work, not to substitute for this something entirely new and undreamed of by the natives, but to adopt whatever was found useful and fit the parts into the new machinery. The plan seems to have been successful, since the islands remained in a state of blissful contentment under it, developing their moral and material capabilities in fair relative ratio to the rest of the world, until the tentacula of Freemasonry began to feel its way in that remote region. Then came the unrest and the trouble which was destined to end in the change from a mild and sympathetic master to a harsh and uncongenial stranger rule. King Log had given place to King Stork.

"The account of the characteristics of a people by foreigners is always incomplete and unsatisfactory," observes the Report, "because the observers are necessarily, if unconsciously, influenced by their own natural temperaments, prejudices and education." If this be true of the mere crude observation of a new population, what is to be said of the counsellors who advise the sweeping away of a system which has worked for three centuries and the substitution of a totally different order of things in the school as well as in the municipality—not by easy degrees but at one stroke? It is no apology to say that the new system is one that has been tried and found to work well here. It is foreign to the people and an outrage on their sensibilities.

The more the methods of brute force in the acquisition of new territory are examined, the more does their absolute unwisdom appear. The seed of failure is in them from the beginning. Gradually the American public is getting enlightenment on the Philippines' situation.

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It is now recognized that gigantic blunders have marked the policy of our officials there, and that the acquisition has been a costly investment—a genuine *damnosa hereditas*. Time has vindicated the general work of Spain. If her statesmen played the oppressor at times in the colonies, her priests nobly advanced the cause of which Spain was long the proud standard-bearer. The proofs which are furnished in this report are convincing. There is no impugning them. They are incapable of being explained away by any amount of official sophistry. The Filipinos of the better class, they show, are fitted to take their part in the intellectual work of the age; those of the lower a population as orderly, well-behaved, and intelligent as any in the world. These are the fruits of the civilization of Spain—her Jesuits and her friars.

JOHN J. O'SHEA.

THE DEW.

WHEN shadows drift across the wood
  Soft-wafted by the breeze,
Lone twilight in her purple hood
  Steals down among the trees,
And bending o'er each fern and leaf
  She fain would prison here
She leaves the message of her grief
  On flower and bud—a tear!

HELEN MORIARTY.

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CARDINAL PAROCCHI ON DIVORCE.

THE circular letter of Cardinal Parocchi, Vice-chancellor of the Church, and Secretary of the Congregation of the Inquisition, has contributed not a little to the national sentiment against divorce in Italy. The letter, issued in the name of the eminent Cardinals Inquisitors, is addressed to all the Archbishops and Bishops of Italy, and has for purpose to draw more fully to the late Allocution of Pope Leo the attention of all Pastors of souls, and to arouse their zeal "so that there may not be a single diocese of Italy in which the teaching and paternal warning of the Head of the Church would not find a due response."

Before everything else, writes the Cardinal, it is important to explain clearly to the people, that Jesus Christ, the Son of God, Redeemer of the human race, having abolished the custom of divorce, brought marriage back to the principle established by the Creator, namely, that it should be one and indissoluble. To which principle the Divine Master alludes when he says: "Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder."—St. Matthew xix, 6. The principle applied by St. Paul to the Corinthians: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will: only in the Lord."—I Cor. vi, 39.

Furthermore, let the sanctity of marriage, raised by Jesus Christ to the dignity of a Sacrament, be fully demonstrated. Wedlock having become, in the New Law, the figure of the indissoluble union of Christ with the Church, and an efficacious sign of the grace given by the Sacrament to the spouses, Christian marriage is thereby, in its own intimate nature, withdrawn from the civil power. Not only this, but a lawful and consummated marriage cannot be dissolved even by the supreme authority of the Church herself. That the secular power may legislate concerning the civil effects of the contract, no one doubts; but when it goes further and attacks the bond, it does not protect marriage but favors adultery.

This teaching, imparted to the people in a plain and practical form in the churches, especially in catechism lessons, should be proclaimed in the press, as well by newspapers as by pamphlets. It is important atht concerning this most weighty theme, every one, great and small,

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should be instructed, for, at the present day, even in the highest classes, there is great ignorance of questions affecting religion.

Let the Church's constancy in condemning divorce be put in the clearest light. From the first ages, when this abuse was sanctioned by Roman laws, up to now, through twenty centuries, to this policy she never has been false. Recall the example of the early Fathers. "Not according to the laws of the State, but to those decreed by Himself will the Lord judge thee on the last day," said St. Chrysostom, when reminded of the opposition between civil and sacred law in this matter. "The laws of Cæsar are one thing; those of Christ, another," adds St. Jerome in the same regard.

The Council of Trent, condemning the very sink of errors gathered by the heretics against Christian marriage, smote with an anathema those who say "that for heresy, or cruelty, or abandonment, the bond of matrimony may be broken;" as well as those who pretend, that for adultery, at least the innocent party is free to marry again; or that such a subsequent union is not adulterous.

Our people must not be left unacquainted with the constant solicitude of the Roman Pontiffs to combat every attempt to introduce divorce, especially into the laws of the State. To adduce a few examples, St. Nicholas I, with fearless firmness, compelled King Lothaire, of Lorraine, to dismiss his adulteress and take back his lawful wife, whom he had divorced. Thus Popes Urban and Paschal opposed Philip I, of France. Celestine III and Innocent resisted Philip II. Less easy to forget is the later struggle of Clement VII, and Paul III, against the unworthy desires of Henry VIII, of England. The hearts of these most zealous Pontiffs bled as they contemplated the disasters which fell upon the Isle of Saints; but to avert them, they could not betray their trust, or allow the violation of that Sacrament which is great in Christ and His Church. No one can forget the Allocution of Pius VII, in the July *Consistory* of 1808, protesting against divorce and secular interference in the question of matrimonial impediments, imposed by Napoleon on the Italian provinces annexed to his empire. Similarly, with weight of warning and argument, Gregory XVI protested in his *Encyclical* of August 15th, 1832. And his successor in the *Syllabus* of Dec. 8, 1864, condemned the proposition which asserted that the bond of marriage was not by natural law indissoluble, and that valid divorce might be granted for various causes by the civil power. The Apostolical Constitution *Arcanum Divinæ Sapientiæ*, of the present Pontiff, published on Feb. 10, 1880, may well be called

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an exact compendium of the Catholic doctrine concerning marriage, and a complete refutation of the errors opposed to it. Since then, he has repeatedly proclaimed that divorce is a profanation of the sanctity of Christian marriage and the ruin of the very foundation of domestic society ; that through it there exist only adulterous unions, and never lawful marriages.

Moreover, rational ethics and the true science of jurisprudence, whether we consider the case of the individual or of public society, condemn divorce. Reason, experience, the authority of eminent men well qualified to judge, as well in philosophical sciences as judicial, demonstrate with absolute evidence that divorce is repugnant to the principles of morality and justice, and is the ill-omened source of immense evils, to individuals, to families and to civil society. As Pope Leo has declared, "Marriages are thus rendered unstable, mutual confidence is restrained, there is a temptation to infidelity, the well-being and proper education of children is jeopardized, there is a constant incentive to the disruption of family life, the seeds of discord between families are sown, the dignity of woman is debased, for she will be sought only for the gratification of low passions and then abandoned."

A special wrong may be mentioned in the case of civil divorce from mixed marriages. Here the non-Catholic contracting parties are allowed by the State to marry again, and such ensuing civil marriages are protected by the laws. But the Catholic parties are not allowed to marry again, and thus are left without that protection which civil law affords to those who enter into the marriage contract legitimately. In this case, the non-Catholic divorced persons are allowed to profit by their own excesses.

What shall we say of the children? Their education belongs to the parents by the law of nature. They need the father's firmness and labor with the mother's love and ceaseless care. The cruel separation of spouses destroys the training and the future of children.

The Catholic Church has never ceased to protest against divorce. She has never sanctioned the dissolution of a valid and consummated marriage. There may be calumnies to the contrary ; but they are absolutely devoid of truth.

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THE ARCH OF TITUS.

The Most Ancient Public Monument of Christianity.

The Arch of Titus, standing on the highest part of the Velia, forms a beautiful and venerable pile of marble and travertine, transmuted by the secret alchemy of the Italian atmosphere into old gold, and contrasting sweetly with the soft, turquoise sky.

Spanning the ancient *Via Sacra*, near the church of S. Francesca, the arch rules the eye at a point nearly midway between the Forum and the Coliseum. Built during the reign of Domitian, brother and successor of Titus, it still occupies the highest place among the monuments of Rome.

In the time of the Frangipani, the arch was utilized for the purposes of a mighty gate, guarding the entrance to an extensive fortress with immense walls that inclosed the Coliseum and part of the Cœlian and Palatine Hills. The arch thus formed the vestibule of the great stonghold known as the *Turris Cartularia*, where the papal archives were stored, and where, under the protection of Giovanni Frangipani, Pope Urban II lived in 1093.

Under Pope Pius VII, about 1822, the *Turris Cartularia* was taken away, leaving the arch once more free, yet greatly weakened, though it was at once restored with ingenuity and skill.

Historians have had much to say about the arch and the Litterateurs have used it as a whetstone for their wit, often, as in the case of Shelley, with indifferent results. Hawthorne reflected that great armies had marched out under this arch, which had witnessed many splendid pageants, and with a ponderous gravity, he suggested that it would be wise to make "few allusions to such a past," nor even to suggest that here Cicero may have stood and Horace measured with chiming footstep the ode taking shape in his mind. Merivale, on the contrary, found the arch a lesson of history, though what kind of history he does not say. The best that Hare can do for the arch of Titus, in his "Walks in Rome," may be found in the statement, that "Its Christian interest is unrivalled, from its having been erected by the Senate to commemorate the taking of Jerusalem, and from its bas-reliefs of the seven branched candlestick and other treasures of the Jewish Temple." The "taking of Jerusalem," however, by no means covers the

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case. Indeed, this whole statement, like the most of the observations found in this connection, is wanting in clearness. In fact it would be difficult, perhaps impossible, to point to any writer, Protestant, Catholic or Jew, who has pointed out the real significance of the arch of Titus. They have failed to treat the subject after the manner of the geologist who cracks open a fossil to learn its inwardness.

There is indeed on the frieze of the arch a Latin inscription, declaring that it was built by the Roman Senate and people in honor of the Divine Titus (*Divo Tito Divi*) yet there were doubtless Roman Christians at the end of the first century who regarded this as forming almost a satire. The explanation of my remark, however, may be delayed, while it is mentioned, that the arch, besides the representation of a sacrificial procession with Titus crowned by victory, exhibits the pageant which included the captive Jews, the Table of Shew Bread and the candlestick of the pattern of that captured at Jerusalem and carried in triumph, in the year 71, along the *Via Sacra*.

To comprehend the significance of the arch one must go back to the Mosaic Economy with its sacrifice, which was a type of the sacrifice of Christ, a great historic publication of which fact was providentially made by the triumph of Titus in connection with the building of the arch. This arch really proclaimed, not the divinity of Titus, but the divinity of Christianity and the abolition of the Mosaic law. Only by degrees did the first disciples of our Lord rise to the real height of the Christian religion. Fourteen years after St. Paul's first visit to Jerusalem, when he went thither again, the Apostle found believers backward and disposed to Judaize. The situation was actually equivocal, and some of those outside the Church regarded its teachings as forming simply a new Hebrew school. The Temple service was maintained in splendor, the sacrifice was offered, and Christians were daily found praying within the sacred courts. In Rome, even in the time of St. Peter, Christians were confused with the Jews, and actually gained the tolerance that they enjoyed before Nero's persecution, on the supposition that their assemblies fell under the license which the Senate had granted to the guilds of the Jews. With St. Paul's second visit to Jerusalem, a Christian awaking took place, when persecution arose, and James, the Bishop, was put to the sword. Christianity was now differentiated, yet the splendid worship of the Temple remained.

Our Lord had foretold the destruction of Jerusalem, an event that finally called for an invasion by an overwhelming military force. Bat-

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ARCH OF TITUS.

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tle and siege did the work, Titus and Vespasian being the agents who executed the Divine Plan.

Pompey originally conquered Judea, B. C. 63, but later rebellions arose, and Cestius Gallus lost Jerusalem A. D. 66. Vespasian sought to recover the situation. After many battles he fought his way up to the walls of Jerusalem, this campaign continuing two years. Urged to make haste, Vespasian replied: "Wait, wait, wait a little and these fools will destroy one another. By attacking them we shall only put an end to their divisions. God is a wiser leader than I am, and will deliver us the enemy when exhausted and brought to naught."

Recalled to occupy the throne on the death of Vitellius, the siege was abandoned; but in March, 70, Titus again approached with a powerful army and Jerusalem fell, the general declaring: "It was not I that conquered; God, in His wrath against these Jews, made use of my arm." The Christians, however, that were in Jerusalem escaped, and even the Cenaculum, the house where our Lord instituted the Sacrament of His Body and Blood, was providentially spared. Titus, who wept over the destruction wrought, took his way back to Rome and persuaded his father, Vespasian, to allow a triumph, which afforded one of the most splendid spectacles ever witnessed at Rome. It is fully described by Josephus. This "pompous solemnity" was arranged with great care. All Rome was abroad. The army mustered first, and, at dawn, Vespasian and Titus, crowned with laurel and vested in the purple robes peculiar to their family, went out to the Octavian Walks, where the Senate and the members of Equestrian Order were ready to receive them. Here they took their position on a tribunal provided with ivory chairs. Rising and partially covering their heads with their cloaks, the Emperor and his victorious son "put up the accustomed solemn prayers," and Vespasian made a speech. Afterwards they offered sacrifices and proceeded to re-enter Rome, "marching through the theatres that they might be more easily seen by the multitude." Josephus declares that it would be impossible to give a real description of the magnificence exhibited on this occasion. The ends of the earth were brought together to provide everything that was unique and rare. It seemed at times as though a river of gold, silver and ivory were flowing along. Rare embroideries and "precious stones that were transparent" set in crowns of gold; "images of the gods wonderful for their largeness"; gorgeous costumes and Jewish captives elegantly dressed; richly decorated structures four stories high, laid with carpets of gold; models of captured

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cities; dioramas of battles and sieges; temples flaring with fire; on the "top of these pageants being placed the commander of the city that was taken." A great number of ships were carried in procession, together with spoils of war that no one could number.

Properly, in the estimation of Josephus, the spoils of the Temple at Jerusalem appeared the most remarkable. He says: "But for those that were taken in the Temple at Jerusalem, they made the greatest figure of them all; that is the Golden Table of the weight of many talents; the candlestick also that was made of gold, though its construction was now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the top of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews; and, the last of all these spoils, was carried the Law of the Jews."

The temple spoils formed the climax in this wonderful exhibition; which being concluded, the main procession followed, when "Vespasian marched in the first place and Titus followed him; Domitian also went along with them and made a glorious appearance, and rode on a horse that was worthy of admiration."

Josephus says that the conclusion of "this pompous show" took place at the Temple of Jupiter, where they halted until informed that the Captain General of the Jews, Simon the son of Gioras, had been executed, dying by the hand of the executioner in the Forum. This done, the people shouted for joy, and sacrifices and prayers were offered. Vespasian built a Temple to Peace, in which, adorned with all that was rich and rare, he "laid up as ensigns of his glory those golden vessels and instruments taken out of the Jewish Temple." On the other hand "he gave order that they should lay up their Law and the purple veils of the Holy Place in the Royal palace and keep them there," it being evidently believed that the religious significance of the conquest was very great. Titus had not only subjugated a people, but he had cast down from eminence a sacerdotal system that had flourished during long centuries. Paganism was now supposed to be triumphant over Judaism, which had been deserted by its God, to the credit of the smoking altars of Rome. The Temple spoils, Titus fancied, simply bore eloquent and convincing testimony to the greatness of his achievements.

We may now, therefore, turn to view the subject in another aspect,

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and to suggest that both Vespasian and Titus labored under a serious misapprehension. The God of the Hebrews, while offended with the Hebrews, had not gone over to Rome. On the contrary, the plan laid down by the Almighty at the beginning was in progress. The conqueror had no proper conception of the real significance of the triumph. He knew that the Temple worship was ended, but drew a false conclusion in favor of paganism. He was well aware that at that very time a body of people called Christians was established in Rome, but he did not suspect that his triumph possessed any interest for them, much less that he was actually vindicating the cause represented by a despised portion of his subjects. Nevertheless this was actually the case. It was the triumph of Calvary instead of a victory that was to shed splendor upon the seven hills of Rome. It testified to the truth proclaimed by the infant church at Jerusalem, namely, that not only had the ritual Law of Moses been abolished and the Jewish system come to an end, but that the world was called upon to recognize the new dispensation with its Christian altar exhibiting to the world the sacrifice of Christ. The plan that had been gradually maturing during the ages was now not only consummated, but the whole power of the Roman empire had been employed through Vespasian and Titus, to proclaim the tremendous truth to all mankind. The Roman triumph created an epoch in the history of the Church which was prepared by the march of Titus up the *Via Sacra* for a grand advance.

This view of the subject has not entirely escaped notice, yet the conquest of Jerusalem and the destruction of the Temple has usually been regarded as a military achievement, with a bearing simply upon Jewish history. It is time, however, to take broader views, and emphasise the inner meaning of this great event. Divine Providence did not lead the armies of Rome to Palestine for the glory of Rome.

Long before the fall of the Temple, St. Peter had removed from Antioch and had set up his chair in the heart of the world's greatest empire; yet, in a profoundly practical sense, it was the arms of Titus that fixed the central seat of Christianity, with spiritual government, in imperial Rome. It has indeed been dimly recognized, that the triumph of Titus crowned the work of St. Peter and St. Paul. Both of these apostles taught far and wide, but especially at Rome, that the Mosaic economy was ended, and the Book of the Law, carried in procession, itself proclained that the Law was dead. The seven branched candlestick shone before the people in its burnished gold, but its light had gone out forever. Titus, God's agent, put out the light. He un-

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wittingly published the Divine decree and sent out a world-encircling proclamation. When the sun went down upon Rome that festal day, the Law was laid up a dead souvenir in the imperial palace, and the words, "It is finished," fairly started out on their long journey through universal history. Titus perfected what Pontius Pilate, under Tiberius, actually began. He accomplished what the twelve Apostles, without legions of angels, could not do.

The twentieth century may not be greatly alive to an event that transpired in the year 71, yet the Christian Church in Rome at that time, in common with a large colony of Jews, heard of the downfall of Jerusalem and the destruction of the Temple with the profoundest emotion. The return of Titus with the sacred trophies only served to intensify feelings. When the triumph took place, the entire Church in Rome was out to catch a sight of the emblems from Jerusalem. Believers were seen in little companies posted in advantageous positions along the *Via Sacra* conversing earnestly with one another in undertones, recalling the prophetic words of the Master. The venerable Linus, who had succeeded St. Peter as Bishop of Rome, without doubt witnessed the entrance of Titus, being keenly alive to the signs of the times. For the Romans, the triumph afforded a rare holiday. But the Vicar of Christ, without overlooking the scenic splendor, nevertheless saw what was not thought of by the transported populace. Linus with Cletus and a staff of believers at last beheld the Temple appointments glittering in the line of march, crowded with captives. There was the Sacred Roll, and the splendid candlestick. Then they looked one another in the face with an expression that no pen could describe. The Temple light was extinguished and Christ was now to be the Light of the world. With holy joy they recognized that, after all, this was not the triumph of Titus but the triumph of Christ.

That was a great day for Titus, but a greater day for the Church of God, and while Rome, inebriated with wine and pride, sank down to sensuous sleep, the Christians assembled for their accustomed worship, for Linus did not allow this memorable day to pass without pointing out its great lesson. The subject of his discourse was suggested by the wonderful event that had transpired before their eyes. He dwelt upon the destruction of the Temple, the end of the Law and of the rise of the Empire of Christ, which should stand when even the Roman Empire had forever passed away. Falling on an imperial ear, his address would have constituted the darkest treason.

Vespasian had doubtless heard the story of the crucifixion and the

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Christians had long been established at Rome; yet it never occurred to him that his military victories were furthering the cause of that despised band of men and that he was contributing to the work of founding a new empire in his own Capitol, one that would prove as lasting as the ages, being destined to rule distant regions whither his eagles had never been borne.

Nor should it be overlooked that Linus now had a great advantage over St. Peter and St. Paul with the Jews in Rome. When told that the Law was given by Moses, and that the sacrifice of the altar had been superseded by the sacrifice of Christ, the leaders in the synagogue were able to point to the temple standing in its splendor at Jerusalem with incense ever rising to the skies. The Apostles were simply apostates. God was still with His people Israel. Thus with Peter and Paul: but Linus pointed to Jerusalem fallen, the Temple in ashes and the candlestick borne along the *Via Sacra* amid the jeers of the populace.

This, however, was not the end. Time passed. Linus went to his reward and Vespasian took the way of all the great. Titus himself was no more, and Domitian, his brother, reigned in his stead, being hostile to the disciples of Christ. On his accession to the throne, after the example of Tiberius, Domitian, in theatrical style, assumed the attitude of a reformer, in both morals and religion. Vestal Virgins were summoned to the bar.

Previous to Domitian, the Emperors never received divine honors until after death; but in his life time, this man claimed the distinction, and in public documents, announced himself as "Our Lord God," an assumption that did not save him from being despised and perishing at last by the assassin's dagger.

But the present interest of Domitian, who, like Tiberius, was an instrument of Providence, is found in the fact that it was he who directed the vote of the Senate, in accordance with which the magnificent arch rose in honor of his great brother, Titus the Conqueror. Proud of the achievements of his family, which rose from obscurity to greatness, he resolved to create a lasting memorial commemorating the results of Titus' campaign. God himself evidently intended that the memorial should prove lasting, as it has survived a thousand fallen glories of Rome. Domitian built better than he knew.

In the year 81, therefore, Domitian, as it were, stereotyped the triumph celebrated a decade before. In this work he spared no cost. The first architects and artists were put in commission, and when finished the work gave to its ancient admirers the deep satisfaction

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that it inspires among esthetic minds to-day. Yet it proves to be something more than a beautiful monument, a rare work of art, conveying a tribute to the heroism of a victorious general.

It should be distinctly noticed in our day that there are two classes of antiquaries. The one class is much "versed in antiquity," exciting the ridicule of Pope, who says :

> "With sharpened sight pale antiquaries pore,
> The inscription value, but the rust adore."

They are versed in "antiquity," and that is all. The inner significance of antiquity, the real meaning and mission of many a monumental pile, they wot not of, and do not care, simply scraping together and hoarding the rust and dust. The present age has witnessed an awakening, and it is time that the *Libittinarii* had gathered to their fathers all men of this class. But there is another school of students of the past who look beyond the dust, beyond the antique pile, the obelisk or great pyramid crumbling under the silent touch of time. The instructed and discerning Catholic visiting Rome and lingering around the memorial of Titus, may see something more than a decayed arch of splendid old gold laid against a soft blue sky. He may find in the arch something older than Roman antiquity. He may discover in this relic indications of a plan older than all history, a purpose matured by the Almighty before the foundation of the world.

At the time the arch was built, Linus had succeeded Cletus in St. Peter's Chair, and Linus, as he gazed upon the new and exquisite structure, with its breathing sculptures, was not misled by any antiquity. He drew from the arch what should be for us a lesson of the hour. It was now the year 81, and the memory of the triumph of Titus was fading from public recollection, but the great transaction had been embodied in a permanent form ; and by the aid of the arch he could teach and enforce with new power the lessons set forth by his predecessors. The arch told its great story of the triumph of the Cross over the Law, and, in teaching of Christianity, he was able to make the arch, in a sense not dreamed of by the Frangipani, a grand *pièce de résistance*. To Jew and Gentile Cletus was able to offer a sermon in stone. Yet it is now even more than a sermon in stone ; for it may be regarded not only as the most ancient public monument now standing in connection with our holy religion, but it also forms an unanswerable proof of the fulfillment of Messianic prophecy, and thus viewed is one of the unassailed and unassailable evidences of Christianity.

B. F. De Costa.

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THE SPIRIT OF PRAYER. [1]

We have had no end of "confessions" the past few decades. In one form or other, in autobiographies, diaries, memoirs, letters, we have been admitted to look into the private, or inner life of many men and women, some great and famous, others too little and infamous either to read or read about. There is a vast and significant difference between such "confessions" and the few which, like those of St. Augustine, St. Teresa and à Kempis, whose writings give us a true glimpse of his soul, will forever be the supreme standards in this kind of literature. A Tolstoi, a Nietzsche, a Baskkirtseff "confess" only what it pleases them to reveal, and as they choose to explain it, to minds which they consider hopelessly inferior to their own. St. Augustine, St. Teresa, à Kempis, make their confessions to God; they conceal nothing, but declare everything precisely as it is; even when they seem to be speaking for our benefit, their glance is always aloft, their gaze extends beyond the horizon of this life. The real difference between the two is that the "confessions" of our popular idols are an appeal to the world for consideration and praise: the confessions of true confessors are an appeal to God for His condescension and mercy: in one we have the spirit of vanity or pride, in the other the spirit of humility and prayer.

"Great art thou, O Lord, and greatly to be praised," St. Augustine opens his confessions, in the words of the Psalmist, and throughout he addresses God directly with all the simplicity of faith and with all the confidence of sincerity. In the same manner St. Teresa, and all the souls who were really great enough to rise to the vision of God Supreme and Infinite, frequently appealed to God as naturally as if He were quite as real to them as any human audience. Their references to Him are not labored, artificial, self-conscious or distracting, but easy, natural, direct and pertinent. The thought and sense of His presence is like a second nature to them; their own dependence on Him and constant need of seeking His aid are abiding memories which they cannot and would not lose. The business and cares of life seem to cost them no trouble or pain except the interruption of their union with Him in prayer. They struggle to make each inter-

(1) The object recommended to our prayers for April.

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ruption a means of more ardent union, until at length every task and annoyance of the day is done in a spirit of prayer. Prayer becomes for their souls what the breath of life is to their bodies.

We sometimes read eloquent tributes to the lofty and prayerful spirit of great souls like these with the insinuation and regret that such a spirit is beyond the capacity of ordinary mortals, or at least wholly unsuitable for an age like ours. We are too busy to pray ; our age is pre-eminently one of action, our service to the Almighty, when we think of serving Him, must be the service of labor, enterprise, industry. Purposely I say, when we think of serving Him, because the cry now is the service of humanity of which we ourselves always form the largest part. The outcry raised against prayer by the pseudo-scientists of the century just past is still ringing in our ears, and perhaps we are not clear and firm in the belief that prayer is necessary, and that it is a means of obtaining from God what we need. It is so easy to say that God does not need our prayers, that He ought to know what we want, that we should not presume to ask Him to change His great, immutable laws for our petty needs, that we have prayed long and often to no avail. Nay, what need is there to pray, even if we had the time and believed in prayer : so often the forces arrayed against us are so overwhelming ; so many gigantic things are nowadays accomplished apparently without prayer, or at least by agents who consider prayer to be more human than divine, more natural than supernatural, some transcending power of human nature, wholly unrecognized by the saints just mentioned.

Ordinary mortals can have and cultivate the spirit of prayer. The simplest godly souls in every age have had and still have this spirit. What is it but the disposition or tendency to do everything with reference to God? Now this disposition is so natural to the human soul normally constituted that it breaks out in phrases expressive of God as an abiding and uppermost thought. Witness the salutations and farewells in use in truly Christian countries, and all the outbursts of praise, the invocations for blessing, the motions of reverence, the prayerful expressions of resignation and of sympathy with the afflicted and departed. Witness likewise the tender terms of familiarity used to denote our confidence in the intercession of saints with whom we are in pious communion. No age can be too busy to pray. The more active our lives the more we need to pray. With all our activity there is time for banquets, theatres, whole days of outdoor sport and week on weeks of travel. For this very activity and its achievements we

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depend on God; from Him we must implore, and to Him we must attribute all our success. Prayer does not require labored efforts nor much time; it does not consist in much speaking. The *Our Father*, the prayer taught us by Christ, is simply a collection of invocations any one of which would suffice to cultivate a spirit of prayer. Time may be required to acquire the habit of repeating one or other of these or similar invocations as we approach, perform, or finish our various actions; but the habit once acquired, it can be exercised without the slightest interruption of our ordinary duties.

All that is said so glibly against the necessity or utility of prayer is based on a misapprehension of its real nature. We do not pray because God needs to learn from us what we need; neither do we pray because we hope to move Him to change any of His laws in conformity to our desires. We pray because we need absolutely, and are moved by an impulse we cannot restrain, to cry out to Him who made and rules us, to express to Him the sentiments of our hearts as well as our needs and desires. We do not imagine that prayer is going to change any of God's laws; but by our very prayer we imply our admiration for the wisdom by which He has from all eternity provided and applied His laws in conformity with prayer properly made; in other words, with infinite wisdom, He treats the creatures whom He has endowed with reason as intelligent beings, and adapts His laws in such a manner as to meet their reasonable appeals. His law is His will: His will is fixed, immutable from the beginning; but from the beginning it was fixed in view and in virtue of His foreknowledge of the action of every rational creature of His hands. Prayer changes the one who offers it, not God who hears it: it brings us into conformity with His designs in our regard; for this very conformity He hears it, as it is by His inspiration we make it—as De Vere puts it, "He who grants each prayer that prayer inspires."

To say that we have prayed long and often without avail, means that we have not prayed at all, or surely not in the proper way. Prayer rightly made is always necessarily heard whether we recognize the answer or not. The answer may not come when, or as we expect it; something far different may be granted instead of what we had imagined to be good for us; our very failure to receive what we may have prayed for diligently is proof positive that it would not benefit us and the failure itself is an answer to prayer. To come to see things in this light is one of the greatest benefits of the practice of prayer. To lift up our gaze above a natural and earthly plane, to broaden the

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sweep of our vision beyond our own personal or temporal interests, to consider God's views and wishes, to study His ways, to make them all our own—this surely is to unite with Him closely and to cling to Him steadfastly: it is a perfect act of religion, an exercise of the virtue of charity, like to that of Christ in the Garden praying: Let this chalice pass away from Me: yet not My will but Thine be done!

There is nothing to withstand the power of prayer. It can move mountains; it is the change of the right hand of the Most High; "if you ask anything *in My Name* it will be granted to you." What matters it if all the world should be arrayed against us! O ye of little faith! Why listen to men who in their pride speak of prayer as a human or natural agency, as some transcending power of human nature, for the reason that they are blind to their limitations, and account as their own achievements the arrangements of Divine Providence itself. What after all are the greatest achievements of human genius and energy compared with the marvellous work of prayer? What can any combination of capital, or any amount of statecraft, political shrewdness, legislation, teaching, or secret machination of lodge or sect, do to lessen divorce, to maintain a normal birth-rate, to inspire respect for authority, to cultivate a true unselfish devotion to country, and a genuine brotherly love among fellow citizens? What can all our highest natural aspirations effect for these things fundamental, as they are, and essential for the very existence of human society? Without grace, and without prayer by which we obtain the grace, the more we combine our natural forces, the more we legislate, the more corrupt society seems to grow. To build up a true civilization, to preserve the ties of conjugal and parental love, to consecrate authority and nurture true patriotism, no human power howsoever transcendant will avail without the superadded and all availing supernatural power of prayer.

This spirit of prayer is much needed in our day, and it would be sad to think that Christians do not cultivate it because they imagine it is impossible or beyond their capacity. There is an old *Memorial*, or "Confession" of one of the companions of St. Ignatius, the Blessed Peter Faber. He was no idler, but a man of his time, a real reformer in a day of so much pseudo-reform. Twice he was employed by Pope Paul III on missions to the clergy and the heretics in Germany, and his life as a priest was so exhausting that he died when only forty years of age. His spirit of prayer was remarkable for its constancy and so simple that every one can imitate it. The slightest thing excited

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him to pray. "Bless the Lord, O my soul and never forget His mercies," is the opening text of his "Confessions." He was noted for his gentleness, and here is a specimen from the very first records of his *Memorial.*

"On the feast of Elizabeth, Queen of Hungary, I felt quite devout, and thought of seven persons, desiring to keep them in mind and to pray for them regardless of their defects; viz., the Pope, the Emperor, the King of England, Luther, the Turk, Bucer, Philip Melancthon. My reason was that these men were judged by so many; and therefore moved by the good spirit I felt a certain pious compassion for them."

This was in 1542. Soon after, the same year, he notes down a resolution which he was very faithful to keep ever after:

"On reaching Spain I felt a distinct spiritual impulse to invoke the principal Archangels, Guardian Angels and Patron Saints of Spain. I felt specially devout to St. Narcissus, to St. Eulalia of Barcelona, to Our Lady of Montserrat, Our Lady of Pilar, St. James, St. Isidore, St. Ildephonsus, the holy martyrs Justus and Pastor, Our Lady of Guadaloupe, St. Encrates of Cæsaraugusta, asking them all to bless my journey to Spain, to help me by their prayers to reap some good fruit; and I did reap it, more through their intercession than by my own labors"

Everything suggested prayer to him; thus he tells us:

"On the day of the dedication of the Church of Blessed Mary of Portiuncula which is the solemnity of Our Lady of Angels, I had many spiritual sentiments, and I felt great devotion in dedicating my soul and body as a living temple to God to receive and keep His spiritual gifts."

And again,

"On the day of the finding of the Protomartyr Stephen as I was considering how other bodies were found with his I felt a devout impulse to beg of Christ Our Lord to deign one day to let me gaze with my own eyes on the bodies whose glorious relics I have seen and on all the blessed. Praying in a Chapel of St. John, and beseeching the Lord for the household, I had a great desire that whatever I prayed for that house and the persons it contained should by the mercy of God Our Lord be granted to every house and person in that city."

There is a highly poetic turn in all this, but it is the simple and natural turn that prayer gives to everything:

"Looking upon the Crucifix at Mayence whence blood issued when a . . . man cut off the head and hacked the figure so badly it struck me that this is the way of divine goodness to give and shed that blood on every offending sinner. Thus He treated the poor blind Longinus and thus he seems to treat me in spite of my faults and ingratitude and malice. He does nothing but still gives me grace that by His blood I may still be saved."

His prayer embraces everyone belonging to him, and extends to souls he never knew; thus:

"On the eve of the Feast of St. Francis offering the sacrifice of the Mass for my relations living and dead and for all who belonged to our family, and like-

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wise for all the families of my brothers who are in the Society of Jesus Christ. I cherished a keen and pious presence of those to whom we are bound by natural ties."

It takes on all forms, thanksgiving and propitiation, as well as petition :

"When at Spires one day in October, I rose at midnight and began to pray to God and the Blessed Virgin and the saints for the people of that city living and dead. Full of thanksgiving for all the benefits which I knew they had received and asking pardon in the name of all of them and various graces for them I cried for their difficulties. I prayed that all that God had done for me directly or through His saints and all He was still doing might be acknowledged, saying O Lord Jesus Christ, who knows Thy goodness by which there should be in this place so many temporal goods and the Sacrament of the Eucharist and the words and ceremonies of the Christian Faith. Be patient O Lord, for these things are not remembered nor sought nor honored. Spare them for not remembering the souls in Purgatory. Bestow still on these people all these things regarding not their ignorance, neglect and ingratitude ; do this for Christ the Redeemer and for His angels and holy souls who recognize these gifts."

How it broadens and elevates his spirit, and identifies it with that of his Master :

"On the feast of St. Evaristus, pope and martyr, arising early in the morning there came to my mind the thought of the sufferings of men, their weaknesses, sins, obstinacy, despair, tears, the horrors of war, famine, pestilence, want, and then I thought of Christ the Redeemer, Christ the Consoler, Christ vivifying, illuminating, aiding, delivering as a merciful and pitying God and Lord, and I called on Him by all these titles to come to the relief of all."

As a means of acquiring a habit so precious as this it would be worth our while to say some of the psalms, and to prefer, in general, for our vocal prayers, those which the Church has consecrated by usage in the Mass and Divine Office. Almost every sentence they contain shows us how to rise from the visible things about us to the thought of God and things invisible.

Why is it, then, that if prayer is so natural, sweet and profitable an exercise, that few comparatively cultivate it ?

The answer is that very few have the spirit of prayer ; few know what prayer is, or go about it in right manner. We try it only when our own efforts fail, only when we are driven to it. If we are in the habit of praying, it is in a routine or perfunctory way, with distractions enough to keep our gaze continually averted from God, with desires and intentions scarcely in keeping, often rather in conflict, with the object of our prayer. We limit the scope of our prayers to petition, and keep forever begging from God, never praising, never

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thanking Him as He deserves. Even our begging is wrong in its way. We beg only for what we want, regardless of His desires ; we ask before we are ready to receive, or disposed to use the favor to our advantage. Too often we ask with misgiving, doubt, with an anxiety that proves we have no real confidence in God, or, what is worse, we approach Him presumptuously, or with the sentiment that He must not only hear our prayer but answer it in our way. If we are disappointed, we fail to recognize His answer, we grow disheartened, and listen to the fallacy that to know and satisfy our wants God does not need our prayer, that it cannot avail to change His laws, that, perhaps, there is no providence, and prayer is waste of time, energy—as prayer conceived or made with such dispositions surely is.

Doubt and error in religion always grow out of misconception. Men do not accept its truths because they do not take time to master them properly. So it is with prayer. Only those who form a wrong view of it can consider it useless or unreasonable. To imagine that prayer is only for certain occasions, or for special needs of the human heart, that a certain number or kind of prayers must invariably produce a certain result, or that prayer is heard only when the precise object prayed for is granted, argues an utter ignorance of the nature of prayer. Prayer is not something we take to as a last resort, but the natural prompting or yearning of our being for the presence and influence of our Maker and Ruler. It is described as the raising of our mind to God, the elevation of the soul from earthly to heavenly things. It is the language of the soul, the cry of the heart seeking to communicate with God, to express its dependence on Him and its longing for union with Him, to be with Him entirely, to make His thoughts our thoughts, His way and His will ours. It is the desire of charity, animating us to profess our belief and confidence in God and throw ourselves on His providence in loving and submissive dependence. Like charity, it inspires us, soul and body, to give expression to our relations with God : and like charity, it is an abiding spirit operating in us continually, actually when we make some special prayer, and when we are not actually praying, virtually by its influence on all we do.

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EDITORIAL.

SOME QUALIFICATIONS FOR HONORARY DEGREES AT HARVARD.

First among the weighty reasons which the President of Harvard University enumerated for creating Prince Henry of Prussia honorary doctor of laws is the following :

"Our students of history know the Teutonic sources in the dim past of many institutions and public customs which have been transmitted through England to this New England. The Puritan origin of the university makes it hold in grateful remembrance the heroes of Protestantism—Luther, Melancthon, Erasmus, and their kindred spirits—and the German princes who upheld that precious cause through long years of confused alarms and cruel warfare. The Puritan Government of Massachusetts followed anxiously the vicissitudes of the thirty years' war and was in the habit of ordering public thanksgiving to God for 'good news from Germany.'"

Perhaps it was fortunate that the Prince should get a glimpse of the "American methods," which prevail in some of our universities as well as in our commercial and social life. If he might, with some reason, be appalled at the opulence and lavishness of our so-called "captains of industry," he surely could not have been well impressed by the lack of tact and knowledge of the head of one of our distinguished universities. In his progress through the States he had met with men in every sphere of life ; in all the receptions given in his honor there had not been one discordant note ; it remained for one who might be presumed to be a prime exponent of liberal culture in the United States to offend the royal visitor's religious sensibilities and to display a woful ignorance of history. When the Hohenzollerns appear in public as the representatives of the German people, they invariably keep their Protestantism in the back-ground. They are Lutherans, and Puritanism is not of their spirit : it had Calvin for its father, but as he was a Frenchman, his name was discreetly omitted from the list of kindred Protestant spirits. But why claim as a hero of Protestantism Erasmus, who was not a Protestant at all? Why class him among the kindred of Luther, who became his implacable foe? But a month ago, before the Harvard Club of New York City, President Eliot was deploring the sad lack of clear and persuasive speech in this country. Who is largely responsible for this? To speak clearly and persuasively one must first know things accurately and there is surely no accuracy in the weighty reason just quoted. The rule among scholars for occasions of this kind, in this country especially where there is religious equality, in New England as well as throughout the States, is the

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favorite rule of the scholarly St. Paul: "No distinction of Jew or Greek."

Still more deplorably inaccurate was President Eliot's reference to the Thirty Years' War. He does not know apparently that every true German can think of that calamitous period of his country only with feelings of shame and grief. Protestant and Catholic historians agree that it put Germany back one hundred years. The peace of Westphalia may truly be regarded as *finis* Germaniæ, for it had practically ceased to be. Menzel tells us that Germany lost in that period *two-thirds* of its population; its wealth, culture, learning and morality were thrown back one hundred years, and its political life 150 years, down to the time of the Napoleonic wars when Germany began to feel itself once more as one people. (1) Herren draws the most appaling pictures and declares that in cruelty and devastation it had not its equal in modern times, supporting his views by frequent reference to Raumer. (2) Weiss speaks of it in these pathetic terms:

"We come now to the saddest page of German history, the titanic struggle which raged in our country for thirty years and which brought the German people down from the first place among nations to the most wretched and pitiable condition. Before that war began Germany was thickly populated, covered with flourishing cities and wealthy villages. Agriculture, commerce, industry and trade had developed riches, the love of the arts had everywhere created and accumulated beauty. All classes of the people, high and low, lived well and dressed well. At the end of the war Germany was a vast graveyard, a wilderness, two-thirds of the population had fallen in the war or had perished by disease and plagues, and the wretched remnant, wandering among the ruins of a wasted land, had become unnerved and brutalized, without energy to recuperate and void of all higher aspirations, all self-respect and pride, all power and all hope in a better future." (3)

Such is the humiliating picture which was recalled to the memory of the German Prince; for the prince knows the history of his country, if Harvard's president does not. The Prince knows, too, that by that awful war Germany lost control of the Baltic Sea, and, on the North Sea, part of Mecklenburg, the Bishoprics of Bremen and Verden, which were given to Sweden, and meant for Germany the loss of ocean trade; that it lost to France the beautiful countries of Alsace-Lorraine which were only recovered the other day. President Eliot does not seem to know, what every German school-boy knows, that the last and

(1) Geschichte der Deutschen III. Ed. 1855.
(2) Geschichte der Europischen Staaten III. Ed. 1842.
(3) Weltgeschichte, Vol. V. I. p. 117.

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most fatal part of the war, from 1635 to 1648, was simply a war of conquest waged by France and Sweden against the Empire. It was for this "good news from Germany," says President Eliot, that the Puritan Government of Massachusetts was in the habit of ordering public thanksgiving to God! Perhaps he considered the honorary degree to Prince Henry as an act of reparation for their gratification in the "good news from Germany."

In referring to the "German Princes who upheld the precious cause" of Protestantism in that cruel war, President Eliot evidently imagines he is paying a great compliment to the Hohenzollern Prince. Again his history is at fault. The war began in 1618 and the Elector of Brandenburg, the ancestor of the Kings of Prussia, remained faithful to the emperor till the year 1630, when Gustavus Adolphus, at the head of an army, *forced* the Elector to make common cause with him. In 1635 the Elector made peace with the emperor. It was only in 1641 that his successor, Frederick William, made a truce with the Swedes, which later, and again by compulsion, became an alliance.

By all means let us cultivate the habit of clear and persuasive speech; but for this we need accuracy and tact, and for these, in turn, we need a love of truth.

CONTRADICTORY VIEWS ABOUT THE PHILIPPINES.

Mr. Fred. W. Atkinson, who is the recently appointed Superintendent of Education in the Philippines, informs us in the *Atlantic Monthly* for March, 1902, that "the problem of establishing a modified American school system in the Philippine Islands is also the problem of supplanting an old system deeply interwoven with the religious beliefs and social institutions of a semi-civilized people."

There are two or three things which worry us in this announcement. First, does not the problem consist rather in how he can most efficaciously supplant the religious belief of this alleged semi-civilized people? Has any radical change been attempted except that of forbidding all religious instruction in the schools? Whatever supplanting has been hitherto done is in the matter of Catholic teaching.

In the second place, we would like to know how he proposes, by his educational methods, to uplift into his civilized plane, this semi-civilized people? We ask this because we have under our eye a copy of the *Atlanta Constitution* of February 3, 1902, which states that "although we have imported all the fads and fiddlesticks from the hotbeds of Boston 'culchah,' the mean-looking, measly fact (so the editor emphatically, if not elegantly, describes it) remains, that in proportion to our white population in the South we have as many men *who cannot*

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read or write as we had fifty years ago." We ask, in alarm, is that to be the condition of the Philippines fifty years hence, when the fads and the fiddlesticks shall have been tried on the Malays? The workable conditions were assuredly better among the Georgians and Tar Heels than among the Moros and Tagalogs.

Thirdly, we are moved to enquire how comes it that these people are semi-civilized, who, as the writer informs us, "had a school in nearly every organized town." He says it is because "religious ideas absorbed so completely the attention that a lamentable *backwardness is noted in the advancement* of public education" (a phrase, by the way, which may betray a remote strain of Irish blood in Mr. Atkinson, but is neither elegant nor exact enough for an educator). The educational system to be supplanted was "an anachronism, recalling European systems of more than a hundred years ago. Its instruction was weak on the side of *thought* work and only fair in *formal* work. Nearly every organized town had its school, and in it, pupils were taught to obey, to read and write, more or less mechanically, the native dialect and the catechism. In vitalizing power it was wholly lacking." Were one inclined to be captious, he might object to some of the phrasings of the superintendent, but they are sufficiently clear to let us see what is the head and front of the offending in this Filipino school system. Assuredly it is not very grievous. It inculcated religion.

To bring in a better condition of things, Mr. Atkinson informs us, "vast amounts of money were expended on American school books and furniture,"—that is its commercial aspect—and "one thousand teachers, normal and college graduates, have been appointed, and eight hundred have already arrived from the United States. These teachers report that they are comfortably settled and welcomed everywhere."

Over against this picture of scholastic bliss, we have the damaging article of Mr. Stephen Bonsal, in the *North American Review* for March, entitled: *The Philippines—After an Earthquake*, the same month, by the way, in which Mr. Atkinson's contribution appears in the *Atlantic*. Bonsal begins by asserting, apparently without fear of being challenged—and the acceptance of his article by the *North American*, as well as the writer's own reputation support the contention, that "his experience among Malay people qualifies him to better understand the conditions there than any other average American could."

Having declared his right to speak, he then, in absolute contradiction of Mr. Atkinson, says: "Simultaneously with the gift of civil government it was announced that, over a thousand college and

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normal school graduates were shipped across the Pacific to inaugurate a liberal educational policy. This act, we were told, would immediately bring in an era of good feeling and quench the last embers of rebellion, but I regret to say," he adds, "that these dreams have not been realized up to the present writing. Zorilla, who was certainly not a clerical, once said in the Spanish Cortes, that a single friar was worth more in the matter of preserving the sovereignty of the Philippines than a regiment of cavalry"—a statement, we might interject here, which was also made the other day in Washington, by our own U. S. General Hughes. "Might we not have expected," continues Bonsal, "the same results from our public school teacher?" Unhappily no, for "before the transports ever reached Manilla, it was found that a minority of those teachers were not qualified at least, *in character* to inculcate American ideals in our little brown wards, and in *one* transport, at least, the behavior of eight of the selected teachers was such as to justify the authorities in refusing to allow them to land and they were sent back to San Francisco." "What legends," he exclaims, "would have sprung from these regrettable incidents had our frail educators of both sexes been friars!" "and," he adds, "if but a few of the stories which are discussed in Manila, are true, the casual investigation as to character which the unfortunate eight failed to pass, might with advantage have been extended and made more rigorous. Whatever may have been the faults of the religious corporations such mistakes as these could never have been brought home to the friars. No friar was ever sent to a distant, isolated station in the Philippines until he had undergone a searching examination in the matter of morals as well as in humanities. When he reached the field of his life labor he was welcomed as a god." Nevertheless, we must admit that if the first thing these teachers were expected to do, was to dispel the illusion that they were religious teachers they were well qualified for their task.

Instead of the teachers being welcomed everywhere, as Mr. Atkinson assures us, Bonsal says that "two weeks after the schools were opened many of the teachers informed me that the attendance dropped off thirty or forty per cent.," and instead of being happy and enthusiastic in their work, "many of them did not hesitate to say that they came out to the Islands under a misapprehension. Some were living, and with good reason, in daily fear of being killed. In many I remarked strong commercial proclivities, and the expression, "there ought to be money in this or that," is on many tongues. The Filipinos notice that a considerable number of teachers have already resigned, some to enter upon business pursuits." As an example of the exalted culture of these people who are going to vitalize and uplift

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Filipino education, Bonsal narrates that he was listening to a teacher who was trying to explain the George Washington myth about the cherry tree. When the little brown boys heard it they all exploded with laughter, whereupon the American schoolmarm turned to him with: "Say, ain't this fierce"? That lady was certainly up to date. She was not an anachronism.

According to this almost too candid writer, "we are very popular with the Mohamedan population because of their impression, *based upon observation* and report, that we are not Christians." Every self-satisfied American ought to be extremely flattered by this quick recognition of our dominant virtue. Besides, we are very discreet on the question of slavery. The Mohamedans would howl if we acted otherwise. Religion can be destroyed. The Catholics will be silent, but not the Mussulman on the subject of slavery or polygamy. Nor, according to Senator Patterson, would your average Baptist or Methodist acquiesce so tamely. The whole world would hear from him, and probably grant what he clamored for.

As for the pacification of the Islands he denies absolutely that it has been effected, and he believes that "in all history no instance can be found of another nation, however young, however full-blooded, permitting itself such an extravagance with such poverty of results."

Which of these two authorities are we to accept? That of Bonsal who, as far as we know, is no man's man, or that of Atkinson, whose salary and position depend on the character of the report he makes to the Government, and who, with the best intentions, is likely to be biassed.

FRENCH CONVENT TRAINING.

A curious tribute to the Catholic education of girls, especially in what is supposed to be its aggravated and exaggerated expression, namely, the education given in French convents, comes to us from an unexpected source. It appears in the *Nineteenth Century* for February, 1902, under the signature of Hannah Lynch who quite dislikes the system. The occasion of her article is as follows:

Marcel Prévost had blasted the promise he gave of a fine literary career by writing a pornographic book entitled *Les Demi-Vierges* which was a slur on all the young girls of France. To refute his calumnies Olivier de Tréville publishes *Les Jeunes Filles peintes par elles-mêmes*, a book of 600 closely printed pages consisting of the answers which thousands of Parisian and provincial young girls gave to questions proposed to them either orally or by letter on almost every subject in which they were supposed to be interested. The result, says Hannah Lynch, is a triumphant assertion of the indestructible

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purity of girlhood and a recognition of all the old fashioned virtues of womanhood.

From the answers gathered and classified a very flattering composite photograph of the educated French girl is obtained.

There is not the slightest suspicion in her of a flirt; not a hint of heartlessness nor vulgarity and little or no worldliness. Most of them are honest, reasonable, slightly sentimental natures looking forward to marriage with an exalted and honorable conception of its responsibilities and duties; holding the Cornelian view that a woman's only jewels should be noble sons. Woman's rôle in creation, the girls themselves say, should be abnegation and unselfish devotion. They do not like opera bouffes. They do not believe in "door-mat love literature." They are not feminists, for "although the laws which enchain women revolt me." says one, "I do not claim the right to vote." "Let us stay wisely at home and let the men fight it out for themselves and for us. It is much more comfortable. Lean on them, since it flatters them, that is the best feminist solution." Another satirically remarks, "it will be time enough for women to interfere in public when men have reduced themselves to general softening of the brain through tobacco and absinthe." They do not fling themselves at men's heads, like some maidens of other countries. They know that the duty of mating them lies with the parents and not with themselves, and this consciousness gives them an exquisite force of dignity and reserve. They like good literature, the old French classics, for instance, and not modern rubbish. They declare modern *progrrrrès*, as one wittily spells it, to be more or less of a sham. They detest Wagner and call his music *la tintamarre d'outre Rhin*; a cacophony worthy of Dante's Inferno; they adore Gounod, Massanet and Saint-Saens.

They do not read newspapers or new novels; they don't frequent theatres; they write very elegantly; they admire the beauties of nature, and while being bright, witty and entertaining, their exquisite, refined and noble purity as women sits upon them as a crown. Patriotically they hate the masculine representatives of certain races with which their country has often been at war; their dislike extending to the unhappy men's speech, sport and even tailoring, as well as to their education, and to that of the rejected foreigners' sisters.

The amiable Mrs. Lynch, however, is dissatisfied with many of their answers and stigmatizes as "convent cant" their views on woman's work, woman's position in the world, choice of literature, etc. If it is "cant" the average observer will say let us have more of it. She regards them also as guilty of priggishness. "One regrets," she says, "with a feeling of alarm that these 600 pages

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treating of youth between eighteen and twenty-one should show no trace of wildness, of animal spirits, no murmur of hoydenism, no originality, freshness or breezy candor. There is in all these persons no echo of generosity, the magnanimity of bewildering passion and indignation that drove George Sand into revolt." For which we say: Thank God! With breeziness, animal spirits, wit, cleverness, skill in the use of language, amiability, proper independence, these young French girls seem amply provided. We can easily forego "the magnanimity of bewildering passion and indignation" such as George Sand and others of her ilk distressed us with, and esteem the young woman all the more for not having those uncomfortable things about her. On the whole, the modern French girl, convent-educated, seems to be a very gratifying success intellectually, morally, esthetically; in fact, in whatever education aims at. Her patriotism especially, soars into the region where it cannot be questioned, and even if it does rub us poor foreigners against the grain a little roughly at times, it ought at least to satisfy the legislators of her country that patriotism does not languish in convent seclusion. It is a pity they are shutting up such schools. They do not know a good thing when they see it.

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CATHOLIC CHRONICLE.

ROME.

Pope Leo's Jubilee.—With pomp and circumstance, the Silver Jubilee of Pope Leo's Pontificate has opened in Rome and Catholic Christendom. In truth, we may add, it has opened in the whole world. For as none of the Holy Father's Jubilees has been so important, or, as he says, has pleased him so much as this; so none has been celebrated with so much magnificence as is shown in it. All classes of people, from artisans to kings, are joining in a universal tribute of veneration. All the heads of European States, including the Sultan of Turkey, are sending special envoys to the Holy See. Many from other parts of the world are doing the same. Workingmen and women, particularly in Italy, are preparing their own simple testimonies of homage. The Press over the world is enthusiastic in its praise. The *Gazette* of North Germany, in particular, has astonished its readers. Pilgrimages and deputations are arriving in Rome. There are celebrations everywhere, from the chapels of royalty, as in Spain, to the remotest Catholic mission. Naturally, it is Rome herself which leads in congratulations to her Pontiff. St. Peter's and its square, on February 20 and March 3, presented the aspect of the old great days of the past. It was significant that the Jubilee opened with exposition of the Blessed Sacrament in St. Peter's, beneath whose majestic dome crowds succeeded to crowds in prayer during the day. Mingled in the glad acclaim of the multitude were the titles of "Pope and King," "The Workingman's Pope," "The Pope of Christian Democracy." "Congratulations innumerable," including telegrams from the governments over the world and autograph letters of sovereigns, poured in on the morning of February 20. The United States were not silent in the circle of applause, and the English king sent a special envoy.

Christian Democracy in Italy.—The instructions lately issued with the approval of the Holy See are bringing the more enthusiastic Catholic youth of Italy into greater harmony with the older and more experienced organization of the Work of Congresses. Adhesions to the will of the Pontiff have been received from all parts of Italy, and Count Toniolo has publicly announced the accord established between the various Catholic organizations engaged in social work.

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ITALY.

A Revolution Averted.—The Italian government has paid $6,500,000 to prevent a general strike on the railroads through the country. This transaction is described by the New York *Sun* (March 16) as "a precedent more dangerous than almost any in modern government." "This astounding action," it continues, "by which the National Treasury grants under menace out of the receipts contributed by the tax-payers a large sum for the benefit of a particular group of workmen is the worst sign of the times in Europe to-day." It cost this much to buy off its friends, the socialists, whom the government has been steadily encouraging. Civil war, we are assured, was averted by the rapid mobilization of 200,000 troops. The great socialist plot was to begin to be executed by a general strike on the railroads, thus paralyzing the commercial and industrial life of the country. Turin was practically held by rioters from Saturday to Monday. About 1,000 arrests were made by the soldiers. The outer world was kept in ignorance of this extraordinary state of things by government censorship. The nefarious attempts at social upheaval are clearly international, happening as they did simultaneously in Italy, Trieste, Bucharest and Barcelona, and a little later at Paris.

Opposition to Divorce.—The opposition to the recognition of divorce by Italian law has been most remarkable. The entire country has declared its disapproval. The Queen did not attend Parliament, although the King announced the divorce measure in his speech, acknowledging, however, that it was against "the ideal conjugal state," and coupling it with a policy which was to "confine the clergy to the limits of the sanctuary." Count Giusso, the zealous and efficient Minister of Public Works, resigned rather than share the responsibility of divorce legislation. His action made a great impression, and has brought him general sympathy. Two of his colleagues in the Ministry are known to share his views. Many most prominent men—senators, deputies, lawyers, etc., have publicly condemned divorce. Amongst those are the ex-Premier, Marquis di Rudini, Signor Palberti, president of a parliamentary commission, Signor Guicciardini and others. The king's speech was received mostly with ill-humor. Next day a coalition was formed against the Ministry in electing a President of the Chamber. The Ministry was forced to resign; but the king re-appointed its members.

The Work of Catholic Congresses.—The first Italian Literary Congress was announced at the end of February. Its object was to consider the relation of Catholics to modern Italian literature and to take

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steps to found a review. There are in this movement very prominent Catholic literary men; amongst them, poets and editors.

A sub-organization of the Work of Congresses has succeeded, since the end of January, in federating at Vicenza, 236 mutual aid societies (with 43,000 members), at Milan over 200 labor leagues (100,000 members), and at Parma 558 co-operative societies (70,000 members).

FRANCE.

The Chamber Against Liberty of Education.—It was a thing quite uncalled for, quite out of relation with all business in hand, but altogether in accordance with the fanaticism of the majority, that the French Chamber of Deputies should declare its determination to abolish the Falloux Law, on the statute book since 1850, which, while shorn of almost all its clauses favorable to religion, still retained the principle of freedom of education. Waldeck-Rousseau, although he had repeatedly declared his purpose of not interfering with this sacred principle, allowed Brisson's hostile motion to go before the Chamber, which approved it, notwithstanding the splendid protest of M. Aynard, reporter of the parliamentary commission on education. M. Ribot, chairman of the commission, declared that the principle of liberty of teaching should remain outside of politics as "the supreme guarantee of civil peace and real moral union amongst citizens." Of this measure of the Chamber, the English *Pilot* says it makes clear for the elections that "the issue is between a Jacobin despotism and the traditions of individual liberty."

A singular testimony to the non-partisan education imparted by the Religious Orders is the bitter attack of M. Drumont on them for not teaching politics and so preparing for the present struggle.

Expel the Nuns.—In the discussion on the budget, an additional sum was asked to defray the expenses of *laicising* the military hospitals. Berteaux, reporter of the Budget Committee, objected to the nuns because there were men of all religions in the military hospitals. Chaplains, he said, were worse than useless. To the astonishment of everybody Lasies, whose anti-clerical propensities are pronounced, defended the nuns. General André, too, defended the chaplains. He said he had no objection to the *laïcisation* of the hospitals, but he was unable at present to supply the places of the nuns.

Real Religious Progress.—There is undoubtedly great religious progress amongst the people of France, particularly amongst the men, in recent years. Since Lacordaire astonished France, or at least Paris, by gathering two or three thousand men to hear him in Notre Dame, to the present day, when thousands of men gather everywhere to pray

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and receive the Sacraments, notwithstanding all the blasphemy and all government hostility, there is a change for the better, vast and unmistakable. In those recent years the men of France have learned practically that piety is also for them. To this religious spirit the government has to bow. One of its recent acknowledgments is to send a special ambassador, M. Nisard, to present the President's congratulations to the Pope on the occasion of his silver jubilee. The bishops, naturally, show their spirit in the present persecution. Their recent Lenten pastorals clearly disprove the statement made in high places, that they were indifferent about the iniquitous Associations Bill. Another significant sign of the times is the signal progress of the anti-duelling league in France. So popular is it growing that even M. de Cassagnac is in it.

GERMANY.

The Holy Father's Pontifical Jubilee.—The opening of our Holy Father's jubilee year was marked in Germany on February 20, by eloquent leading articles in all the Catholic papers, giving expression to the undying love and gratitude and unalterable fidelity of the German Catholics to the great Pontiff. The Bishops of Prussia issued Pastoral letters giving identical directions for the celebration of the Jubilee: 1. On the Sunday after February 20, Solemn High Mass and Exposition of the Blessed Sacrament with sermon on the Jubilee in all the churches and public chapels. 2. The priests shall add during the jubilee year in their Mass the *oratio pro Papa*, and the laity recite daily suitable prayers for the Pope. 3. A special collection will be taken up during the year in all the churches for a gift to the Holy Father. 4. A special closing celebration on February 20, 1903, will be announced in due time. 5. All the priests are requested to offer the *stipendium* of one Mass for the restoration of the Basilica of St. John Lateran. 6. Other celebrations are left to the initiative of the Diocesan Committees. Prince Löwenstein has addressed a circular letter to the members of the permanent Committee on Roman Affairs, of which he is the head, inclosing the Pastoral of the Prussian bishops and stating that the Bavarian bishops, as well as those of the ecclesiastical Province of the Upper Rhine, have sent the same directions to their respective flocks, and then proposes that a special deputation of their committee be sent to Rome to congratulate the Holy Father and present their special gifts. He also proposes that the action of the Berlin Catholics should be imitated in all cities and towns, namely of holding on March 3, imposing assemblies with Peter pence collections.

The German emperor has selected General von Loë, who holds the rank of Field-Marshall, as head of the mission which His Majesty has

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sent to Rome with Jubilee gifts to the Holy Father. General von Loë belongs to an old Catholic family of the Rhine country. In Bavaria political considerations have prevented the sending of a prince of the blood to Rome to congratulate the Pope. The foremost nobleman of the kingdom, Prince Oettingen, will head the Mission. He will be the bearer of an autograph letter and of a costly present from the Prince-Regent. The *Germania* notices with displeasure that the Catholic King of Saxony has selected a Protestant ambassador to bear the King's congratulations to Rome. The King of Württemberg and the Grandduke of Baden will send letters of congratulation through the Nunciature of Munich. The *Norddeutsche Allgemeine Zeitung*, the organ of the Berlin government, prints on February 9, a double-leaded leader full of appreciation and sympathy for the character and achievements of the head of the Church. It concludes thus: "His Majesty, the Emperor and King, entertains for the venerable Prince of the Church a sincere sympathy exceeding the measure of the courtesy which is customary between sovereign and sovereign." The *North German Gazette's* Jubilee article was telegraphed to Rome by the semi-official *Agenzia Stefani*, for which *Stefani* was sharply rebuked by the *Capitan Fracassa*, the organ of the Italian Ministry, which declared that it was not lawful for a telegraphic agency subsidized by the government to reproduce eulogies of the Pope so painful to the feelings of the nation. That paints the situation of the Holy Father in his own capital!

The Anti-Duelling Crusade.—In Vienna a short time ago a Jew by the name of Löwenfeld killed an officer of the army in a duel. The murderer was not even prosecuted. And the reason? The trial would have led to unpleasant disclosures injuring the dead officer's family! In Hanover the domestic happiness of a high Prussian official was destroyed by a *friend*. The latter, *a man of honor*, for duels can be fought only between men of honor, was challenged to fight a duel. The adulterer killed the outraged friend, husband and father—but honor was saved. And what was done to the scoundrel? He was sentenced to six years confinement in a fortress, which, be it understood, is not imprisonment. The only upholders of duelling are the officers of the army and the conservative Protestant nobility who furnish the bulk of army officers. But even these latter, in face of the anger of the whole people, are beginning to yield to public opinion, and to admit that duelling is wrong, but—a sad necessity. The whole miserable business could be stopped at once without enacting any new laws. The Catholic papers have repeatedly appealed to the Emperor, pointing out that he would win undying fame if he would speak the word of deliverance: Every offi-

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cer who fights a duel shall be at once expelled from the army. Three different bills against duelling drawn up by different parties are now before the Reichstag. The bill brought in by Herr Gröber of the Centre-party is the best of the three. 1. Killing or bodily injury done in a duel is to be punished according to the general provisions of the penal code. 2. Challenging to a duel or acceptance of a challenge is to be punished with imprisonment. 3. Insults committed against those who refuse to challenge or who decline a challenge are also to be punished with imprisonment. If this bill were enacted it would certainly kill duelling. It would do away with the farcical confinement in a fortress. The third paragraph is very important, for at present a Christian who refuses to fight or to challenge is boycotted by *society*.

The Catholic Press in Germany.—The Centre-party could never have attained the position of influence and power which it holds were it not supported by an able and well-trained body of Catholic journalists. As soon as the party was founded, in the critical days when the first storm-signals of the coming Kulturkampf were heralded, the leaders understood the absolute necessity of a strong and thoroughly Catholic political press. Most of the Catholic papers date their existence from those days. And while on the one hand this well disciplined press is the creation of the party, on the other hand it is owing to the Catholic papers that the Centre-party has become the "invincible tower" (the name given to it by Bismarck), since they keep the leaders in daily touch with the masses of the Catholic people. It will interest the readers of the Chronicle to have presented to them a brief summary of the status of the political press at the service of the German Catholics. In 1900 they had 438 political papers, besides fifteen in Polish or French. Of these 438 papers, 269 were published in Prussia. One hundred and seventy were daily papers, many of them, especially in the larger cities, appearing several times a day. Daily papers are issued every day of the week except Sunday. One hundred and twelve papers appeared more than twice a week ; that is to say, three or four times. It will be seen from these figures that almost every town with a Catholic population has its paper. In large centres there usually are several papers. Thus Cologne has four daily Catholic papers. The *Kölnische Volkszeitung*, one of the ablest political papers in the Empire, has a circulation of 16,000 daily, but is only for the educated classes and very expensive, whereas the *Kölner Lokal-Anzeiger*, intended for the common people, is very cheap and has a circulation of 27,000. The *Essener Volkszeitung*, a daily paper published in the industrial centre of Essen, where Krupp has his great steel works, costs only $1.50 a year, and has a daily circulation of 35,500.

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The oldest Catholic paper in Germany is the *Augsburger Postzeitung*, founded in 1686.

The *Germania* of February 12 announces that the committee which has had in hand the preliminaries for the founding of a daily Catholic paper in Dresden, to be the organ of the 140,000 Catholics living in the Kingdom of Saxony, has so far progressed that a stock company has been formed and shares are now offered for sale.

The Polish Question.—In 1886 the Prussian government was authorized by the legislature to spend two hundred million marks for the purpose of buying up lands in the Polish districts and settling them with German farmers. The latest report of the committee in charge has just been made public. Up to 1901 they have expended 175 millions. They have bought up 820,000 acres, of which 15,000 have been sold to Catholic farmers. They have built twenty-one churches; twenty Protestant, one Catholic. These figures speak for themselves. The Polish districts are to be Protestantized. It is worthy of notice that of the estates bought up only one-third was owned by Poles. It is clear, then, that many German bankrupt land-owners were saved from ruin by the generosity of the Prussian government.

"Christian Science" in Berlin.—Quite suddenly a short time ago the unpleasant discovery was made that the plague of Christian Science had taken root in Berlin. It was brought to Germany by some American women, and quietly made its way for a couple of years. As their numbers grew they became bolder, and, having gained adherents among the upper classes, they finally got permission to hold meetings in the *aula* of a public school. This brought things to a crisis, and all the Berlin papers started a campaign against *Gesundbeten* (prayer-healing). The absurdities of Mrs. Eddy's books are being exposed in the papers. Reporters give detailed accounts of the meetings. A journalist, who had been present at one of the healing-meetings, asked the high-priestess from whom she had the mission or authority to preach. From Mrs. Eddy, was her reply. It is not only a praying business, but also a paying business. At the close of a meeting, says our reporter, the basket went round. When I saw it coming along I got a nickel ready, but blushed with confusion on glancing into the basket and seeing it filled with big silver coins. It is stated in the papers that the Emperor has declared that no one who has anything to do with the superstition shall be received at court. A proof that the contagion has reached the high aristocracy. The authorities are now considering whether the police shall stamp the thing out as a public nuisance, or whether the "Scientists" are to be prosecuted for getting money under false pretenses. We need not

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wonder at the sudden popularity of this latest religious fad. When people have rejected the sublime teachings of the Christian religion, they usually fall victims to the most foolish superstitions. Their credulity in absurdities is in proportion to their unbelief in Christianity.

Death of Countess von Butler.—The Countess Victorine von Butler-Haimhausen died in Munich early in February, aged ninety-one years. This venerable lady was known far and wide as a most noble and unselfish character, filled with the warmest practical charity for every good cause. She herself created, during her long life, many charitable institutions. She was the foundress of a home for working-women, another for retired servants, an asylum for the homeless, and of several educational institutions. These institutions every one in Munich knew, but her countless secret charities God alone knew. To her dying day her enthusiasm and spirit of self-sacrifice never flagged. She was, to the end, the support and the counsellor of all the works founded by her. And this noble woman, who seemed to have given all her energies to the public in general, was to her husband, for fifty years, a most devoted wife, to her twelve children the tenderest mother, and to the dependents on her estate, the kindest mistress. The poor and destitute of Munich are mourning their most devoted friend and benefactor. A daughter of the late Countess is a distinguished member of a religious order in the United States.

On Sunday, February 9, the Duke and Duchess, Karl Theodore, of Bavaria, received many congratulations on the occasion of the four thousandth operation for cataract performed by the prince-physician. The Duke is renowned the world over as the skilful oculist who has consecrated his art to the service of the poor.

SPAIN.

Riots.—Fifty-six persons slain since February 17, according to *official* reports, and the wounded innumerable in the fearful labor riots in Barcelona. Owing to official censorship, or suppression of news, and the cessation of all newspaper printing in the city, it is very difficult to know how far death and destruction spread their reign. On Sunday, February 16, the eve of the outbreak, forty meetings were held in Barcelona. It is now not questioned that the riots were excited by a revolutionary organization. Many abandoned women, some with French and some with Italian names, figured in them. It is said that some of the anarchist women were summarily shot. The strikers numbered 80,000. Some of these entered shops and by violence prevented men from working. Stores were robbed, religious houses attacked, and at least two churches burned. Barricades were

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erected in the streets, and on these were trained batteries of artillery. The encounters with the soldiers were many and bloody, and at times so fierce that the soldiers were driven to their barracks. Four persons arrested for instigating to revolt were shot in prison; and during an attack made by the rioters with the object of liberating them, eight were killed and twenty-three wounded. It has been stated that the Red Cross Society buried sixty-two bodies in one night, while the total number of the slaughtered up to February 25 has been put at 100 and over.

CORRESPONDENCE OF THE GERMANIA FROM AUSTRIA.

Los-von-Rom and Pan-Germanism.—It is well known that the centre of the Los-von-Rom agitation is in Bohemia, though unequally distributed in the various parts of that country. Before us lies a Moravian paper which gives information of the movement in the Austrian part of the diocese of Olmütz in Moravia. In this archdiocese during the years 1899, 1900 and 1901, the number of apostates from the Church was 1,400 living in the diocese, of whom 800 were born outside the diocese. Of these apostates 110 returned to the Church in 1899, 200 in 1900, 54 in 1901. In the course of three years, therefore, there were 1,036 apostates. Converts from Protestantism during the same three years in the diocese: In 1899 there were 180, in 1900, 200, in 1901 at least 200 (statistics for the latter year not yet complete). There remains a loss of 456 by apostasy.

That the utterly discredited and disgraced Wolf has been re-elected in Bohemia to the Austrian legislature, after being forced to resign his seat, is a significant fact and partly explains the many apostasies in Bohemia, which are said to have reached more than 10,000 since the beginning of the agitation. The men who cast their votes for him this time seem to be not only devoid of religious conviction, but lost to all sense of shame. When Wolf presented himself for re-election, he declared that the question for him was honor or death. He threatened to commit suicide if he were not re-elected. Schönerer has declared that he will have nothing more to do with his crushed rival, the Pan-German party likewise has shaken off the unsavory individual, and he will sit in solitude henceforward. By his re-election, however, the shameless man will be enabled further to disgrace the Austrian Reichsrath.

Archduke Franz Ferdinand's Visit to St. Petersburg.—The *Germania* reports an unpleasant incident connected with the journey of the Austrian heir-apparent, Franz Ferdinand to the Russian court. With the Emperor's approbation he had selected as a member of his suite from Hungary, Count Janos Zichy. As soon as the Hungarian Prime

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Minister Szell heard of it, he protested to the Emperor against this choice. Count Zichy is a splendid Catholic, a leader of the Catholic opposition against the liberal and anti-Catholic Hungarian government. The Archduke in consequence proceeded on his journey without any Hungarian in his suite. This angered the Hungarian government and the matter was brought before the Parliament where the Archduke was abused by the government speakers. Prime-Minister Szell himself made a speech in which he boasted of having hindered Franz Ferdinand from making choice of an objectionable companion.

ENGLAND.

Catholic Unity.—Amongst the most remarkable of the Lenten pastorals is that of Bishop Hedley, who urges the co-operation and unity of Catholics, surrounded by a majority either hostile or indifferent. Catholics acknowledge Christ as their King, whatever the laws or customs say. They must recognize a higher law and a more sacred moral code. They must have manhood and intelligence to defend the faith which makes us one family over all the earth. Hence there should be mutual forbearance, sympathy and assistance. There is great need of lay interest and work to save the many whom we are losing through non-Catholic refuge-work, etc. We need intelligent combination and organization.

The Royal Declaration.—The Privy Council are to consider what modification may be required in the Royal Declaration. It seems that their suggestions, approved by the King, do not need the ratification of Parliament. Some modification is clearly necessary; for, notwithstanding all former declarations to keep the Church (Anglican) inviolate against Parliament, the same Church was disestablished in Ireland. There will be a return, probably, to the form used by William and Mary—a declaration, namely, to defend Protestantism in general. It has been stated that the ugly anti-Catholic Declaration will not be renewed at the approaching Coronation. Meanwhile, a petition signed, it is said, by half a million people, has been gotten up to retain it. Some of the names come from Canada where, however, the Dominion Legislature, by an almost unanimous vote, condemned the Declaration. The petitioners state that "the stability of the throne" depends upon this insult to the Catholic millions under the English flag. The *Tablet* proposes a Royal Emancipation Act, for His Majesty has to swear, also, to defend Scotland's "Claim of Right," which declares prelacy to be a nuisance, or, rather, "a great and unsupportable grievance."

The Question of Naval Chaplains.—"The cruelty and rank absurdity," says the *Tablet*, of having no Catholic Chaplain on any English

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cruiser or battleship is evident from the fact that there are 12,000 Catholic seamen in the British Navy, and there's "a whole cargo of parsons" with each squadron. What have they to do, as contrasted with the duty of Catholic priests, when seamen are dying? Even when their ships are lying for weeks off shore, the Catholic men have frequently no opportunity of going to Mass. The Irish members of Parliament demand, if not equality, at least something like fair-play for Catholic Chaplains. There should be at least one priest with each squadron—there is an Anglican minister on each battleship—and at the ports Catholic Chaplains should be on an equal standing with all others. At the bombardment of Alexandria, some years ago, there was not a single Catholic chaplain with the fleet, although the first three men to fall were Catholics.

Afraid of the Crucifix.—The figure of the Crucified is doubtfully legal in Christian England, though, at a late Consistory Court in Liverpool, it was admitted that the sacred symbol is common, and not abused, in Lutheran churches in Germany. Yet, in the same Court, Chancellor Espin declared that the Church of England is now "no doubt the same Church" as in pre-Reformation days when all England fondly venerated the Crucifix, which, he admitted, "is now looked upon by many in Liverpool with suspicion and distrust"! The other day—as indeed happens commonly in schools and hospitals and places of refuge for children and the aged—it was voted out of an almshouse.

Sincerity of Dr. Lee.—There has been an absolute denial that Dr. Lee was "smuggled" into the Catholic Church when his mind was weakened at the approach of death, as was stated by a correspondent of the *Church Times*. His son, a Catholic, knew nothing of his conversion until it had been accomplished six weeks before his death, when he was in perfect health. Then, as if foreseeing criticism, *he signed a written recantation.* Years ago he wrote in the preface to his book, "The Church Under Queen Elizabeth," that the Catholics, "though persecuted with demoniacal fury, had kept the lamps of Divine truth burning—the same faith with Bede, St. Wilfrid, More, and Cardinal Pole." Years ago, too, he rebuked an old friend of the Order of Corporate Re-union for not confiding to him his conversion to the Catholic faith, affirming that he—Dr. Lee—was not the one to stand in the way of it. When admitting members into the above-mentioned Order from the Church of England, Dr. Lee had them baptized conditionally and confirmed, and all ministers were re-ordained. For a long time he had received no Protestant communion himself, and had had Mass said for his deceased wife, who had become a Catholic.

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The Case of Canon Gore is considered "historic" in England, demonstrating anew—if there was any doubt of it—that the Chapter must elect and the Archbishop must confirm and consecrate, under grave penalty, without choice or demur, the person approved by the King, and none other. No Chapter or Archbishop since the Reformation dared to do otherwise, although they invoke Heaven for light and go through the semblance of an election. They are no judges of the fitness of the candidate: no matter what his views or conduct, they must accept him. This is the "glorious freedom" of the Protestant Reformation—meek, Erastian submission. A strange contrast with the old Catholic way and spirit, to which the most tyrannical kings had ultimately to bow. A national Church is a national slave, as well as a patent contradiction of the New Testament.

IRELAND.

Some Facts of the New Census.—The new census gives some ground for hope: the exodus of the people from their native land has somewhat diminished. In King's County, since 1841, 12,442 homes have become roofless. In some places, one-half of the population is gone. Amongst those who remain, poverty increases. There is less illiteracy, however; and it is disappearing: the unlettered are now only 12 per cent., at most, of the entire population.

The Cause of Agitation.—Dr. Foley, Bishop of Kildare, said lately, "It is greatly to be regretted that our people should be taught by experience that the surest road to remedial legislation lies through lawbreaking. Within recent years the most distinguished statesman in the kingdom showed that violence, if it did not cause parliamentary measures of relief, had at least preceded them."

The Bishops and the people themselves are zealous in combating what evils they can. Nearly all the Lenten pastorals dealt with the abuses in the liquor traffic and its disastrous consequences. Mr. A. M. Sullivan, speaking before the Father Matthew Association, Dublin, said that they were aiming at three things, out of which alone could hope arise for their country—the revival of their ancient language, the cause of temperance and industrial improvement.

AUSTRALIA.

The Position of Catholics.—Cardinal Moran, who, owing to his great age, has lately resigned from his archiepiscopal see of Melbourne, stated a short time ago at Waverley, that he did not "know if in the history of the Church one could find such an expansion in schools and churches as that which the country (Australia) presented."

Three or four of the federated states have published religious statistics. In Tasmania, Catholics have increased seventeen per

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cent. in ten years; that is, they have kept pace with the population. In Queensland, one in every four persons is a Catholic. Here they have increased thirty per cent., and outrun every other denomination, although in twenty years there have been but few Irish emigrants. In far New Zealand, in half a century, Catholics, though shown little favor have out-distanced all others, and now number over half a million.

Government inspection, as far as it has gone, proves that Catholic schools equal the sumptuous government establishments, and often surpass them. The pupils of the convent schools are ahead of all others in music. The only gold medal given by the Colonies for singing was won last year by a girl of the convent schools. The excellency of those schools is further shown by the fact that they have amongst their pupils 700 children of well-to-do, or wealthy Protestant parents. In the Archdiocese of Melbourne there are 20,300 children in the Catholic schools, under 480 teachers, of whom 200 are religious. The support of those schools is an enormous strain on the resources of the Church. It is our American situation over again.

HOME NEWS.

A Special Work of Charity.—The Craig colony for epileptics at Sonyea, Livingston Co., N. Y., is in its purpose, and it would seem also in its management, one of the most remarkable and praiseworthy of the many institutions of charity under state control in New York. Of the 755 epileptics brought together there, chiefly from county poor houses, 267 are Catholics, and to minister to the spiritual needs of these, a handsome brick chapel with stone trimmings has been erected and furnished at the cost of about $10,000, and adjoining it a house for the resident chaplain, the Rev. J. A. Maley. The chapel is fittingly called the Divine Compassion, and ten handsome stained glass windows are soon to be put in, depicting chiefly scenes in the life of our Lord illustrative of His tender sympathy for suffering humanity. It is easy to understand what a blessing the Real Presence and Holy Mass are to the victims of a disease whose most distressing feature is the uncertainty of the time or the fatality of its attacks, and who must therefore always stand ready to meet the Heavenly Bridegroom. This great boon of chapel and resident chaplain, owes its inception to the venerable Bishop of Rochester, who first obtained the necessary permission from the board of managers and then vigorously pushed forward the work of building. He now appeals to the charity of Catholics for means to carry it on.

Important Conference of Catholic Ladies.—On March 10 and 11, more than four hundred Catholic ladies, prominent in the work of Catholic charities in New York City, came together at the Catholic

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Club. In the absence of the Most. Rev. Archbishop Corrigan, who was kept away by a recent accident, the Rev. Denis J. McMahon, D.D., Supervisor of Catholic Charities, presided over their deliberations. Apart from the merit and instructiveness of the many papers read and discussed, the very list of their subject-matter is a revelation of the extent and variety of the charitable work that is being carried on almost unknown to thousands of Catholics in the great metropolis. "Homeless People," embracing mothers with children, friendless women, foundlings, day nurseries; "Charity Work in Homes," treating of dependent families, neglected homes, fresh-air work, clothing for the poor; "Missionary Work," visiting hospitals, institutions, prisons, catechism classes; "Care of the Sick," hospital service, dispensaries, nursing and sanitation in homes of sick; "Social Work," girls' clubs, homes for working girls, settlements and training schools. It may be further noted that these papers and their discussions were not the work of theoretical altruists, but of ladies whose time and energy and money are given to the works about which they spoke. Father Kinkead called attention to the fact that it would be well for them not to limit their scope to the field of strictly Catholic charity, but to enter the wider domain of non-sectarian institutions, where there were many Catholics to be reached. He emphasized this need by saying that on looking over the list of fifteen State institutions, there were but six Catholic gentlemen out of the one hundred and fifty-four managers, and that among twenty-one lady managers, there was not a single Catholic. In this conference the Catholic ladies of New York have set an example that may well be imitated by those of the large cities of the United States.

An Honest Declaration.—The Rev. Dr. Washington Gladden of Columbus, O., in a recent address at Yale University, made two assertions which embody the highest approval of the Catholic School System. The first was that "all that saved the public schools from ruin in many cities was the self-sacrificing work of the teachers; and the second, that there was a marked tendency in the public schools to lower the standards of educations by eliminating God and making us a sordid, money-hunting race." These are not new truths, nor proclaimed for the first time; but it is a fair deduction from the Rev. Doctor's remarks that the praise rightfully given to many public school teachers is more fully merited by our Catholic Sisters and Brothers who are consecrated till death to their work, whose profession of voluntary poverty is a living sermon against the greed of riches, and whose words and example give to God the first place in their schools.

The Mission at the Philadelphia Cathedral.—A mission is not an unusual event in Catholic church or cathedral, nor the spectacle rare

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of crowded pews and aisles during every exercise, even those of the early midwinter five o'clock Mass. But there were special features about the recent mission given by the Passionist Fathers in the Philadelphia Cathedral which render it deserving of particular notice, and which caught the attention and excited the wonder of even the secular press. First there was the large attendance, during the most inclement weather, at the two weeks' mission to Catholics and then the great success of the third week for non-Catholics who, in number and earnestness, surpassed all expectations. Forty are now under instruction to enter the Church. The results, and the impression on those who witnessed this manifestation of practical faith, are best told by Archbishop Ryan in his eloquent address at the close of the mission, as given in the Philadelphia *Standard and Times:*

"I wish to thank publicly the devoted Passionist missionaries who, for three weeks, have been laboring amongst us, proclaiming the great truths of religion as ministers of God and ambassadors of Christ to your souls. And I know I speak your sentiments as well as my own, in thus rendering thanks. I thank, first of all, the great God who inspired the zeal with which they communicated to you the divine message. I congratulate you, too, as your father in Christ, on what I have witnessed—this church full of adorers at 5 o'clock in the morning, coming in the severest weather, through cold and wet, and when it was even dangerous to walk. And again, every night this immense edifice was crowded with worshippers. The first week was devoted to women, and they came; the next week was for the men, and to the number of 4,000, it was estimated, they filled the seats and aisles every night.

"As I looked down from this chair of authority, night after night, on those 4,000 men, and felt there was a heart under every head; that those hearts were reached by the words of the missionaries; that in a state of grace these men were the friends of God, cold indeed would my heart be, as a Christian Bishop, if I had not been moved by this spectacle of sacrifice, the true test of sincerity. These men, who came at 5 o'clock in the morning, then worked all day and came again at night, caused my heart to be filled with thanksgiving. For such evidences of faith, such sacrifice, such certainty that they are right, are the offspring of a divine faith.

"Then there was the mission to non-Catholics. It was feared by some that it was a dangerous experiment, that it might lead to controversy. But in the spirit in which it was preached there was no fear of that, for there was no anger in the hearts of those who proclaimed the truth. On the first evening I thought the preacher had made a great mistake in asking those non-Catholics present who desired more knowledge of the Catholic Church to come up to the altar rail before the congregation and receive from him copies of the little book he distributed. But to my surprise 400 non-Catholics came forward and got the books. And so, night after night, there were evidences of this desire on the part of many to know more of the Church's teachings."

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THE READER.

The Valley of Decision. By Edith Wharton. Charles Scribner's Sons, New York.

Edith Wharton is the writer of the poem on St. Margaret of Cortona, for which her publishers, in a most commendable fashion, made reparation when its objectionable character was called to their attention. We are glad to see that their name does not appear on the present work. The novel which is now introduced would lead us to think that the offence given in the former instance was not a poetical inadvertence. For although the *Valley of Decision* admits no saints in its moral abysses, its sinners merit similar condemnation.

From the moment we meet the "abbate, or priest with the ruffled sleeves, who gobbles his food like a pig," and about whom vile insinuations are made, until we reach the shameless heroine who is an escaped nun and the mistress of the invertebrate hero, Odo, in whose arms she dies, shot through the heart in a riot she had caused, we find horrors at every step. The characters, of course, are all abbati and frati and monks and nuns, and even papal delegates and what not else besides that has a Catholic stamp on it. In obedience to St. Paul's injunction we simply refrain from mentioning the scenes which the unhappy reader is compelled to pass through. Nor is there the slightest literary merit discoverable through the long, shambling and uninteresting story. The hero is simply a degenerate without any redeeming trait, nor is there a man or woman associated with him who is worthy of respect. There is not a bit of character painting anywhere, not one you can remember after you close the book, though multitudes of personages swarm through the six hundred and fifty pages, and what is very remarkable for a woman who affects to write, there is not even a single successful effort at describing the beautiful scenery of the country in which the events occur. The philosophy and political economy which is essayed from time to time are very feminine.

A Reported Change in Religion. By "Onyx." Edwin Arnold, London.

Onyx is a stone that can stand very little strain and abounds in flaws. As regards the chapter in this book which deals with Catholic teaching, the author's pseudonym is symbolistic. His book has a very bad break in it.

He is *en voyage*, and he has just arrived at Florence. Awaiting him is a pile of letters which quite startles him. He discovers the

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reason of the unusualness of it in a newspaper notice of the *Times*. It announces that "Mr. Bertram Bevor, of Denham Court in Berkshire"—that is Onyx's patrimony and patronymic—"has been received into the Roman Catholic Church. Too bad. The letters on his table are all from friends interested in his spiritual welfare and each expressing the correspondent's view of the startling and distressing event which is thought to have come to pass. There are letters from ritualistic parsons, from swell club men, from former Etonian chums, from John Potts, an old family servant "who had no hard feelings against Roman Catholics, and who knew an Irishman who was a Catholic but not a good gardener," from a nun, from a lady with marriageable daughters, neither she nor they objecting to Catholics, and finally from Father Gerard, S.J., who discourses quite at length upon "Onyx's" coming over which the S. J. does not believe.

Up to this last the letters are pleasant reading enough and no doubt are good pictures of the various mental conditions of his volunteer ghostly fathers, but once on Catholic ground the writer stumbles and falls. It may possibly have been a mere accident that he chose the name of such a well known Jesuit as Gerard, and some reader may, perchance, fancy that it is a genuine letter written by a Jesuit priest. One who is not a Catholic will possibly also be deluded into the thought that the letter states correctly the Catholic position, the baselessness of which the perspicacious intellect of "Onyx" discovers and points out for the benefit of wavering friends who meditate a similar change of religion.

Now any ordinary Catholic, reading the supposed Father Gerard's exposition of faith, as it appears in the pages of this somewhat entertaining little book, will feel pretty much like a cashier of a bank who takes up a counterfeit bill. Before he scrutinizes it, he *feels* that it is bad. "We hold up to the people" says the proselyting S.J., "humbly believing ourselves in that which we teach, Jesus Christ and his pure mother and the saints, but those who have ears to hear, and eyes to see, can penetrate into the deeper mysteries covered by these beautiful visibilities. *Ave Maria gratia plena, Dominus tecum. Benedicta tu in mulieribus.*"

Catholic priests do not indulge in cant, or talk in this incoherent fashion. They do not "hold up Jesus Christ and his pure mother and the saints"; the term of pure mother, by the way, in this particular connection, has a foreign accent about it; he never speaks of them as "beautiful visibilities" and he will not fling at the head of his prospective convert, with such unpreparedness, the Hail Mary in Latin and assert that the Christian philosopher will take these words in another sense than is done by "the Irish peasant girl kneeling in

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the church, who says the prayer again and again and lets the chaste and lofty ideal sink into her heart." Nor will any Christian philosopher be guilty of the doctrine that follows, nor will he say that "he would not, of course, write like this to every one, but I have no fear that you will misinterpret my words." A Catholic priest knows that the Irish peasant girl will understand any orthodox mystical meaning of the angelical salutation quicker than the man whose friends may be exhorting him not to become a Romanist; nor will he quote the alleged French book which says: "Do you wish to know which is the true religion? Seek for that which realizes the most in the divine order; that which humanises God and divinises men; that which preserves intact the triune dogma, etc." No one finds out the true religion in that fashion; nor would the other characteristics of the fanciful creed stamp it as a universal religion.

There are many other errors in this letter of the Catholic priest, and we trust it will not prevent a genuine inquirer from asking what the Catholic Church really teaches.

The Boy Savers, Second Booklet. Natural Attractions. By the Rev. George E. Quin, S. J., Messenger Library, 27 & 29 West 16th street, N. Y.

It is said of Victor Hugo that he had a marvellous talent for finding good titles for his books. Father Quin is similarly gifted in finding good headings for his divisions. "Philanthropy Outdone," "Boys and Buttons," "Torch-light Parades," "Arming the Forces" and the like are irresistible. In spite of yourself, you have to turn over the pages and see what the "Boy Saver" has to say on these absorbing topics. On the other hand the concluding line in the list of contents is a master stroke of commercialism. "Concerning the Next Pamphlet," in very heavy type, is trading in futures, though not illegitimately.

Even if one is only a modified type of a boy saver, going no farther than the general admission that boys ought to be saved somehow or other whether they like it or not, the book of this zealous apostle of the restless juvenile will furnish considerable pleasure while imparting very valuable psychological information. It is indeed a brave thing for a venerable clergyman to go into print on such unecclesiastical subjects as the "national game," "general athletics," "semi-public sports," and especially to venture on the vapory topic of "final proceedings," but to be able to do so in a way that will amuse and arouse even an antipathetic reader is a great grace. He does all this because as he himself says, "the practical friend of youth must abound in pristine apostolic foolishness shaped to suit juvenile conditions in our twentieth century towns."

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There are, among his many recommendations, some which strike one as particularly wise, as for example, "be boyish in all things done; never in your way of doing;" "let conferences with any particular individual be short; have the pastimes in the shadow of the church even if there is no very tangible religious result; it puts the boy for life on terms of easy approach with the priest; it is a great guarantee of success to have secular display, it will very likely capture the old man as well as the boy; boyish ideas should direct prize distributions; stop members from carrying their badges in their pockets; sew them on," etc.

The advice about running, hurdling, bicycling, throwing the hammer, tugs-of-war, greased-pole climbing, etc., is all very delicious but what is particularly enjoyable is the parental solicitude about examining the flour-barrel before the race, to see if there is any nail protruding; and also the anxious care about the place occupied by the heedless youngsters, when some equally reckless athlete is trying his prowess at throwing the hammer. Directions about the greased pig will surprise, but the suggestion for such a chase will be seen to be judicious.

The financial advice about making many a nickel make a muckle, and getting an occasional almighty half dollar from the elders, goes to show on how safe albeit diminutive a monetary basis the entire business can be managed.

On the whole it is the best natured way of getting people interested in the very important matter of looking after the boy, and keeping him a good Catholic that we know of. The third booklet will be on "Indoor Sports." Doubtless there will be a good deal of outdoor breeziness about it.

BOOKS RECEIVED.

As True as Gold. By Mary E. Mannix. Benziger Bros., New York. 45 cents.

Recruit Tommy Collins. By Mary G. Bonesteel. Benziger Bros., New York. 45 cents.

Catholic Church from Within. Longmans, Green & Co., London.

Louis Veuillot par Eugène Veuillot. 2 vols. Victor Retaux, Paris.

Her Father's Daughter. By Katherine Tynan. Benziger Bros., New York. $1.25.

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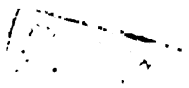

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DR. ERNST MARIA LIEBER.

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THE MESSENGER

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DOCTOR LIEBER.

THE German Catholics, mindful of Windthorst's oft-repeated words, "Remember me in your prayers when I shall be no more," had just in prayerful gratitude commemorated, on March 14th, the eleventh anniversary of the death of their great chieftain; the echoes had not yet died away of the eulogies pronounced on the Westphalian "peasants' King," Baron Schorlemer, on the occasion of the unveiling of his statue in Münster on March the fifteenth, when, two weeks later, on Easter Monday, the startling news of the death of Dr. Lieber filled all Catholic hearts in Germany with poignant grief. The coincidence, be it said by the way, is worthy of notice, for among the many great laymen that Providence raised up for the defense of the Church in Catholic Germany during the second half of the nineteenth century, none had so won the hearts of the people as these three men.

Ernst Maria Lieber was born in the town of Camberg, in the Duchy of Nassau, on November 16th, 1838. That the whole life of this remarkable man was rooted in love for the Catholic Church and absorbing devotion to its sacred cause, he owed in great part to his excellent parents. His father, Dr. Moritz Lieber, a man of eminent ability and great learning, was one of the foremost champions in Germany for the liberty of the Church during the first half of the nineteeth century, which he defended with pen and speech for forty years. The second Catholic Congress, held in Breslau in 1849, chose him for president. His mother, in the words of her son, was "great in faith, simple in life, a faithful wife, the tenderest mother, kind to the poor, devout without ostentation, cheerfully ready for every sacrifice, faithful to duty in every situation of life—a valiant Christian." Under the watchful care of such parents Ernst grew up and, having finished his course at the Gymnasium of Hadamar, he pursued the study of

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philosophy and law at the universities of Bonn, Munich and Heidelberg. At Munich, where he took the degree of *Doctor utriusque juris*, he enjoyed the affectionate friendship and protection of his uncle, Vicar-General Windischmann. For a short time he thought of embracing the academic career, and began it as Privat-docent at the law faculty at Munich, but his father having in the meantime died, he retired to his home to assist his mother in the education of the younger children. It was providential in view of his future career that he never held office or engaged in any profession, thereby securing his cherished independence; fortunate, too, that he was a man of private means who did not need to be solicitous for his daily bread. For, let us state it at once, the member of the German Reichstag must serve the people gratis, receiving no remuneration for his work; and the Catholic in particular, who enters the halls of that body as a member of the Centre-party, "must leave all hope behind," so far as government patronage is concerned. Dr. Lieber made his first public appearance in January, 1868, on the occasion of a great Catholic meeting which had been called to protest against the dastardly invasion of the States of the Church by Garibaldi.

One of the results of the war in 1866, between Prussia and Austria, was that the Duke of Nassau, whose loyal subjects the Liebers had been, was expelled, the Duchy was annexed to Prussia and Lieber became a Prussian subject. In 1870, his home district elected him member of the Prussian Legislature and, at the next elections for the Reichstag, in 1872, the same district sent him to the latter body, and these two seats he held uninterruptedly till the day of his death, so that, dying at the age of sixty-four, he gave exactly the half of his life, all his self-sacrificing toil, his wealth of knowledge, and his splendid eloquence to the service of the people as their representative in the legislative bodies. He looked upon these self-imposed labors in the light of a sacred duty in accordance with Christian principles. To his lofty conception of a true representative of the people he gives a strong, if poetically exaggerated, expression in a private letter, quoting some lines from a famous German poet:

"Ein Volksvertreter,
Der in Gerechtigkeit bestanden einen Tag,
Ist frömmer als der fromme Beter,
Der im Gebete fünfzig Jahre lag." (1)

(1) "A representative of the people who has upheld justice one day, is a more pious man than he who has persevered in prayer fifty years."

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Lieber stood at the cradle of the Centre-party and grew up with it. Those were the ever memorable days of storm and stress of the Kulturkampf. Even in Germany the fierceness and unrelenting cruelty of that historic struggle are scarcely realized by the new generation. What glorious men they were under whom Lieber made his political apprenticeship! Hermann von Mallinckrodt, "the knight without fear and without reproach," Windthorst, "the pearl beyond price," the brothers Reichensperger, Baron von Schorlemer, to mention only a few. Who can say what would have become of Catholic Germany in those fateful days if those great men had not arisen? Great they were in character, in genius, in devotion to Church and Fatherland. These men trained under their eyes a galaxy of younger men who have gradually, as the older leaders passed away, stepped into their places, having grown great by contact with their greatness, so that to-day the leading members of the Centre-party in the parliaments stand peerless for ability, skill, eloquence and devotion to parliamentary duty. From the example of these heroic men he early learned the lesson of absolute and undivided devotion to the sacred cause for which they fought to the last breath. If a man had the elements of greatness in him, such surroundings were sure to bring all his latent powers into action. The exiled Archbishop of Cologne, doomed nevermore to set eyes upon "Holy Cologne," wrote from his place of banishment these noble words to the Catholic champions in Berlin: "Since our priests have been torn from their altars and pulpits and cast into prison or driven into exile, you have erected a pulpit in the very capitol of the empire, and from the tribune of Parliament in which you preach Catholic doctrine, your voice is heard by the whole nation." Aptly may we apply to these men the poet's words:

"Im engen Kreis verengert sich der Sinn,
Es wächst der Mensch mit seinen grössern Zwecken." (1)

During the first years of his parliamentary career his eloquent voice was rarely heard in the House. He modestly worked, and worked with might and main, under the great leaders; owing to his varied and special knowledge he was called upon to find and prepare the materials for their speeches, and thus was initiated from the first into the work, the policy, the tactics of the leaders. In our Congress each paid Congressman has a paid secretary or two at his elbow. Not so in Germany.

(1) "In narrow surroundings man's genius is cramped; he grows great with his greater aims."

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The vast correspondence of the leaders, the finding and sifting and verification of documents, often involving long journeys ; the clearing up of doctrinal points in civil law, in Canon law, in theology, in history ; much of the work to be done in the committees, usually devolves upon self-sacrificing, laborious, learned men, who hardly ever appear before the public eye, whose names are rarely mentioned in parliamentary reports, who scarcely ever deliver speeches, yet are known in the inner circles of the party as absolutely indispensable ; they are indeed the honey-bees. As the old leaders passed away, one by one, he, as the heir of their traditions, rose little by little ; and, after Windthorst's death, Lieber, with a parliamentary experience of twenty years, having given surpassing proofs of ability and devotion to the cause, being, moreover, by character a born leader of men, became, not in virtue of any deliberate choice, but in the natural course of events, the undisputed head of the party in the Reichstag.

To be quite accurate, his leadership was questioned for some little time by a small but influential aristocratic wing of the party, who, by long tradition of absolute loyalty to the government, were too ready to yield to the powers that were. It brought about a serious crisis in the Centre-party. This was a time of extreme suffering for Lieber, when he was misunderstood and misrepresented by many and when some of his old fellow-workers turned away from him. A man of weaker will and less devotion to a sacred cause would have given up the fight in discouragement. His iron will and loftiness of aim sustained him. Be it said, to the everlasting honor of the few noblemen who opposed him, and whose aims were also beyond suspicion, that rather than bring about disunion and a fatal split in the party, they generously withdrew from Parliament. Some of them, a few years later, returned, and accepted his leadership ; one of these, Count Ballestrem, being at present President of the Reichstag. What higher praise could be given to the new leader than that he received the great party from Windthorst, counting so many men of eminent ability, and neither wrecked, nor weakened it, but raised it to that commanding position which it now holds and never held before? It is one of the secrets of the strength of the party that they represent not one class, one profession, one interest, one section of the country, but the whole Catholic people of the empire : all parts of Prussia—Rhineland, Westphalia, Silesia, Hanover, Hesse, Nassau ; and in the south: Bavaria, Würtemberg, Baden. On the other hand, to keep all these, in many respects centrifugal elements welded together, and present-

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ing a united front, demands the utmost skill, political sagacity and self-discipline on the part of the leaders, as well as political schooling of the people. Even greater skill is required on the part of the head of the party to keep the leaders in harmony, many of whom no doubt, such is human nature, feel conscious within themselves of being able to take the reins of supreme leadership. It is a democratic party in the best sense of the word, elected in the first place by universal suffrage and, moreover, as we have said, drawn from all ranks of the people. In one district, for example, the Silesian Magnate, Count Ballestrem is elected, in the neighboring a master chimney sweep ; in one district of Rhineland or Westphalia, a nobleman, who traces his pedigree to the days of Charlemagne, in the next a coal-digger ; and all of them men of character and ability. Truly a unique gathering of Catholic men : prince and peasant, poet and priest, university professor and schoolmaster, retired merchant and retired army-officer, judges and magistrates, lawyers and physicians, journalists and business men.

The Centre could never have risen to the position of power which it now holds, thanks to Lieber's masterly leadership, had it confined itself to the defence of purely religious interests. The party leaders knew full well that they could only extort their rights as Catholics from an unwilling government if they demonstrated that, in purely political or economical questions, they were able to throw into the balance their decisive vote for or against the government. Their make-up from all classes of the people has enabled them to adjust opposing claims and by mutual concessions deal out distributive justice to warring interests. Hence, they aptly call themselves the centrum, standing midway between opposing extremes. This position they are holding at the present moment in the angry controversy about the new Tariff-law. And this commanding position they have gained without sacrificing one jot or tittle of their principles. From the foregoing remarks the reader will readily infer what forethought and insight, what tact and knowledge, in a word, what consummate ability is demanded of him who is called to the supreme leadership of the party. We do not say that Lieber never made a mistake, he would have been more than human if he had never taken a false step ; but it is safe to say that he never did anything that seriously hurt the great party or was inconsistent with its immortal principles. In the early days of his leadership he was often reproached with being a democrat, in later years that he had become unfaithful to his democratic princi-

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ples. The truth is, that from first to last he was a thoroughly independent character who never sought nor accepted favors for himself from those in power, true to the noble motto which he framed in the following exquisite couplet when he was a university student:

"Keines Ordens Ritter,
Keines Fürsten Rath,
Frei wie Ungewitter,
Knecht in Gottes Staat—in *civitate Dei sancta.*" (1).

An ardent lover of the people always and as such a true democrat, whenever he found that by coöperating with the government he could serve the true interests of the people he rallied round him the party to the support of the government. Any attempt, however, on the part of the government to curtail the liberties of the people found in him an opponent hard as adamant. For the propagation of Windthorst's last creation, the *Volksverein*, "the Catholic people's" Union, he worked indefatigably; Sunday after Sunday, during whole months when Parliament was in session, his services were engaged as speaker. He would travel during the night and on Monday was back in his seat in the House. Wherever he appeared, he was received with such extraordinary marks of affection and enthusiasm that he was often quite overcome with emotion. The banner of the Centre-party with the rallying-cry: "for truth, liberty, justice" was held aloft by him to the last. His last great legislative effort was the famous Toleration-bill, which, while laying bare before the civilized world the incredible religious intolerance of some of the German Governments, rallied around him for very shame all the parties of the Reichstag.

The question has sometimes been asked, even by Catholics, outside of Germany: Why does the Centre-party exist? Its very existence makes a new persecution absolutely impossible. If the French Catholics, in the late crisis, had had a Centre-party, there would have been no exodus of Religious Orders. Moreover, by their dominant position, their wise moderation, their unflinching perseverance, they are bettering the Catholic position in the Empire from day to day. And by their positive work they give the Catholic people that courage, self-respect and self-assertion so necessary in the midst of an intolerant Protestant majority. The average Catholic does not court martyrdom; he glories, indeed, in the Catacombs and the bloody arena of the Colosseum as a great memory, and the young German Catholic re-

(1) "I shall not accept knighthood from any prince; I shall refuse to enter the privy council of sovereigns; I will be free as the thunderstorm; servant in the city of God alone.

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calls with pride how his father, thirty years ago, suffered imprisonment for the faith, but he does not wish such scenes to be reproduced under his eyes, much less to be himself the victim of persecution ; on the contrary, he wishes to see the Church of Christ honored among men, looked up to, strong and influential. It is the memory of past persecution and the sight of present power that helps the thousands of Catholic students who throng the universities, to hold fast to the faith. Not a few of them, whom human respect might have enslaved, are saved because, through the Centre-party, the Catholic Church is like a city built upon a mountain ; Catholics are not despised helots, but free men, who speak a free word and do a brave deed for Church and country. And lastly, that beneficent legislation for working men, in which Germany is far in advance of all other nations, pensions for old age, for accidents, for the sick and invalid, is in great measure due to the initiative and coöperation of the Centre-party.

Again, it is asked, Why is it that, with all its power, the Centre-party has not yet succeeded in repealing the Anti-Jesuit law? The Anti-Jesuit law which, by an absurd fiction, includes the Lazarists and the religious of the Sacred Heart, is now the only law of the Empire directed against religious orders. This law has been four times repealed by the Reichstag, itself a glorious achievement of the Centre-party. The German people have repudiated it. But the Bundesrath, representing the German sovereigns, has so far refused to concur in the appeal. But why does not the Centre force the government by opposition or obstruction? Such a policy would only have irritated other parties with one or another of which they must always coöperate to achieve success. Such policy, moreover, would have been contrary to their principles. It has been their aim to prove to the Protestant majority that Germans can be good Catholics and lovers of their country at the same time, and prove it not only by words, but by deeds. Hence, good laws they have passed, imperfect laws they have amended, and bad laws alone they have rejected. That is sound statesmanship. Besides, if they had gone into opposition simply for the sake of harrowing the government, they would have been identified themselves with the Socialists. Now the principles of the Socialists, put in a nut-shell, are these three : In religion Atheism, in politics the republic, in economics collectivism or the abolition of private property. To all these principles the Catholics, of course, are absolutely opposed. Some complaints were uttered two years ago at the Catholic Congress in Bonn that no progress was made by the Centre in the matter of the Anti-Jesuit law. In his great closing speech Lieber says : " Remem-

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ber that the situation is entirely changed ; we are now the ruling party, (his enemies sometimes spitefully called him ' Reichsregent,' the regent of the empire), the law-making machinery is in our hands, ours is the responsibility ; we must do positive work for the good of the country and cannot amuse ourselves with obstruction. You must trust us, trust your leaders, though we cannot let you look behind the curtain of political affairs. Believe me that all Catholic interests are ever nearest to our hearts. I, in particular, how could I forget the Jesuits who, during my late illness, when my life was despaired of, celebrated 4,000 masses for my recovery?" (1) One of Dr. Lieber's brothers is a Jesuit who has labored many years on the missions in Sweden. No doubt the Jesuits themselves, bitterly though they feel the unjust law that oppresses them, are the first to acknowledge that the Catholic Church in Germany has even greater things at stake than the cause of their return. To his dying breath, Dr. Lieber was faithful to Catholic truth, in private life as well as in public ; a happy husband and father, surrounded by ten children, he was qualified as no other, to discourse in great Catholic gatherings, on his favorite subject : the duties of *Catholic men*. For liberty and justice, likewise, he stood up always and everywhere with unflinching courage and with all the resources of his splendid eloquence. We may mention here, that Dr. Lieber was well known in our country, where—not to speak of a sister who is a religious in one of our convents—he had many warm and life-long friends. He crossed the ocean three times at the invitation of his friends to take part in the Annual Congress of the German-American Catholics, whom he delighted with his eloquence and roused to enthusiasm for the sacred cause of religion. He, also, bade them, without detriment to the loyalty they owe to their new home, or to the language of the country, cherish the noble language and rich literature of old Germany.

Dr. Lieber had been suffering for years from a dangerous chronic disease which, in the spring of 1900, brought him to death's door. He recovered, miraculously, as he thought, owing to the prayers of Catholics all over the world and, though still weak, he appeared at the Catholic Congress of Bonn, where he delivered the closing discourse, developing before the assembled thousands, who received him with indescribable enthusiasm, the great outlines of a Catholic political

(1) Those who have read Bismarck's memoirs, know now something about the influences which have been at work in this matter, behind the curtain of political affairs, and can readily account for Dr. Lieber's unwillingness to designate them.

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programme. In the winter of the same year, he visited Rome and was received by the Holy Father, who created him Grand Commander of the Order of St. Gregory and admitted him into the *famiglia Pontificia*, by appointing him private chamberlain *di spada e cappa*. He who, from his student days, had adopted the motto, "*Keines Ordens Ritter*," and had refused the high decoration offered by the emperor, felt most happy to be thus honored by the Pope. His last public appearance was at the Catholic Congress at Osnabrück last September. This imposing assembly was, as he said, "a delight to his heart"; he again delivered the closing oration, "The Catholic Church and the Papacy," which rang out into a profession of faith. "Let us all do our part in the great work which the Holy Father has outlined for the Christian Democracy: the general coöperation of all, that all may share in the treasures of Christian civilization. In this solemn moment let us crown the hopes which the Holy Father has set upon this Congress with the vow of sacred obedience to our bishops, in these our efforts of obedience to the Holy See and the successor of St. Peter. And in this spirit let me cheer you on with these parting words: Onward, courageously! Onward under the sign of the cross!" These were Lieber's words of farewell to Catholic Germany; they also paint, in one phrase, his whole life.

He had overtaxed his strength at Osnabrück and returned to his home a very sick man never to leave it again. "Our great dead," says the *Germania*, "Mallinkrodt, Franckenstein, Windthorst, Schorlemer, Reichensperger, they all share with Dr. Lieber the common lot, that only after their death they have met with the recognition due to them even on the part of their political opponents in the Parliaments." The *Norddeutsche Allgemeine Zeitung*, the semi-official organ of the government, pays him a tribute which honors the journal as much as the dead statesman: "The news of the death of Dr. Lieber will arouse the liveliest sympathy far and wide. The deceased parliamentarian was one of the most conspicuous personalities in the public life of the nation, and as leader of the strongest party in the Reichstag one of the most influential politicians in Germany. The creation of the new Civil Code of the Empire, the raising of our military strength, the laws of 1898 and 1900, creating the fleet and many other important new laws, promoting the healthy development of the inner affairs of the Empire, as well as its power in foreign relations, have been effected with Dr. Lieber's distinguished coöperation. Even his political opponents must acknowledge that to the solution of the weighty problems which of late years have engaged the labors of Parliament, Dr. Lieber

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has given his great ability and vast and varied knowledge in the sincere desire of serving the welfare of the German people." Count Bülow, the Chancellor of the Empire, sent the following telegram to the widow of Dr. Lieber: "Deeply grieved by the sad tidings just received, I express to you and yours my heartfelt condolence. Purity and unselfishness of character, fidelity to conviction and absorbing activity in the service of the fatherland assure to your deceased husband a lasting memory. Personally I shall always hold in grateful remembrance the political support and friendship he gave me." (1) In giving some extracts from the obituaries of some of the leading Berlin party-organs, we premise that none of them was friendly to Lieber during life, most of them extremely hostile. The *Kreuzzeitung* says: "... After Windthorst's death the sole leadership of his party in the Reichstag passed into his hands. ... His action as party leader became more and more positive during the last years. ... In character and talent he was entirely different from his predecessor. He was a man of passion, yet in his oratory he kept control of himself, spoke as deliberately and was as careful of the form as if he dictated his speech for print. ... The Centre-party owes much to him and it will not be quite easy to find a successor for him as leader in the Reichstag." Windthorst, the incomparable debater—far and away the greatest that Germany has yet produced—and who in the great popular Catholic assemblies always delighted his hearers with his wise and witty speeches, was not strictly speaking an orator, whereas Lieber possessed all the elements of the orator: the splendid physical presence, the great voice, a fine imagination, a well-stored mind and above all—*pectus quod facit disertum*. There was something very grave and majestic about his eloquence; his periods often swelled out in beautiful scientific construction; it was a delight to follow them. In the perfervid heat of eloquence he sometimes made utterances, eagerly snapped up by his enemies, that he afterwards regretted, a thing which never happened to the wary Windthorst. Says the *Deutsche Tageszeitung:* "... The hatred with which he was pursued we have never understood. To be

(1) A secret which Lieber had shared with but a few of his most intimate friends, has become public property since his death. After the passage of the navy-bill of 1898, the choice was offered him of the post of governor of his native Province of Nassau, or of Minister in the Prussian Cabinet, or of Secretary of State in the Empire. That he resisted so alluring a temptation is a new proof of his absolute disinterestedness and of his single-hearted devotion to the great cause to which he had consecrated his life. If anything had been wanting to enshrine his memory with undying affection in the hearts of the Catholic people this revelation would have done it.

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hated is usually the lot of true manhood; but the peculiar hatred which singled him out he did not deserve. We mourn in him a man of lofty genius, of strong and earnest will, who in his way has done much for the German Empire and for his party."

The hatred with which the Centre-party is pursued was concentrated upon this distinguished leader. The lies told about him were often exasperating, sometimes ludicrous. Like his great master Windthorst, he always kept the party free from any entanglement in the extravagances of the anti-Semites or Jew-baiters. In 1896, the news made the round of the press, that Dr. Lieber was the husband of a Jewess. Of course, the *Germania* at once stated that Dr. Lieber's wife was a *German* lady and a Catholic. Lieber himself, referring to the report, in a private letter expresses the following noble and deeply religious thoughts: "As long as the Blessed Mother of God remains a 'Jewess,' I do not see how any Catholic could make it a reproach to a man to have enabled his children through a (baptized) mother from the chosen people to glory before God with the priest during the most solemn part of the Canon of the Mass in the words, patriarchæ *nostri* Abrahæ. The whole thing is simply laughable, and had it not concerned my wife, I would have said, if I had thought it worth the while to say anything at all, that I should choose any day blood-relationship with Christ and His Apostles rather than with men like Sigl and their ilk. The older Berlin Catholics will smile who remember, that since 1830, scarcely a single Catholic work has been started in the capital without the active assistance of my wife's father. . . . At the last elections I had 'sold my daughter to a Jew,' my dear daughter who was then a child of eighteen and has since become a Sister of the Poor of St. Francis, and now I am the husband of a Jewess." The *Reichsbote*, the organ of the Protestant parsons, has this to say: ". . . The Centre-party has sustained a great loss by his death. After Windthorst's death he soon stepped in the first place, soon also recognized that by mere opposition, success could no longer be achieved. Hence, he sought to give a commanding position to the Centre by positive work. And in this he succeeded the more easily that no other party could boast of political leaders eminent enough to enable them to obtain greater influence for their parties. . . . He was an exceeding hard worker, a quality most necessary in a parliamentary leader who wishes to gain and retain influence. Not only was he very active in Parliament, always ready to strike a blow at the right moment, but out of session time, too, he agitated up and down the country for his policy and in

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the interests of the Centre-party. He possessed, in a high degree the sympathy of the Catholic clergy. His passing away will not cause a crisis in the party, for the instinct of self-preservation brings home to them the absolute necessity of union, a union preserved and strengthened by the clergy upon whose support the Centre-party rests." And the *Post:* ". . . He always knew how far he could go and still draw the bulk of his party along with him. . . . When he lay at death's door, two years ago, the affection of the people for him showed itself by demonstrations such as had never been bestowed upon any other Centre-man except the idolized Windthorst." The *Nationalzeitung*, a bitterly anti-Catholic liberal sheet, writes: ". . . If he is to be judged by results, it must be conceded that he has achieved distinguished success. . . . For the Centre-party, the death of a parliamentarian of such singular gifts, means a great loss. In the history of the German parliament he has secured for himself a permanent place by having given to the greatest party a radically new direction. . . . But it must not be forgotten that his whole political activity in and for his party was simply a means to the one great end: 'Clerical Domination.'" These opinions, expressed by more or less unfriendly papers, will assist the reader of this sketch to complete his own estimate of the life-work and character of the leader whose loss has brought mourning to Catholic Germany. Two party organs, that of the Socialists and of the Evangelische Bund, as they slandered him in life so they vilified him at his open grave. The *Germania*, which had been the faithful mouthpiece of his thoughts, says: "We are overwhelmed with grief, yet not discouraged. Our leaders die, but our principle is immortal. Onward, courageously! Onward, under the standard of the Cross!"

Ernst Maria Lieber died as he had lived, in the arms of Mother Church, with whose sacraments he was fortified in his last hours. The Holy Father and many eminent men in Church and State sent heartfelt messages of condolence to his bereaved family. The funeral oration was delivered by the Bishop of Limburg, who, speaking to a great throng, among whom the leaders of the Centre-party were conspicuous, took for his text the words of St. Paul: "I have fought the good fight," and eulogized the deceased statesman's political career, the Catholic piety, and the happy and beautiful family life of the man who, in the face of death, after receiving the last sacraments, affirmed that never in his life had he entertained a doubt against the Faith.

B. GULDNER, S.J.

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POPE LEO XIII.

(*Concluded.*)

XIII.—RELATIONS WITH ITALY.

SPAIN was rent by political dissensions in 1881–1882. Here, as elsewhere, Leo uttered the warning, that, amongst divided Catholics, religion should not be made a means of achieving political ends. The great Pontiff sought the universal good, even though he had to wound his most devoted friends.

The ancient right of patronage of the Archbishop of Goa over all the churches of India had led to most dangerous consequences. The King of Portugal yielded to the Pope's personal appeal, and relinquished it. In consequence the hierarchy was established regularly in the vast Indian mission field.

Of the countries of South America, for which Pope Leo has done so much, Colombia corresponded most completely with his desires, and Ecuador voted a million a year to aid the vast enterprises of the Holy See.

The reunion of the Eastern Churches with Rome has been, as the Pope has said, "the dream of his whole Pontificate." Soon after his election he had the joy of receiving the submission of Mgr. Kiupelian, head of the Armenian Schism. Not long after, the schism had entirely ceased. In his untiring efforts to recall the separated Christians of the East, it would seem as if nothing else had engaged the Pontiff's attention. Schools, colleges, missions have grown and flourished under his fostering care. In his wisdom he removed one of the greatest causes of Oriental diffidence, by showing that the ancient rites and languages would not only not be changed, but, on the contrary, be zealously cared for and extended. His Apostolic zeal has been blessed by the conversion of the Nestorians *en masse*, with their Patriarch in 1892, after fifteen centuries of separation, and a pronounced growth of a spirit of re-union all through the nearer East.

So great had been the growth of Catholic missions in the enormous Empire of China, and of esteem for the Head of the Church, that the Emperor had desired, since 1881, to receive a special nuncio at his Court. This was frustrated by the susceptibility of the French government.

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The relations of the Italian government with the Holy See have been, unfortunately, of the most deplorable character. In the early days of the present Pontificate, the midnight funeral procession accompanying the body of Pope Pius from St. Peter's to its last resting place outside the walls, was made the object of outrages to be expected from demoniacs rather than from even apostate Christians. Owing probably to the large number of people in the procession, the remains of the universally venerated Pontiff were not flung into the Tiber, as the rioters, with unutterable insults, declared that they intended to do. The Italian press, on this occasion, as indeed it habitually does when referring to the Papacy, outrivalled the "gutter" press of the world. Pope Leo himself announced to the diplomatic circles "the horrible deed." The ruffianly outrage was resented most bitterly by nearly all the people of Italy, yet the twenty thousand Italians who came on a pilgrimage of reparation, and whose enthusiastic loyalty drew tears from the eyes of strangers, did not escape insult in the streets of Rome.

The suppression of Religious Orders, the expulsion of Religious, and of Religious women, too, the confiscation of Church property, the secularization of marriage and schools, the destruction of churches, and the cynical justification of all this by the government and its hireling press, have absolutely no parallel anywhere since the work of Henry VIII and Elizabeth in England.

The Italian masonic societies, as is well known, have, on account of their public impiety, been repudiated by the Free Masons of England and the United States. The Italian Masons made no secret whatsoever of their guidance of all movements, in deed or word, against the Holy See, which they went out of their way to insult every time a chance was offered. In 1882, they celebrated, in their characteristic fashion, the sixth centenary of the Sicilian Vespers, or massacre of the French. The Pope, against whom this festival was directed, was denounced as the supporter and representative of tyranny. Garibaldi's death, the same year, was the occasion of a new demonstration. The "hero" was blasphemously put on a level with the Saviour of mankind, and his image distributed with an aureola around the head. The memory of the apostate Arnold of Brescia was celebrated with peculiar splendor and equal violence. King Humbert himself sent to it his minister Zanardelli, and four of the latter's colleagues. At this time, particularly, anti-clerical "circles," or associations, were formed with great activity.

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The government, after all its spoliations, found still something more to rob. It would not allow the appointment of Bishops, and while the sees were vacant it seized the revenues. Thus the government of a usurper and persecutor of the Church refused for five years to *approve* of the appointment of the Archbishop of Bologna. The courts recognized the government's claim to be empowered to close the churches, and in their practice treated the Pope as an Italian subject. In fact the Vatican was under constant surveillance, and if the Pope wished to escape from Rome, he could not do so. An order was issued that all the funds of the Propaganda, contributed for the missions by the whole Catholic world, be converted into government *notes*. The order had to be obeyed.

Omitting other atrocious acts, we come to the Zanardelli code, as it is called. A few extracts from this ghastly document will suffice. Article 101 runneth thus: "Whoever commits an act tending to submit the State, *or a part of it*, to foreign dominion, *or to change its present unity*, shall be punished with the *ergastulum*." The punishment of the *ergastulum*—the place where the slaves toiled in old Roman days—is, it is explained, perpetual, "in continual cellular sequestration with obligation to labor." This hideous decree is aimed at the Head of the Catholic Church and all who desire his temporal independence. Article 173 condemns to a year's imprisonment with a fine of a thousand francs all who attack publicly the institutions or the laws of the State, or the acts of those in authority. Article 174 is a little clearer: To a minister of religion "who abuses his moral power" to cause the acts of those in authority to be viewed in a bad light, or "who troubles the peace of families," is awarded a fine of from 500 francs to 3,000 francs, with imprisonment for a period from six months to three years, and perpetual or temporary interdict from his ecclesiastical benefice. Article 175 and Article 176 place the priests absolutely in the merciful hands of the makers of modern Italy.

Italian Freemasonry made no secret whatsoever—at least not, after the policy of Pope Leo had forced it into the open—of the fact that it was the head and front of all the satanic persecution of the Holy See. Lemmi, the Grandmaster, during his electoral tour in 1892, in favor of his most willing tool, Francesco Crispi, the arch-enemy of the Papacy, proclaimed, at Genoa, "war to the knife against the pretender of the Vatican, the Pontiff who lifted up the idols of hoary superstition." There was, he said, to be "a lay state, incarnate in

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the school, the family, in all public life," with civil marriage, divorce, and no religion. Lemmi had no idea of doing things by halves : they were aiming, he said, at "great and inevitable transformations in the future."

At last the frequent satanic outbursts culminated in the apotheosis of Giordano Bruno, or rather of Lucifer, in Rome, on Pentecost Sunday, 1889. There is no exaggeration in using the word apotheosis, or *deification;* for the apostate monk, the inexpressible uncleanness of whose life and writings caused him to be expelled by the Protestants of Switzerland, Bohemia and England, was only the type of a greater genius. The real hero of the festival was Lucifer, around whose hideous standard, on which was his image, were grouped 1,970 banners borne in the procession. The banners represented, it was said, 6,000 societies. The scenes in Rome were so terrible as to frighten even the government, which had approved of them. Somewhat later, Lemmi explained more fully the true significance of this celebration, when, at a banquet, he drank "to the valiant and beneficent genius (the devil), who, from the earliest dawn of the Italian Renaissance, has, by philosophy, science, arts, letters, law, fertilized, amid the ruins of the ancient civilization, the seeds of our first destinies ; the genius who dictated the books of Bruno, and inspired the immortal hymn of our Carducci." Carducci's Hymn to Satan, in which the Dark Angel is proclaimed the sovereign of all things, was sung with phrenetic applause by the Masonic brethren present.

Crispi continued his work of spoliation. The immense Catholic Hospital of Santo Spirito had been *laïcised*, with its revenue of nearly a million francs. Now the revenues of the pious confraternities were appropriated under the cynical pretence *that works of beneficence* belonged to the State ; and by a special law, absolutely everything belonging to the pious works of Rome was confiscated—legacies, foundation for Masses, etc.

Such are the spirit and the deeds of the Italian revolution. And yet we are told that the Pope has no need of temporal independence ! Fortunately, no Catholic is now allowed to think so.

It would be, of course, utterly unjust to suppose that the conduct of the government has the approval of the Italian people, any more than the approval of Catholics anywhere. There have been, all along, splendid manifestations of loyalty and love for the Holy Father. There has been a reaction even amongst the extreme parties. While

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the sectaries have been working out the social ruin of the nation, the Catholic people have given a unique example of obedience and fidelity, in abstaining for half a century from any part in the national elections, and thus protesting against the usurpations of the House of Savoy.

It has been often asked why does the Pope so steadfastly insist that the Catholics of Italy refrain from taking part in the national elections. The readiest answer to give is that it would be useless to allow them. There is little political life in the mass of the Italian people. Vast numbers are never registered as electors. Of those registered, scarcely one-half vote. And of those who vote, about one-half depend upon the government. It seems to be a simple impossibility to form a Catholic parliamentary party strong enough to resist the influence of the government of the House of Savoy and the thoroughly organized and bitterly hostile secret societies. Even in municipal elections the Catholic voters are frequently beaten. What would be, then, the rôle of a Catholic party in parliament? It would be a helpless minority for many years, and would be very useful to its opponents in as much as it would give the government the cohesion and stability which it utterly lacks. Hence it is that the uncompromising enemies of the Church desire to see the Catholics vote at the elections.

Moreover, with a Catholic party, the Pope would simply become the leader of the opposition; his present sorrowful position, a merely national question, with all the consequences. His position is infinitely stronger as it is. A Catholic party in the Italian parliament, demanding the rights and independence of the Holy See, would be quickly branded as traitors and friends of the hated "straniero" (foreigner); and in the present temper of the Italian "patriots," the Catholic members would have a pretty bad time of it. But, as a matter of fact, the Italian parliament, never much more than a shadow, is becoming even less substantial every day. Of what avail would be a Catholic party in it? And as for giving up the idea of temporal independence altogether, neither the Church nor her Head has any desire of another Avignon or a Schism of the West. What Catholic nation would long respect a Pope who was a subject of the King of Italy? And how long should we have to wait for anti-popes?

XIV.—THE PAPAL ENCYCLICALS.

By its apparent fulfilment in Pope Leo—the *Lumen in Cœlo* of the seer—the reputed prophecy of St. Malachy will certainly gain in the

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credit which it seems to need. No other Pontiff has so illustrated his acts by word and writing. From the day in which he accepted the great stewardship, his splendidly cultured mind has not ceased to pour out on his Master's vineyard a lucent stream of Christian teaching. It is the old story, if you will. Organized Christianity—the Catholic Church—produced modern civilization, and it is utterly nonsensical to imagine that there is any other way of preserving it. The opportunities of the Papacy are very great, and greatly has Leo availed himself of them.

Unlike other great leaders of men, his policy has never changed; he recalls, sums up, repeats; but the burden of his theme is ever the same. Unlike them, too, he courts publicity. He makes use of the press, admits the interviewer, loves to speak to the people. But he deals always with great actual issues, with needs keenly felt—the needs of stricken humanity, intense interest in which is the secret of this great priest's inspiration.

His Encyclicals are the life and light of his Pontificate. Written with an elegance of style and elevation of thought which induced M. Nisard, of the French Academy, to read them every evening with the ancient classics, they were issued with singular appropriateness and effect in the crises of our age. The Pontifex Maximus, the Head of the Christian priesthood, Leo, with as much confidence as precision, points out the true natural and supernatural good of mankind. Faith and reason, religion and science, piety and letters, Church and State, are not only reconcilable, but with mutually corresponding perfection progress, when their spheres are clearly defined and practically understood.

The heavy hand of tyrannical political power was rudely laid on the Church when Pope Leo's reign began. He therefore wrote of the supernatural constitution of the Church, which makes it, not the rival, but the strong ally, of the civil state. Political power, by its own excesses, loosed the irresistible fury of social revolution. This, the Pontiff's hand alone could tame; and he makes bare the evil of socialism and secret societies. The rising democracies had their own evil-boding theories; and, hence, Leo proclaims the true character and proper uses of political power, and the true constitution of the State. The mistakes and dangers of the age really arise from destructively false and anti-Christian teaching, and re-act fatally on public and private morals, and on the condition of the bread-winners and the poor. Hence, this true, unselfish lover of his race, the Roman Pontiff,

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insists upon the sanctity and stability of the Christian family, the very source and stronghold of the Christian state; while with paternal pity he attempts to guide the great Giant of our day, who

> "Gropes for his right with horny, callous hands,
> And stares around for God with bloodshot eyes."

The first Encyclical of the Pope, which was issued on Easter Day, 1878 is, in a sense, a program; it touches on the principal themes developed more at length in those which follow. It is a priestly document, pointing out the great social evils of the time and their remedies. A great part of Europe had become quite estranged from Catholic teaching, and expected from the Church nothing more than Israel did from Egypt. But it found in Leo the lost current of Christian principles. Revolution had almost become the order of the day, and the old ideas of legitimate authority were disappearing. Leo utters the warning that the truths on which human society rests were being explained away. The consequences were evident enough. The men to whom public interests were entrusted were unfaithful and often unprincipled; while there was an insatiable greed of mere earthly things—money, ease, luxury, pleasure. It was the old pagan motto over again: "Let us eat and drink, for to-morrow we die." The new theories were leading the wrong way. Unrestrained license to teach and write what each one chooses cannot but result in evil to the coming generation. But God has made the nations healable, and they can be healed only by the Christian revelation. The Church, therefore, with her enormous social power, must strain every nerve. She must teach with authority and effect. She must, above all things, watch over the Christian family. This is destroyed by divorce, which simply legalizes concubinage, while it deprives spouses of fidelity, children of protection and the Christian family of all stability.

As we have seen, it was the violence of socialism that caused the German government to halt in its career of persecution. The socialists struck at kings. The Emperor of Germany and the Kings of Spain and Italy had just escaped death at their hands. The Pope in his Encyclical *Quod Apostolici* (28 Dec., 1878), warns that socialism attacks both human and Divine law, and undermines the safeguards of life and property. To advocate absolute communism of things possessed is to destroy all the rights and fruits of inheritance, labor, intelligence and economy. It is simply to follow a theory of impossibilities. Marriage, also, quickly ceases to be a sacred, stable or perma-

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nent institution. Socialist writings, so industriously circulated, only foster hatred of authority, and of class against class. Those theories of disorder have their origin, logically and really, in the revolts against religion in the sixteenth century, which made each man's individual opinion the final court of appeal and, in point of fact, substituted rationalism for the Word of God, thus giving a free rein to license. Hence—a thing which not even pagans attempted to do—governments have been established without any regard for God or right. "The sovereign people" choose the laws which please them. The truths of faith are proscribed, education and the ideal of human life are no longer Christian. According to the new theories, only present felicity is sought to the forgetfulness of future punishment. Such is your modern rationalism. What can come of it except this, that the poor and the needy will fiercely covet what the rich possess? And how long is public order to continue? The rulers themselves have been, only too often, to blame. They have bitterly persecuted the greatest means of enforcing all rights and duties—the Church. There is, indeed, a true equality—that of Christian people. All have rights and all have duties. But Christianity ennobles obedience and tempers and circumscribes power. It infuses a principle of supernatural love, especially of the weak and the poor. Let, therefore, civil rulers second the efforts of the Church, and let Catholics avoid forbidden societies, which plot against religion and social order.

This Encyclical of Pope Leo made a great impression, particularly in government circles, and especially in Germany and Russia.

Of the Encyclical *Æterni Patris*, on Christian Philosophy, published in August, 1879, M. Barthélemy St. Hilaire said that it was "an event for Catholicism, no doubt, but also for the intellectual world"; that world which, in France, had banished the very name of philosophy; which, in fact, was coming to do so almost everywhere, because of the chaotic excesses into which so-called philosophic systems had run. The very fundamental principles of reason itself were shaken. People had grown weary of the "*philosophes*" who had sneered at everything, and whose evil counsels had developed into destructive social tendencies. The Pope affirms that false philosophy affects the will and action, legislation, society and family life. True philosophy is needed by theology itself, for scientific statement, proof and defence. It is but the use of natural reason in accepting Revelation. By the splendid mental system culminating in St. Thomas of Aquin, false modern theories are easily shown to be contradictory.

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In 1880 Pope Leo declared St. Thomas the Patron of Christian Schools, and by a new edition of his works, and the founding of the Academy, and later of the University of St. Thomas, still further fostered the study of his philosophy. Thus to the unrestrained free thought of the age, Pope Leo opposed the scholastic system of the schoolmen, without discarding anything that is true or beneficial in modern progress, and without discouraging any of its really scientific methods. The Pontiff's quarrel was with false "science," which, under its new name, only too often patronized the old erroneous "philosophy"; and was quite as distinguished for its extravagant and inconsistent assumptions as for its real discoveries. If Christian Philosophy had made a millionth part of the mistakes of so-called science, it would have been utterly discredited forever.

The year 1880 witnessed a series of remarkable Encyclicals, notably that on Christian Marriage (*Arcanum*), that to the Slavs (*Grande Munus*), and the Encyclical *Sancta Dei Civitas*, in which the Holy Father pleads for the Eastern missions.

One of the most frequently recurring themes of the Apostolical Letters is Christian Marriage. His intense interest in the human family makes Pope Leo insist unweariedly on the absolute importance and sacredness of its source and safeguard. Christian marriage, he repeats again and again, is a Sacrament. The State, which may and must protect it by laws, has no power whatsoever to dissolve it. Divorce, introduced by civil law, looses the rein to lust. Against this abuse, the whole history of the Catholic Church is a protest. Not in one instance, not through fear of the most powerful sovereigns, not to retain whole nations in the faith, has she ever consented that Christian marriage should be violated. Within the Church, sacramental grace enables her children to bear the burdens of the married state, which pernicious naturalistic theories make appear intolerable. Therefore divorce is advocated, which, amongst other evil consequences, destroys family life, the Christian education of children, and the dignity of woman.

The Encyclical *Dicturnum*, on the nature of civil power, was followed by several others which developed and applied its consequences. Pope Leo recommended the Third Order of St. Francis, with its obedience, self-denial and charity, as an antidote for secret societies, the growing spirit of turbulence, and the ever-spreading false theories. He proposed the Rosary as a great practical means of the sanctification of families, and more profound historical studies that the social influ-

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ence of the Church and the Papacy might be better understood. He urges the study of literature and science for the defence and assistance of the Church's providential mission.

The struggle with Freemasonry, especially in Switzerland and Italy, led to the Encyclical *Humanum Genus*, addressed to the entire Episcopate of the Catholic Church in 1884. This long and most important document is well worthy of study, particularly by those who cannot easily see why the Church has condemned this vast international secret society. The Encyclical, referring to notorious facts, proclaims what no one acquainted with contemporary European history was ignorant of, namely, that the action and principles which European Masonry itself openly avows are anti-Christian, and, as far as the Catholic Church is concerned, fiercely hostile. The motives are summed up for which this secret organization was repeatedly condemned—first, by Clement XI, in 1738, then by Benedict XIV, Pius VII, Leo XIII, Pius VIII, Gregory XVI and Pius IX.

Considering Freemasonry as a universal, or international secret organization, and judging it by its own official utterances, and public and generally avowed acts, the Pontiff describes its character, its general principles or teaching, its projects, its manner of thought and action. His object, forced upon him by his sacred office, is to state the matter plainly, in order that the unwary may not be deceived. Widely spread and strongly and most skilfully organized, it has pushed its way, within half a century, into the places of power, by its own wiles and by the inconsiderateness of a large number of people. So that it seems to aim at universal dominion, and if it be not hindered, may become soon too powerful to be resisted. It is a centre of all secret societies, many of which are very similar in object and affiliated to it. Owing to its methods of grades and secrets, its popular professions of liberty and beneficence, and the more conservative ideas of its members in many places, not only are the people unaware of its real character and ulterior objects, but also many even of its own followers are similarly ignorant. It is pernicious to the State as to religion; for a nation's acts and policy cannot safely or justly be determined by the fiat of an irresponsible secret organization. Hence Freemasonry has been repeatedly proscribed by civil governments; notably by Holland, Austria, Spain, Switzerland, Bavaria, Savoy, and other states of Italy. The ulterior purposes, the real leaders, the true doctrines, the inner councils, the decrees and method of action of Freemasonry are all absolutely concealed from those who first enter it. Yet, not knowing

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these, they swear, and under most dreadful penalties, to obey orders and to keep all secrets entrusted to them. To bind men thus by oath as slaves without fully knowing the cause in which they are engaged is against natural justice. The revelation of secrets and the refusal to obey behests have frequently been known to have been followed by condign punishment. In point of fact, in Masonic societies, or in their affiliations, the most criminal oaths have been exacted ; the members have been armed for crime ; and the most destructive social upheavals brought about. A man may not lawfully bind himself by oath to an irresponsible secret society which may demand of him what is unlawful when it is too late to withdraw ; or which professes sinful principles although he may not know them ; or which, finally, may be secretly engaged in criminal plots.

But there is a much graver charge. And here Pope Leo refers to what Freemasonry itself has openly avowed when strong enough to need concealment no longer. Its purpose is to establish naturalism instead of religion. This is not, of course, the object of all its individual members, many of whom vehemently deny that their organization is anti-Christian. By its official acts, however, it denies revelation and all authoritative Christian teaching. When it obtains national control, as it frequently has done, it removes all Christian principles from public government. Hence its persistent persecution of the Church and favor to all anti-Christian movements. It ignores religion of every kind, teaching the false principle that there is no practical difference between religious systems. The existence of God has been officially denied by Freemasonry in some countries. In others, it is left to individual fancy to be understood as each one pleases. Hence the Providence of God is denied or ignored and the immortality of the soul. What then becomes of Christian virtue, and what will be the future of Christian States? *Civic* virtues are proposed instead of religion. The fall of man and his natural inclination to evil are denied, and nature alone is relied upon to control itself. With what results, bear witness, History ! Hence have come a later literature and art, both plastic and theatrical, deeply tinctured with impure realism. Hence comes the insatiable desire of ease and pleasure, to the forgetfulness of things eternal. In Masonic theories family life is debased and destroyed by being considered as founded on a free contract which may be broken at pleasure. It is proposed that children should not be taught any religion, but left free to later choose the one that pleases them. Masonic governments in the Catholic countries con-

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sistently and invariably act on those principles. They aim at controlling the education of youth, divorce laws are passed, the State is made officially atheistic. In civil matters all real obedience is destroyed by the theory that there is no real superior, but that all government depends on a social contract. Such teaching and such a line of action open, it is clear, the way for communism, and undermines all Christian civilization. Right and justice are violated, and men, by being taught to live according to the corrupt inclinations of the heart, are degraded to the level of brutes. It is an absurd and destructive teaching ; for not even did pagans ignore God and religion in the management of their social and national affairs. If Freemasonry has not further developed its spirit and program everywhere, it is simply because the saner part of mankind, and the more conservative members, also, of its own organization are not prepared to follow. Deceit is its favorite policy. It blinds the people by the specious evangel of Liberty, Equality and Fraternity. In insinuates itself into places of power, and induces national governments, when possible, to suspect and oppose the Church.

The remedy is found, for Catholics at least, in obedience to the decrees of the Sovereign Pontiff in this matter ; in being taught by their Bishops what Freemasonry really is ; in the practice of their religion ; in the coöperation of Catholic laymen ; in the formation of Catholic societies, particularly the Third Order of St. Francis and the Society of St. Vincent de Paul, especially amongst workingmen.

The Encyclical *Immortale Dei*, on the Christian Constitution of States, has been called "a veritable code of Christian polity, to be studied by all political men." It was issued in November, 1885, and its lessons were quickly illustrated by the felicitous mediation of the Holy See between Spain and Germany. Here the majestic action of the Christian Church is traced in its master-work—and this has been the Church's work exclusively—the evolution of Christian civilization. Although she has formed Christian States, her own proper field is entirely spiritual. She cannot contradict any just civil power, whose rampart she is, since this is concerned with temporal government. Civil society is from God, and the ruler in whose hands its administration is placed governs, not only in the name of the State, but of God also. Hence the State, and not individuals only, is bound to officially acknowledge God, to follow justice in its laws and acts, and to promote the religious interests of its citizens as well as the temporal. It is absurd to think that a civil government should be officially athe-

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istic, that or a public officer has one conscience in private life and quite a different one, or none, in his official conduct. Finally it is equally absurd to state that men are free to write or speak what they please, no matter how destructive to civil society, to good morals, justice or religion.

The name of liberty has been always electrical for human hearts, but in our age it has become the loud tocsin-call of every sectary. Under its invocation there was scarcely any social or political injustice that has not been perpetrated. It was made to hallow the assassin's dagger and the atheist's blasphemy. The splendid Encyclical on Human Liberty deals, in its first part, with liberty, and, in the second, with liberalism—libertarianism is the newer word. With masterly pen Pope Leo traces the character of true liberty which, even in its *natural* sense as free will, the Church had to strenuously defend against the Reformers and others. The abuse of liberty the Pontiff calls liberalism—the rejection of the authority of God and of the moral law, of true obedience to civil law, of the obligation of religion which is and has always been the safeguard of true liberty. It is a sheer abuse of liberty to say that men may propose publicly, in writing, speaking or teaching, any error or fancy that they imagine. How far the State can always prudently set limits in this matter is another question. Not less absurd is it to say that the Church, because she defends a supernatural revelation, thereby bars the way to true and progressive *natural* science, which is entirely free in its own field, and which the Church herself has been the first to foster in her great universities of the past.

The Letter on Liberty was completed by that on the Principal Duties of Christian Citizens (January 10, 1890). Here Pope Leo warns the modern world that true progress is not in material things alone, and that the growth of religious indifference, and especially of indifference or hostility to Christianity, is not only contrary to the true progress of society, but fraught with great danger, as the age arriving only too sadly proves. The Pontiff addresses himself to Catholics particularly ; and reminds them that the love of their supernatural mother, the Christian Fold, while it should predominate, never need be, and never should be, separated from true love of country. The laws of the State can never justly, nor in fact profitably, violate the laws of the Church. The State can make its own temporal provisions, abundant for its needs. Owing to the theories in vogue in the present day, it is necessary for Catholics to be thoroughly acquainted with the principles of their faith, and thoroughly devoted to

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its practice. Let them love and pursue truth and charity, the noblest heritage of the Redeemed ; and by these, with true Catholic obedience, their unity, by which they are called the Mystical Body of Christ, will be, as it always has been, irresistible for good.

The Encyclicals which deal with slavery, the condition of the workingmen and with higher studies, require a more extended notice.

XV.—POPE LEO AND THE SLAVE.

The Pontiff, whose great works recall so distinctly the greatest of his predecessors has renewed the ancient struggle against Islam. In the nineteenth century the East and West, the Cross and Crescent, have met in Africa. Slavery, stamped out at last by the Church in all Christian countries, after a battle of fifteen centuries, began again, almost immediately on the discovery and exploration of new continents. It was constantly opposed by the Popes ; and when in a better age it had ceased, the Arabs renewed it with a cruelty absolutely diabolical. Cardinal Lavigerie warned Europe that there had been long progressing in Africa a social and religious transformation which would soon menace the coasts of the Mediterranean ; 400,000 human beings were torn annually from their native villages amidst scenes which only the archdemon himself could inspire. Half of the victims died or were slain on the way to the markets of the coasts, and left a thick trail of human skeletons through the desert. So constantly did death and murder preside over the hideous array that, on the callous confession of an Arab trader, the very hyenas of the desert, more merciful than men, had grown disgusted with human blood.

The great heart of Leo was touched with pity. Presiding over the destinies of the Mother of the Free, with whom there is no distinction of Jew or Greek, of bond or fetterless, and representing, as he said, the Person of Christ, the most loving Redeemer of all men, he began his peaceful crusade for the black race by his Encyclical to the Bishops of Brazil, in the beginning of May, 1888. In November of the same year he commissioned Cardinal Lavigerie, the heroic pioneer, for "the great and arduous work," giving him from his own slender resources, from the gifts made to him on the occasion of his sacerdotal Jubilee, the sum of 300,000 francs. Missionary bands from different countries were marshalled, under Papal inspiration, so numerous, so devoted, that even Protestant explorers were astonished, and the international congress of diplomatists, convened at Brussels by Leopold II, offered

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its homage to Pope Leo, declaring that "his name could not be pronounced without profound respect and great love."

Wishing to create monastic centres of civilization, as in early days, the Pontiff contributed 100,000 francs for a Trappist establishment in Belgian Congo. In 1890 he wrote to all the Bishops of the world, asking their assistance, and particularly financial aid, for the great enterprise. The yellowing harvest-field had soon so many laborers that all Africa was divided between them. The military monastic Order of Cardinal Lavigerie, and French and Belgian military expeditions curbed the demon instincts of the Mahometan caravans. The masters of these were accustomed to cut off the hands of the poor black slaves in order that the drums might be beaten more softly by the shapeless stumps over Moslem orgies. Many a noble life was breathed out above the sun-scorched sands, many a Christian soldier died with the old proud spirit of the Crusaders, in this fierce campaign, which at length has been crowned with substantial success; for the insolent dominion of the Mussulman hordes, before resistless and unresisted, is now broken.

XVI.—THE POPE AND THE WORKINGMEN.

The future of the world is with democracies, no doubt; it is but just and natural that it should be. It is probable that it will be with the workingmen, "the grime of whose bruised hands keeps snowy white the hands that never labor day nor night." Manufactures have made the "progressive nations," not religion; not even military prowess. Hence comes the inevitable struggle between capital and labor, which, the more we recede from Christian principles, becomes at best but a slumbering volcano. During almost his whole life Pope Leo has studied the condition of the toiling masses, and has sympathized with them. His pastorals when Bishop of Perugia resemble his Encyclical *Rerum Novarum*.

Ever since he became Pope he has fostered social work amongst the breadwinners. His prudent sympathy settled the great and delicate question of the Knights of Labor in the United States in 1888. To the thousands of workingmen who crowded in pilgrimage to Rome he repeated that the solution of the new social difficulties could be found only in a return to Christian principles and practices. The Church had ennobled labor, elevating it to the height of human dignity and Christian liberty. The laborers must sanctify it by Christian virtues —by patience, economy and supernatural views. The rich and

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the powerful must protect, help and respect the Christian men who toil. It was the Church that fostered the great corporations of former days, which contributed so much to the progress of art and industry, and procured for workingmen a great measure of well-being and the consolations of religion. It was the Church that inspired Christian tenderness into the manners and customs of the people, and into the laws and their administration. The Church's power remains. Let us listen to her, and avoid the men and the associations whose theories are as destructive as they are fallacious.

The Pope's words and attitude concerning the toilers made a very deep impression in various countries. He blessed M. Decurtins' project for international legislation concerning the repose of Sunday and the labor of women and children. This project was ardently taken up by the Emperor of Germany, who acknowledged that all measures would be powerless without the aid of religion. The Emperor paid a high compliment to Pope Leo, and invited him to send a representative to the Conference of Berlin in 1890.

The year 1891 was made memorable by one of the most magnificent of all the Encyclicals of Pope Leo, the *Rerum Novarum*, on the condition of the laboring classes. "A dangerous conflict" Pope Leo calls the opposition between labor and capital, due in no small measure to heartless selfishness, to the growing concentration of wealth in the hands of a few, to the new gospel of unrestrained ease, prodigality and luxury—in a word, to the lack of the old solid Christian virtues.

The first part of the Encyclical shows in detail the injustice and practical impossibility of the remedies proposed by socialism. They violate the right of the individual and the family, and can never lead to anything but disorder and disaster. The second part points out and analyzes the historic action of the Christian Church, which, by its unwavering and authoritative teaching, by its commands, and by its countless institutions, alleviated and protected the condition of the workers, and inspired the wealthy with practical Christianity. Pope Leo traces what the State can and should do, enters into details as to the duties of workingmen and the formation of guilds by which they may be aided and safeguarded, and urges the Bishops and other ministers of the Church, both secular and regular, to apply the remedies which Christianity affords for the present and coming crises.

It is no exaggeration to say that the Encyclical was epoch-making, and that it is the true and only hopeful program for future social

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work. It would take a volume to describe the Catholic action which followed the call of the *Rerum Novarum.* Of its effect in non-Catholic circles, we may take, as an example, the statement of the *Vorwaerts*, the chief organ of German socialism. "The Pope," it said, "has taken the lead of the princes and governments of civilized countries, and solved the social question as far as it is given to actual rulers to solve it."

XVII.—PATRONAGE OF STUDIES.

"All the sound and vital elements of modern culture should be made serviceable to the Eternal Truth and to the Church. This is the great life-thought of Leo XIII." So wrote Bishop Von Keppler.

Again, in studying Pope Leo, we are amazed at his concentration of interest and effort on the development of higher studies. Finely cultured himself, and following with a keen and constant eye the progress of knowledge as well as of falsehood, no one has been more generally ambitious than he to favor learning and thwart the assumptions and calumnies of the false science of his day. Whatever office he filled, his first care was the better ordering and the advancement of studies. Plans were recast, new methods introduced, better teachers obtained, money lavishly spent. Whether in Perugia or Rome, whether dealing with the older Catholic countries or the newly cultured mission-field, he is ever the same scholarly and formative Pontiff, never failing to prove by word and example that true learning is one of the best and most necessary of all means to help the true cause. Art, literature, history, law, philosophy, theology, Scripture —there is no field in which he has not labored with equal intelligence and success.

One of the foremost Latinists of his time, his compositions, whether in prose or verse, have not been surpassed by the vaunted Renaissance. His Latin style has made his Italian, in which he equally excels, more concise and classic. His style is pure, elegant, chastened, full of grace and cadence. He is, in fact, always a stylist, though not consciously so, even in conversation : always grave, dignified, cultured. Of him, indeed, it is peculiarly true that "the style is the man." His love for his favorite, Dante, caused him to establish a chair for lectures on the poet, in the institute of higher literature which His Holiness founded in Rome.

His zeal for learning has made Pope Leo work on the broadest lines. At the very beginning of his Pontificate, he threw open the

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Vatican archives to the scholars of the world. Let everything be published, he said: the truth has nothing to fear. In 1883 he formed a commission of Cardinals and consultors to develop historical studies in Italy. The following year, he founded the Vatican school of paleography; "to give," as he said, "the young clergy the benefit of the results of scientific methods, and exercise them in true criticism." His zeal for letters has been very remarkable. One striking instance was the introduction of higher literary studies at the Roman Seminary, where one year is given to literature *after the course of theology*.

Pope Leo's re-establishment of the Vatican observatory in 1888, which was soon in regular communication with the principal astronomical stations of the world, is one of the many proofs of the Pope's interest in natural sciences, for proficiency in which he had won laurels as a student.

It was only natural that one of the chief questions of the time, that of Bible studies, should receive the special attention of the scholarly and vigilant Pontiff. Some of the best Biblical critics of the day have been professors in Rome. The Encyclical on the study of the Scriptures (*Providentissimus Deus*) was issued in 1893; and just now, when Protestantism, its former worshipper, has succeeded in discrediting the Word of God amongst its own adherents, Pope Leo, who quietly awaited the positive results of true scholarship, appoints his international Biblical commission, as well to save the faithful from the absurd and infidel assumptions of non-Catholic critics, as to approve whatever truths sane critical science has to offer.

XVIII.—THE LIGHT UNDIMMED.

If it is true that the present age, vaunted product of progressive evolution, has seen more blood shed by civilized hands than did any of its predecessors; if one of its most marked features is the tending of the machines which have made it by the delicate hands of women and children, and this because greed has been more influential even than philanthropy; if the age has been consistently notorious for its international injustice, and in fact for its consistent destruction of the old canons of truth, and principle, and action; we must admit that Pope Leo stands in striking contrast with his age. But the contrast is in favor of the Pontiff, and much in the same ratio as spirit stands to matter.

In her message to the Cortes, on the tenth of April, 1898, the Queen of Spain styled him "the representative on earth of Divine justice."

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Nor does the compliment appear, in the light of Leo's life, much exaggerated.

He personifies in himself the action of the Christian Church at the close of the nineteenth and the beginning of the twentieth century. He bends all the energy of the vast spiritual array over which he presides to the needs of the growing democracies, the management of which is the greatest task of this and the coming century. Philanthropic, unimpassioned, intrepid, he traces the sure way with Roman rigor, but, what is better, with Christian conciliation. Inflexible in principle, unchanging in policy, he has been able to win the jealous and pensive East, and the progressive and liberty-loving West. Alert, grave and nobly cautious, yet simple, frank, straightforward, he appears as a fellow citizen to the men of every nation with which he has to treat, and leaves upon all the predominant impression of universal father.

Amongst other great gifts, God has bestowed upon him length of days. A priceless benefit surely, that his spiritual diplomacy might be persistently pursued. He has seen the mighty ones of the earth disappear around him—changing, discarded, forgotten. But he has known no change, apparently not even that of age. He has seen men and systems fail, the overturned fane and altar of old beliefs; but his great cause has steadily gained. A scholar, he has used his talents solely for Christianity; an ascetic, he has been one of the world's greatest leaders; a Pope, he has dealt more with diplomacy than dogmas; a genius, his care has been always "to restore the lost and bind the spirit broken."

His beneficent presence has been felt everywhere, and everywhere there is a response. Now, after a quarter of a century of "overwhelming labor," the whole world is laying its tribute at his feet; and never since the Seamless Robe was rent four centuries ago has the Christian world been so drawn together as it has been by this Light Undimmed.

D. LYNCH, S.J.

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PILGRIM-WALKS IN ROME.

III. To the Capitol and Forum.

(*Continued.*)

I.—PIAZZA DI ARA CŒLI.

The street, *Via di Ara Cœli*, leading from the Gesù to the Capitol (*Campidoglio*) passes on the right the *Via Margana*, where St. Ignatius and St. Francis Xavier lived, and which will be referred to later.

The piazza or square at the foot of the steps leading to the Capitol and to the Ara Cœli recalls an event in the life of St. Ignatius of Loyola, and a prophecy he made regarding St. Francis Borgia's vocation to the Society. One day Miguel Arrovira, a young man much in favor at the Spanish court, and whom St. Ignatius had known at Barcelona, met the saint coming from Ara Cœli, and showed him a letter from Duke Francis Borgia, then governor of Catalonia, whose wife Lenora was still living. "You will one day," said Ignatius, "see the man who wrote that letter a member of the Company of Jesus and its head."

In the process of St. Ignatius' beatification is the deposition of Giovanni Francesco Bucca, who stated that he had been a pupil at the school opened by Ignatius at the foot of the Capitol, and that over the door was written the following notice: "*School of Grammar, Humanities and Christian Doctrine. Gratis.*" This was the first school of the Society of Jesus, and soon developed into the famous Roman College.

II.—THE CAPITOL (*Campidoglio*)—ST. FRANCES OF ROME.

Tertullian (c. Marc. 4. 19) and St. Justin (Apol. 1. 4) speak of the registration tablet of our Blessed Saviour's birth, brought to Rome from Palestine, and preserved among the statistics of the Empire in the Tabularium on the Capitol.

On the wall of the central building is a marble tablet recording the farcical plebiscite of October, 1870, by which the Italian government seek to justify their occupation of Rome. A full history of this so-called plebiscite will be found in the Civiltà Cattolica of the period.

The Capitol with its memories of the Gallic siege, the watchful geese, the bravery of M. Manlius, the treachery of Tarpeia, etc., is

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CHURCH OF S. MARIA ARA CŒLI.

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INTERIOR, S. MARIA ARA CŒLI.

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full of historic interest. But it has also its Christian associations. We can give but one.

In 1409, Ladislas of Naples, the enemy of the Pope, having made himself master of Rome, appointed as governor of the city Count Pietro Troja, a rough and brutal soldier, who persecuted those Roman nobles who had remained faithful to the Pope, and among them Lorenzo Ponziani, the husband of St. Frances of Rome. In a skirmish between the Papal troops and those of Ladislas, commanded by Troja, Lorenzo was severely wounded and lay in his palazzo in Trastevere in a precarious state. Troja, determined to take vengeance on the Ponziani, demanded that Lorenzo's son, Giovan Battista, aged eight, should be given up into his hands, swearing revenge in case of refusal. St. Frances, alarmed for the safety of her child, not daring to tell her wounded husband, fled with the boy by narrow streets trying to escape or to find some secret hiding place.

Suddenly she met her confessor, Don Antonio, who seeing her anguish, said: "Francesca, it is God's will that you take the child to the Capitol, and do you go into the church of Ara Cœli." This seemed like consigning the boy to imprisonment or death. Crowds press about her, bid her turn back, tell her she is mad to surrender the child: they try even to take him from her by force, but all in vain. She waves them off, pursues her way to the Capitol, walks straight up to where the Neapolitan tyrant was standing, surrenders the child, then hurries to the church of Ara Cœli, where, prostrate at the feet of our Lady, before her picture, she makes the sacrifice of her child, her life, of everything dear to her. Her anguish found relief in a torrent of tears, and an inward voice bade her not be afraid.

Meanwhile the Count de Troja ordered an officer to take the boy on his horse to an appointed place; but the moment the child was placed in the saddle, no efforts of spur or whip could make the animal stir from the spot. Four successive steeds were tried with the same result. Struck with terror and dismay, the Count ordered the child to be restored to his mother. (Lady G. Fullerton's Life of St. Frances of Rome, page 47.)

III.—THE CHURCH OF ARA CŒLI.—SANCTA MARIA IN ARA CŒLI.

The name *Ara Cœli*, which was in use in the twelfth century, (1) refers to a legend of the sixth century, according to which the em-

(1) The Anti-Pope Anacletus, who gave the church to the Benedictines about 1130, speaks of it as *Ara Cœli*. (Gerbet. *Esquisse de Rome*, III p. 199.)

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peror Augustus is said to have here erected an altar with the inscription *Ara primogenita Dei*, to commemorate the prophecy of the Cumæan Sibyl respecting the coming of a Redeemer. The authorities for this legend will be found in Gerbet's *Esquisse de Rome Chrétienne*, vol. III, page 186 seq. (1) The round altar in the left transept, dedicated to St. Helen, is supposed to be on the site of Augustus' altar. The relics of St. Helen are preserved in a beautiful urn of porphyry.

In 591 the church was consecrated by St. Gregory the Great under the title of *Sancta Maria in Capitolio*. In the ninth century it was served by Greek monks. In 1130 it was given to the Benedictines; and finally in 1280, Innocent IV presented it to the Franciscans, who have been here ever since.

The steep marble steps leading up to the entrance were made with the contributions of the faithful in 1348, while the Papal court was at Avignon. It was the intention to cover the façade with marbles and mosaics; and, though a beginning was made centuries ago, it was discontinued because of the troubles in Rome, and the few mosaics then placed on the wall have long since disappeared.

One of the sights of Rome is the blessing given to the people with the miraculous Bambino from the head of this flight of steps, a ceremony which will be referred to presently.

IV.—INTERIOR OF ARA CŒLI.

The interior is vast, solemn, and wonderfully picturesque. Twenty-two ancient columns separate the nave from the aisles. The high altar, rich in marbles, has an ancient painting of our Lady much venerated. Raphael's famous *Madonna di Foligno*, now at the Vatican, was painted for this altar and remained here for some years.

The first chapel in the right aisle, dedicated to St. Bernardine of Sienna, was decorated with frescos by Pinturrichio on the occasion of the Saint's canonization in 1450. They represent the glory and miracles of St. Bernardine, and rank among the noblest works of the great artist. The canonization took place at St. Peter's on Whit-sunday, May 24, in presence of fourteen cardinals, twenty-four bishops and more than 2,000 Frati of the Observance, these latter all being entertained at the Pope's expense. All Rome flocked to

(1) Even the Gentile world had heard of a coming Redeemer. See Newman's *Grammar of Assent*, p. 438.

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Ara Cœli to see the wonderful frescos, the greatest work of the kind yet seen in the Eternal City.

In the third chapel of the right aisle, that of the Crucifix, was buried Vannozza, the intimate friend of St. Frances of Rome, about 1430. On the day of the funeral Frances knelt on one side of the coffin, and, in sight of all the crowd, was rapt into ecstasy. They saw her raised from the ground with a seraphic expression on her uplifted face. They heard her murmur several times with indescribable emphasis: *Quando? Quando?* When all was over she still remained immovable, till her confessor told her to rise and go to attend the sick. She had seen the soul of Vannozza carried up to heaven like a pure flame, enveloped in a light transparent cloud.

In the right transept are some interesting tombs of the Savelli family of the thirteenth century.

Opposite the sanctuary are two mediæval ambones or pulpits, beautiful specimens of Cosimati thirteenth century work.

The floor of the nave is paved with fragments of porphyry, serpentine and other precious marbles.

The richly gilded ceiling was an offering of the Roman Senate in 1571, in thanksgiving to our Lady for the victory of Lepanto.

V.—THE SANTO BAMBINO.

The sacristan, if asked, will unlock the shrine of the Santo Bambino, an image of the Holy Child, carved by a Franciscan at Jerusalem in the seventeenth century out of wood taken from the Garden of Olives. The ship that brought it from Palestine was wrecked at Livorno, but the image was miraculously preserved and brought to Ara Cœli about 1647. It is greatly venerated in Rome, and frequently carried to the sick for their consolation; even miraculous cures are said to have been wrought by it. The figure is robed in silk and diamonds, and formerly had a carriage of its own, given by Prince Torlonia to convey it to the sick. The blessing given with the Santo Bambino from the head of the marble steps at Christmas time is a great event. On Christmas day also, after vespers of the feast of the Epiphany, the miraculous image is carried in solemn procession. An immense crowd gathers on the long flight of steps leading up to the church door and spreads out in the piazza below. The priest bearing the statue halts at the open space outside the church, which commands a distant view of St. Peter's, and blesses the city with the

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sacred image ; heads are bared and knees bent in reverence to receive the benediction.

A famous crib is made every Christmas at this church ; and throughout the octave of the feast children of tender years recite poems or little sermons on a platform in front of it. The *infant preachers*, whose ages range from four to ten years, go through their task one after another without the slightest embarrassment, emphasizing their words with graceful gestures. They tell us how they had heard the angels in the early morning, had accompanied the shepherds to the crib, and looked upon the Divine Infant ; how they had told the Bambino not to cry, that they would console Him by being good, etc.

VI.—SAINTS AT ARA CŒLI.

St. Ignatius and *St. Frances of Rome* have been already mentioned.

St. Bernardine of Sienna (d. 1444), the great promoter of devotion to the Holy Name, lived for a time in this monastery. His banner of the Holy Name is among the Church's prized treasures.

St. John Capistran (d. 1456) also resided here during his stay in Rome. At the siege of Belgrade in 1455 he placed himself at the head of 3,000 Catholics, and so inspirited them by his words that they defeated an army of 200,000 Turks commanded by Mahomet II.

St. Didacus or Diego, *St. Louis*, bishop of Toulouse, (1) *St. John of Marca* and other Franciscan Saints also occupied cells in the monastery of Ara Cœli. A place hallowed by the presence of so many great saints ought to have escaped spoliation ; but, alas ! both monastery and cells of saints have been destroyed by the present Italian government, to make way for the statue of Victor Emmanuel, the King, who, in spite of his plighted word to Pope Pius IX, broke into Rome and sacrilegiously usurped the Holy City.

There is a tradition that as the great procession of penance directed by St. Gregory the Great (then Pope-elect) in 590 passed through the Forum with the picture of our Lady from St. Mary Major, angels were heard singing over the church of Ara Cœli.

St. Philip Neri was often seen praying in this church.

(1) *St. Louis of Toulouse*, grand nephew of St. Louis, King of France, made his religious profession at Ara Cœli in 1296, and was consecrated Bishop soon after.

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VII.—THE MAMERTINE PRISON.—CARCERE MAMERTINO.

At the left side of the central edifice on the Capitol, some steps lead down to the north corner of the Forum, where stood the Temple of Concord, and to the Carcere Mamertino.

This terrible prison consists of two subterranean chambers or dungeons one below the other, "with only one round aperture in the centre of each vault, through which alone light, air, food and men could pass. When the upper story was full, we may imagine how much light and air could reach the lower. No other means of ventilation, drainage or access, could exist. The walls, of large stone blocks, had rings fastened into them for securing the prisoners, but many used to be laid on the floor with their feet fastened in stocks." (Cardinal Wiseman.)

The *upper* dungeon is mentioned by Livy as having been made by Ancus Martius, the fourth king of Rome, in the year 640 B. C. It is an irregular quadrangle formed of enormous blocks of volcanic stone, fitted together without cement, dark and fearful even still, though its walls have been pierced by modern doors. An inscription on the front records that the building was restored B. C. 22.

The *lower* dungeon, a fearful *oubliette*, dark, dismal, grave-like, was called *Tullianum*, perhaps from Servius Tullius, who, according to Varro, excavated it out of the solid rock, B. C. 578; or from *tullus*, an old Latin word for a jet of water. It is elliptical in form, nineteen feet long, ten feet wide, six and a half feet high. The vaulting is formed by the gradual projection of the side walls until they meet. Originally the only access (1) to each dungeon was by a small aperture in the centre of each vault, through which the prisoners were let down by ropes. Sallust describes it as a dark, filthy, frightful den, twelve feet under ground, walled in and covered with massive stones.

SS. Peter and Paul were cast into this lower dungeon during the persecution of Nero, A. D. 65 or 66, and are said to have lain here eight or nine months, bound with chains to the wall. It would be hard to imagine a spot more appalling at the time the apostles entered it; the total darkness, the fetid atmosphere, the accretions of filth, the dampness, the intense cold, the tragic associations of the place, must have made confinement in it worse than death.

According to the acts of SS. Processus and Martinianus (the authenticity of which is questioned by some modern writers), and to the

(1) The stairs leading at present to the dungeons are modern.

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lessons of the Roman Breviary, July 2, the apostles here converted Processus and Martinianus captains of the guard, with forty-seven fellow prisoners. There being no water wherewith to administer Baptism, St. Peter, by his prayer, unlocked a miraculous source, that continues flowing to the present day. SS. Processus, Martinianus and the other converts soon after won the crown of martyrdom. It is said that the first two wished to let the apostles escape, but St. Peter knew it was not the Divine Will.

In later persecutions other martyrs were also confined here, viz., St. Hippolytus, his sister St. Paulina, St. Eusebius, St. Marcellus and others.

Above the Mamertine prison is the chapel of St. Peter in Carcere, where an ancient miraculous crucifix is greatly venerated. It is said that this chapel existed in the time of St. Gregory the Great.

The small church that stands above this chapel is dedicated to St. Joseph, and belongs to the Guild of Carpenters. On the balcony in front of the entrance, Pope Pius IX made one of his last addresses to the Roman people before the Italian usurpation of Rome.

VIII.—CHURCH OF ST. MARTINA IN FORO.

Close to the Mamertine prison is the handsome church of St. Martina, built originally in the sixth century on the ruins of the *Secretarium Senatus*, restored by Alexander IV, in 1256, and finally rebuilt by Cardinal Francesco Barberini, nephew of Urban VIII, from the designs of Pietro di Cortona, A.D. 1634.

St. Martina was a Roman maiden of illustrious birth, distinguished for her charity to the poor. In the persecution of Alexander Severus, she suffered a cruel martyrdom, being scourged, torn with iron hooks, exposed to wild beasts in the amphitheatre, and finally beheaded. Her body was discovered here at the rebuilding of the church in 1634, together with the remains of the martyrs SS. Concordius and Epiphanius, and all three were enclosed by Urban VIII in a magnificent bronze shrine in the crypt under the high-altar. The city of Rome regards her as one of its special patrons.

The church is in the form of a Greek cross, adorned with columns and pilasters. A marble statue of the saint lies under the high-altar. The beautiful chapel of the crypt (which should be visited) was also designed by Pietro da Cortona as a receptacle for the shrine of the saint and of the other martyrs. At the foot of the crypt-stair, on the

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left, is the tomb of the martyr St. Gaudentius, supposed from certain words of the inscription to have been the *architect of the Coliseum.*

In the Middle Ages, the Pope here blessed candles on Candlemas day (February 2), and distributed them at the church door: a procession was then formed from the neighboring church of S. Adriano, which, after passing through the Forum, ascended the Esquiline to St. Mary Major.

IX.—S. ADRIANO IN FORO.

This ancient church, served by the Religious of the Spanish order of Mercy, was built in the fifth or sixth century on the ruins of the ancient *Curia* or Senate house. It is dedicated to St. Adrian, an officer of the Roman army, who was converted by witnessing the constancy of the martyrs, and himself won the crown of martyrdom at Nicomedia, about A.D. 306. His relics were brought to Rome in the eighth century, and Pope Adrian I (772-795), in honor of this his patron saint, made rich grants of lands, vineyards, etc., to this church.

An inscription of the thirteenth century informs us that Gregory IX restored this church in 1228, on which occasion the relics of St. Adrian, and the bodies of SS. Marius and Martha, together with those of the *three Hebrew Children* of Babylon were discovered under the altar.

In 1213 the bodies of St. Flavia Domitilla and of SS. Nereus and Achilleus were translated to this church from the catacomb on the Via Ardeatina near St. Sebastian. At the restoration of the high-altar by Cardinal Cusano in 1590, these bodies were discovered together with those of SS. Marius, Martha, Papias and Maurus. The Cardinal, who was the spiritual son of St. Philip Neri, obtained the Pope's leave to translate the bodies of SS. Papias and Maurus to St. Philip's new church, Santa Maria in Vallicella. The translation took place with great solemnity, St. Philip being almost beside himself with joy. (Piazza. *Emerologio Sagro*, i, p. 156).

In 1596, Cardinal Baronius obtained Clement VIII's leave to transfer the remains of St. Domitilla, SS. Nereus and Achilleus to the ancient church of the two latter saints recently restored by him on the Via Appia. (1)

In the annual mediæval procession, when the celebrated picture of our Lord "Acheiropita" (preserved in the chapel Sancta Sanctorum near the Lateran) was carried through the streets and through the Forum, it was put down in front of the church of S. Adriano and its feet washed with basil.

(1) Gerbet. *Esquisse de Rome Chrétienne*, vol ii, p. 296 seq.

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X.—THE ROMAN FORUM.—ST. GREGORY THE GREAT AND THE THREE SAXON YOUTHS.

The present entrance to the Forum is on the side near the Hospital della Consolazione.

The Forum, the very heart of Rome, the spot round which centre so many world-stirring events for a period of a thousand years, is now a scene of desolation : its temples are fallen, its pagan sanctuaries have crumbled into dust ; its basilicas, colonnades, rostra, monuments, lie scattered on the ground, which is cumbered with heaps of broken shafts, fragments of marble capitols and cornices and masses of shapeless brick work ; only here and there a few shattered porticos are left, helping us to conceive some imperfect idea of what this great centre of the civic life of ancient Rome was in the flourishing days of the Empire.

St. Fulgentius, of Carthage, who came to visit the tombs of the Apostles in A. D. 500, happened to pass through the Forum at the time when Theodoric, the King of Italy, seated on a high throne, adorned with regal splendor, was receiving the homage of the Senate. The sight of all the grandeur and magnificence there displayed made such an impression on the saint that he exclaimed : "Ah, how beautiful must be the heavenly Jerusalem, if earthly Rome is so glorious! What honor, glory and joy will God bestow on the Saints in heaven, since here, in this perishable life, he clothes with such splendor the lovers and admirers of vanity!" (Alban Butler, Jan. 1).

English pilgrims, on entering the Forum, will be reminded of the story told by St. Bede the Venerable, of *St. Gregory the Great* and the three Saxon youths, which is thus related by Abbot Snow in his life of the Saint, ch. 2, p. 41.

Passing through the Forum one day, St. Gregory then Prior of S. Andrea on the Celian, after his resignation of the high office of City Pretor or chief magistrate (1), saw three youthful slaves exposed for sale. Loose tunics but partially concealed their lithe forms and shapely limbs ; light, flaxen hair hung down their shoulders, and their blue eyes, restless in their fresh, fair faces, glanced, half-defiantly, half timidly, at the inquisitive crowd. Gregory drew near, and, struck with their beauty and grace, asked the dealer whence they came.

"From Britain."

"Are the people there Christian or still in pagan darkness?"

"Still pagan," said the merchant.

(1) See MESSENGER p. 134, where the word *Proctor* occurs twice by mistake for *Pretor*, *i. e.*, chief magistrate.

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BASILICA JULIA IN THE ROMAN FORUM.

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ROMAN FORUM: 1. THE MAMERTINE PRISON. 2. S. MARTINA. 3. S. ADRIANO. 4. S. LORENZO IN MIRANDA. 5. SS. COSMO AND DAMIANO. 6. COLISEUM. 7. S. FRANCESCA.

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"Ah, what a pity," replied Gregory, "that the author of Darkness owns such fair faces, and that, with such wondrous grace of form they should lack inward grace."

When asked the name of their nation, the dealer replied that they were Angles.

"True," said Gregory, "for they have angelic faces, and should be co-heirs with the angels in heaven. What is the name of the province whence they come?"

"Deira."

"Yes; *de ira*, snatched from ire and called to the mercy of Christ. Who is their King?"

"Alla."

"Alleluia, the praise of God must be sung in those parts."

The story illustrates the playful humor of Gregory and his cheerfulness. This incident led to his undertaking the conversion of England.

As the Saint, when Pope, greatly interested himself in the ransom of slaves (1) it is not improbable that he procured the liberty of these three youths, and trained them in his monastery of S. Andrea (S. Gregorio) to become future apostles of their country.

XI.—THE BASILICA JULIA IN THE FORUM.—THE MARTYRS OF ROME.

The right side of the Forum, by which we enter, is occupied for a considerable extent by the disinterred remains of the *Basilica Julia*, begun by Julius Cæsar, and finished by Augustus. As the first Christian churches were built on the plan of the Roman basilicas, it is interesting to see the outline of one of these edifices here presented to us.

The typical plan was an oblong rectangle with a broad central nave separated from two side aisles by rows of columns. Over the aisles were galleries. At the extremity of the building furthest from the chief entrance was a *raised tribune*, where sat the Roman Pretor or judge with his assessors and which, in the adaptation, became the *sanctuary* of the Christian church. This tribune usually constituted an apse of the width of the nave, projecting from the main body of the building and covered with a semi-circular vault. The Christian *high-altar*, which replaced the throne of the Roman Pretor, stood in the centre of the chord of this apse. The basilica served the purpose of a hall of justice or law court, and the bar at which the criminal was arraigned was known as the *Cancelli*, whence the Christian word

(1) Snow. *St. Gregory*, p. 204

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"Chancel." The word *Basilica* in ecclesiastical language now denotes one of the greater and specially privileged churches of Rome. There are five major or patriarchal basilicas (viz., St. John Lateran, St. Peter's, St. Mary Major, S. Lorenzo and Santa Croce) and eight minor ones.

How many martyrs must have stood on the pavement of the basilica before us, to be examined by the City Pretor and his assessors, and to receive their sentence! We may have occasion later to follow in the footsteps of the martyrs in Rome; in the meantime we may briefly mention:

1. That they were arraigned before the Pretor (chief magistrate) or one of his representatives in a Court of Justice, that is in one of the basilicas, or in one of the tribunals.

2. That on receiving their sentence they were cast into some frightful dungeon like the Carcere Mamertino, or the subterranean vaults under the Vicolo del Ghettarello, or under the little church of S. Pantaleone in the Via del Colosseo: having been probably detained in prison for months before their trial.

3. That on the day of their martyrdom they were led in chains to the *Lacus Pastoris*, somewhere between the church of St. Peter's chains and the Coliseum, where a public herald, standing on the *Lapis sceleratus*, read aloud their names, offence and sentence.

4. That they were then pitilessly scourged, racked and tortured in some spot near the Forum, possibly where the little church *Sancta Maria in Macello Martyrum* now stands, its name recalling the cruelty exercised on the martyrs.

5. That finally they were led to the Coliseum or one of the other amphitheatres to be exposed to the wild beasts and the savagery of the gladiators; or were dragged outside the city to the second or third milestone to be dispatched with the sword or buried alive in the sand pits.

6. Others were tied up in sacks and thrown into the Tiber or fastened to a tree and shot at with arrows; or roasted on the heated bars of a gridiron; or beaten to death with clubs.

The different modes of torture are depicted with terrible realism in the frescos of S. Stefano Rotondo.

XII.—SANCTA MARIA ANTIQUA, THE ANCIENT BASILICA RECENTLY DISCOVERED IN THE FORUM.

In 1900 the church of Santa Maria Liberatrice, that stood just above the House of the Vestals (*Atrium Vestae*) was taken down and be-

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neath it, serving as its foundation, were found the splendid remains of a Christian basilica that was already spoken of as "old," *antiqua*, in the seventh century.

It is adorned with frescos of the Crucifixion, our Lady and the Divine Child, angels and saints, which are extremely interesting, but unfortunately are beginning to fade from exposure to the air. The church is built in a part of Diocletian's palace at the foot of the Palatine, and has on its front an atrium, or open portico. The interior has a nave and two aisles divided by grey granite columns, the end or sanctuary wall having the usual apse formation. The frescos are evidence of the great antiquity of the church—some of them in the purest Byzantine style, belonging, perhaps, to the sixth century or time of Justinian. On December 21, 1900, the discovery of an inscription at the altar end of the left aisle settled the name of the church as *Sancta Maria Antiqua*. One of the frescos represents an ecclesiastic presenting a model of the church to our Lady, and beneath him is the inscription in the ungrammatical Latin of the time: *Theodotus primocerius defensorum et dispensatore Sanctae Dei Genetricis semperque Virgo Marie qui appellatur antiqua.* This Theodotus is thought to be the uncle of Pope Adrian I who, as we are told in the "Book of the Popes" (*Liber Pontificalis*), began life as an official in the Byzantine government, and afterwards held a high office in the Church.

The same Liber Pontificalis informs us that John VII (705-707), decorated *Sancta Maria Antiqua* with paintings, the reason, no doubt, being that by the construction of the adjoining Papal residence, it had become a Papal chapel. After the ninth century the name disappears. It would seem that the church and Papal palace were destroyed, buried beneath the ruined buildings that fell from the Palatine. Near the entrance portico are the remains of a chapel dedicated to the Forty Martyrs of Sebaste.

Adjoining the Church of *Sancta Maria Antiqua* are the ruins of the *Temple of Augustus*, the emperor during whose reign our Blessed Saviour was born. It was exceedingly rich in pagan times, was plundered by the barbarians and converted into a Greek monastery in the ninth or tenth century. Later on it was used as a convent by some Recluses, *i. e.*, a community of religious women who shut themselves up in their cells and lived dead to the world; but the malaria arising from the stagnant waters of this part of the Forum (the *cloacae*, or drains being choked with rubbish) was so fatal to the nuns that the place was finally abandoned.

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ENGLAND AND THE HOLY SEE. (1)

THE Church of England, so-called, forms a somewhat difficult subject to discuss, for the reason that no one knows very definitely what the Church of England is, beyond the fact that it ranks as a respectable institution of the State, furnishing livings for some twenty thousand ministers, hardly two of whom can really agree with respect to the *raison d'être* of the establishment they serve.

Not a few persons meet a trial of patience in the effort to search for anything like authority in a body that after furnishing to the British public one hundred and thirty-two religious denominations, still includes and entertains with generous hospitality, a large number of schools and parties, substantially forming so many discordant sects.

Yet, after all, the subject of "The Church of England," instead of becoming stale and insipid, actually grows in interest, challenging attention. The greater portion of Episcopalians, both in this country and in England, may be quite, or at least dimly, conscious of the interest that they are exciting; yet the three hundred years, during which the Episcopal connection has existed in a state of gestation, do not promise to expire without presenting to the world some important results. The situation is becoming clearer. The issues are better defined. A class of men long engaged in talking about "The Anglican Position," a position that no one ever discovered, except in the Episcopalian kaleidoscope, are now earnestly engaged in an effort to create a position, and a real one, too. This is very clearly indicated by the two books now to be considered, "England and the Holy See," being a real book with a purpose, while its running mate comes under the head of Flotsam and Jetsam.

The object of the first is a reconciliation of England, that is, all England, with the Pope and the Holy Roman Catholic Church. The work is skilfully constructed, and is pervaded by an excellent tone. It is not, however, easy to understand how, on any moral or legal grounds, the author remains where he is, taking the pay of the estab-

(1) "England and the Holy See, an Essay Towards Reunion," by Spencer Jones, M.A., Rector of Batsford and Morton-in-Marsh. With an Introduction by the Right Hon. Viscount Halifax. Longmans, Green & Co., 1902.

"Confession and Absolution." A Report of a Conference held at Fulham Palace, on December 30 and 31, 1901, and January 1, 1902. Edited by Henry Wace, D.D. Longmans, Green & Co., 1902.

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lishment while seeking to undo the work of the Reformation. The conclusion is, that a member of the establishment is not bound to consider what falls outside of criminal law, though at an earlier period, his book would have sent him to the Tower on the charge of constructive treason.

Fortunately, however, he is able to record the fact that since "the fifteenth and sixteenth centuries the entire atmosphere has changed," and thus next June he will be called merely to share a common but not serious danger that is to be met by some ten million insulted American citizens, when the "great head of great England's Church" kindly fires at the greater portion of the Christian world a shot-gun charge of idolatry athrough his benevolent horn of plenty. It is, therefore, in a calm and cheerful tone that the Rector of Batsford and Morton-in-Marsh takes a brief for an erstwhile hazardous cause. Again the world moves; and thus he observes that we need just now to recognize the wonderful change that has taken place.

With the rise of the Oxford movement there came, half a century ago, an outburst on the part of Evangelicals against the Roman Church; while this antagonism was not at all confined to Low Churchmen. John Henry Newman himself set the example. In Tract for the Times xv, he described Rome as "heretical," saying that at the Council of Trent, it was to be feared, "the whole Roman Communion bound itself by a perpetual bond and covenant to the cause of Anti-Christ." In Tract xx he says: "Their communion is infected with heresy; we are bound to flee it as a pestilence. In Tract xxxviii, his language is simply unquotable; but in 1843 he discovered that it was Newman himself who had thus gone astray, "abusing noble gifts," being "unnatural as madmen are," and, in a public letter, he sorrowfully but manfully withdrew his terrible charges, showing thereby that Holy Church is invested with the restorative power once manifested on the shore of Genesareth, and that she is capable of ministering to minds diseased.

There were those, however, committed to a different policy, observing language more or less eirenic. Keble, however, did not succeed in concealing his real animus, for those verses in his Christian Year, bearing the stunning title "Gunpowder Treason," were supposed to be capable, in a quiet way, of blowing up the Catholic hierarchy in England, at the same time warning the misgiving soul inclined to Rome, against turning

"Back to the enchanted air,"

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and striking a blow at the whole idea of Invocation, by holding with respect to the true Church, that

"She mourns a tender heart should bend
Before a meaner shrine,
And upon saint or angel spend
The love that should be Thine."

Further on, with an impudence almost without parallel, yet seemingly unconscious, though his language became the subject of Anglican jest, he forgets, perhaps, that he is treating of gunpowder, and even "Gunpowder Treason," a delicate reminder of Guy Fawkes, and, referring to the "bond and covenant" made at "Trent," says:

"Speak gently of a sister's fall."

Let this pass.

"England and the Holy See" stands out in a somewhat marked contrast with this and with Pusey's Eirenicon, in which, substantially, it was laid down, that if Rome would do the right and proper thing, endorse the Church of England and its Orders and allow Anglicans to teach and to do about as they pleased, Anglicans would accord to Rome a sort of Primacy of Honor. The present Eirenicon, however, does not make much account of Anglican assets, but, as we shall see, recognizes tacitly that the assets are not worth talking about, and that the Anglican system is out of repair.

In Keble's scheme the Church of Rome was an erring sister who might be won back to a sense of propriety, but the Rector of Batsford now comes, if we understand him aright, to suggest that his own Church of England is the fallen sister, and that Rome is the pure infallible mother. The Evangelicals said that the Oxford movement "meant Rome," and the truth is now apparent, while at that time there was a "doctrine of reserve," a holding back for the special use of the initiated of "sacred and important truths," but the "reserve" has now disappeared. It is a thing of the past, and well it may be, since our author finds that there is a "crisis" in the Church of England, which "is not a shadow but a reality," for "the possibility of union with the Holy See has become a necessity of thought." He says that "the whole atmosphere about us favors it."

The mills of God grind slowly, yet most important portions of the old Tractarian scheme have already been ground exceedingly small. A new set of ideas now comes to the front. Newman's contention that the xxxix Articles were in harmony with Roman teaching, has

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gone to the wall. Our author discusses, not the Anglican system, but the faith of the Catholic Church, showing that with the coming of the "crisis" the importance of the Church of England wanes. In fact we grow so used to new states that we are apt to forget the old ones, and it is recalled that not many years ago we were wont to speak of "the Protestant Church," later "the Establishment," and afterwards "the National Church." Then it came to be "the Church of England" and again "the Church in England," until at length "we have come to speak of the two Provinces of Canterbury and York;" which, if "England" will only accept the Rector's Essay, may both, presently, be tucked away as a small department of the Catholic Church.

After reading Lord Halifax's Introduction to the work, one is inclined to think that the Rector will not be greatly assisted by the Viscount, beyond the help he may find from the increased circulation of his book by its association with the name of a distinguished man.

The theological training of Lord Halifax is simply what he has picked up in traveling around in the world. His inability to go to the bottom of the subject is indicated where he says: "In regard to Reunion with Rome (and the following remarks apply in their degree to the question of Reunion with the Orthodox Eastern Church), I cannot believe it is as difficult as it is thought," considerately adding, "No doubt if we dwell on the ignorance and prejudices which exist on both sides, Reunion seems impossible." Without delaying long to suggest to his Lordship that a charge of ignorance on the part of his own friends would have met the requirements of the case, let us indicate how the prospect of Reunion appears to him, by the use of the following paragraph:

"It will be objected, perhaps, that recent events have made all question of Reunion impossible. Is it so? Is it not rather the truth, whatever assertions may be made on either side as to the consequences and logical results of the Bull on Anglican Orders, that the question of Reunion still occupies the field, and that lines of communication have been opened up between members of the Anglican and Roman Communions which are destined, under the guidance of God's good Providence, and as He sees fit, to have great and far-reaching results?"

This is optimistic, yet very vague talk. What are the "lines of communication opened"? How does he propose to evade the "Last Word on Anglican Orders"? Does he mean that we shall read between his lines, and understand that plans are in progress for the reordina-

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tion of the Anglican clergy? Pray, what does he mean? Let us proceed with our author.

It would be impossible, within the space assigned to this article, to give an analysis of "England and the Holy See," but its teachings are so largely Roman that Catholics may infer the substance of the work from a statement of its scope, including as it does, a full range of topics, extending from Papal Supremacy, Infallibility, the Immaculate Conception, Confession and Indulgences, on to the subject of Images, not omitting an act of supererogation by giving a vindication of the Jesuits. On its face, the teaching is Catholic, an interpretation of Rome being undertaken to pacify Episcopalians with reference to ultimate Reunion with the Catholic Church.

To make his purpose clear, he lays down twenty-eight points, among which are the following:

(2) That a house divided against itself cannot stand; (3) that our Lord meant us to be one; (9) that a divine ideal must be capable of fulfilment; (10) that no other body approaches the Holy See in its power to keep together in the bond of a living fellowship so many thousands of Christians; (11) that the Communion of Rome is conspicuous in the records of Scripture; (12) that the See of Rome is the Apostolic See and is destined to become the visible centre of Christendom; (13) that Rome is, in fact, the mother of English Christianity; (14) that reunion signifies reunion with the Church of Rome; (16) that Rome cannot formally cease to be what she is since she claims to be infallible; (27) that reunion has come to be recognized both as an idea and a necessity."

These few statements will give some conception of the range of the discussion; now opened, singularly, on both sides of the Atlantic; in our own country by a new Episcopalian Order or brotherhood, claiming to follow the rule of St. Francis and making the following unqualified declaration:

"The Society further believes that the See of Peter is to this very day the city of Rome, and that Leo XIII, the Roman Pontiff, sitting in the chair of Peter, is the vicar of Jesus Christ and by divine right the universal shepherd over the flock of Christ. This being so, Church unity can only be realized by all the Bishops of the world acknowledging the supremacy of the Bishop of Rome as the successor of St. Peter and being reconciled with him."

This teaching, and much more like it, appears to be definite, the Order laying it down that the Reformation was simply "a lie." No

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such refreshing statement, however, comes over the sea from Batsford and Morton-in-Marsh, whose rector says: "My aim throughout is only to make some contribution in the shape of materials for discussion." Catholics must not take him too seriously. He would, indeed, send England under the dominion of the Papacy, but if the Tower and Star Chamber were revived, he would not be wanting in loopholes for escape. Catholics need not go into raptures over his book, which will do duty with "England" chiefly as a football.

But there is no desire to appear critical, and hence, at this point it may be noted, that, observing how a class of his co-religionists sought for union with non-Episcopalians, the author argues that it must be equally proper to cultivate closer relations with Rome. In prosecuting this work he avoids the narrowness of Low Churchmen, and in the survey of the situation takes in both the ultra-Protestant and Catholic sides; and in treating of the Mass presents its Evangelical character, holding in regard to "Transubstantiation," whatever he may mean by the term, and it is not clear, that this is the only teaching that has ever protected the spiritual character of the Sacrament in days gone by. Why the Evangelical fails to see the Evangelical character of Roman teaching, arises from the failure to hold truths in the right "Proportion," the trouble, he declares in every department of thought; for when "Proportion" is observed the great difficulty in the way of Reunion, he thinks, will pass away.

That by the "Mass" he means what the Catholic means, would at least seem to be the case; for, after saying that Christ does everything, he declares that "the invisible priest offers Himself by the hands of the visible ministerial priest." Though the term "ministerial" is introduced, his teaching is quite different from the declaration:

> "Not in the hands th' Eternal Priest
> Will His true self impart,"

lines by the "Gunpowder Treason" Reunionist, who from time to time is brought out by editors as a Catholic versifier.

Our author appreciates very fully that the Anglican Communion is a body swaying "backwards and forwards within a range that touches and even coalesces with Dissent at one end, and with the religion of Rome at the other." He observes, "If the desire of our reformers to simplify our services was genuine, the experience of three hundred years has proved their failure in this direction to have been complete;" again, that "the apparatus of the Church of England is

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plainly out of order and calls for repair ;" while, under the circumstances, men are obliged "to put doctrine on one side," and "preach practical sermons." It is "the insecurity of our teaching" that alarms, and he quotes Manning, writing to Robert Wilberforce, who said: "Protestantism is not so much a rival system, which I reject, but no system, a chaos, a wreck of fragments, without idea, principle or life. . . . Anglicanism seems to me to be in essence the same, only elevated, constructed, adorned by intellect, social and political order, and the fascination of a national and domestic history;" while: "Be our paper doctrines what they may, we have had contradictory bishops, priests, and people for 300 years on baptism, the real presence, the sacrifice, absolution, succession, priesthood, rule of faith, the very constitution and authority and identity of the Church." It is said, too, that all this was predicted of old by that archbishop of York, who, when Bishop Parkhurst, rejoicing, wrote Bullinger at Zurich, that "the Pope was again driven out of England," replied, that "by relinquishing and forsaking the See of Rome," it was deserting "all General Councils, all canonical and ecclesiastical laws of the Church of Christ . . . and by leaping out of Peter's ship, were hazarding ourselves to be overwhelmed and drowned in the waters of schisms, sects and divisions."

This has now come to pass, and in this "Crisis" our author stretches out his hands to Rome.

Let us turn to another phase of the subject.

It is a singular fact that every time a movement is made in the Anglican Church in favor of Rome, some counter movement comes up to remind the fervid advocate of reunion of the futility of all plans to the proposed end. When Lord Halifax strained every nerve to create an impression at Rome favorable to Anglican Orders, the "Last Word" came from Leo XIII, showing that his hopes were baseless. If, however, the Pope had decided in favor of a sacerdotal character as contained in Anglican Orders, Bishops like the Bishop of Liverpool, and editors like the Protestant editor of the *Rock*, were prepared to say that the Pope was all wrong. As it remained, they declared that he was entirely right in rejecting Anglican Orders, and that no sacerdotal ministry was provided for or even contemplated by "the Blessed Reformers." Thus reunion is invariably blocked. It is indeed a fact, a mournful one, that to-day "England" wants nothing of the Holy See. "England" does not feel in the least obliged to the Rector of Batsford and Morton-in-Marsh for his kindly

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efforts to reconcile them to the Pope. The Church of England feels equally ungrateful, while the "Catholic Churchman," ensconced in his snug rectory, will view the thought with uneasiness. Our genial author must find himself very much alone. The Coronation Oath is more popular to-day in England than Magna Charta, dictated at Runnymeade by Catholic Barons to King John. The Oath overrides Magna Charta.

In proof of the insuperable difficulty respecting Reunion, attention may be called to a book whose ink is hardly dry, a volume containing the result of the Fulham Palace Conference on "Confession," which, like the first one on "The Doctrine of Holy Communion," simply shows how impossible it is for even a handful of members of the Establishment to agree on a single point of dogma, much less to reach any general consensus that would enable the Church of England to agree upon terms of Reunion, that is Submission. In this Conference Lord Halifax gives a reflection of the weakness and insufficiency he betrays in the Introduction to "England and the Holy See." These two volumes must be taken together, if we wish to grasp the situation.

In that Conference some fifteen men by what they have done, earn the repudiation they will probably receive.

This Conference actually agreed that there was, after all, such a thing as "Confession" and some kind of "Absolution," but they also agreed that nothing of the kind was known in the first centuries, while its practice where tolerated in the Anglican body is based upon the idea that priesthood and the power to absolve reside in the laity, who delegate to the minister the power he is supposed to possess; the priesthood being derived from the people and shared with the people, in opposition to the Catholic truth that the priesthood is derived from Christ and shared with Christ on behalf of the people. These positions are poles apart. Yet this is the position practically accepted by the Conference. It is the agreement arrived at by a body, one of whose members voiced the declaration of the Bishop of Winchester, that, "At the very root of the Reformation changes lay the principle of the direct access of the individual soul to God without intervention of any kind." This leaves no place even for baptism.

That the soul at times has direct access no one is likely to deny, yet, nevertheless, it is based on this false and untenable interpretation of priesthood, set forth by a handful of self-chosen men, who get together to erect a theory of Absolution that to the uninitiated might suggest some little appearance of unity in the Establishment.

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By a study of the Report it will appear that it is the work of a committee of fifteen men with fifteen variant and hostile opinions. Yet, singularly, they unite on a matter involving the type of priesthood indicated, Lord Halifax agreeing with the decision. Is this idea of the priesthood the one, to quote again his Lordship's enigmatical words, found in connection with "lines of communication" that have "been opened up between members of the Anglican and Roman Commissions"? It is lamentable that worse than vague views of priesthood should be found in such quarters, yet it is evident that, respecting this subject, at the bottom of the most advanced and sympathetic Anglican minds there exists an ineradicable and hopeless rot. Until this is gotten rid of, there can never be any real movement "towards Reunion" of "England with the Holy See."

Turning now definitely from this truly Anglican marplot report, protruding itself with the usual fatality into the discussion at an interesting juncture, let it be observed, as already indicated, that one must not allow himself to be run away with from pure sympathy for the subject, or fancy that something remarkable is sure to follow, however much serious reflection "England and the Holy See" may excite in Episcopalian circles on both sides of the sea, where Erastianism and Agnosticism have not reduced to a prudential commercialism the main current of thought.

Our author's treatment of the scheme leads to at least two questions: First, is the author wholly sincere? and, Second, how far may his treatment of the subject be regarded as adequate?

It is to be hoped that no offence may be taken in connection with the first inquiry, since in our day intellectual dishonesty is not considered a mortal, hardly a venial sin. One may, however, cheerfully concede sincerity, however much the reticence on some points may be regretted. The treatment of the subject is, therefore, inadequate; while the unpractical character of the scheme may again be emphasized. Good, no doubt, will be done, however, and even reasonable Presbyterians should welcome the author's thought. Nevertheless the Anglican Establishment is not England, and the handful of "Catholic Churchmen" in England does not form the Establishment. The Establishment is an institution of the State, and it lives in the breath of Parliament, while Parliament lives more and more in the breath of the Dissenter.

One naturally feels unwilling to throw any discouragement upon honest enthusiasm, but the fact remains that the author has by no-

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means discussed the subject. We concede his sincerity but must point out that the neglect, we need not say evasion, of the subject of Orders leaves something very much to be desired and regretted ; for he cannot be supposed to have had Orders in mind, where he quotes a politician like Mr. Balfour, who says that "large changes and adaptation of belief are possible within the limits of the same unchangeable formulas," since Leo XIII has spoken the Last Word on Anglican Orders which must form a vital part in any plan of Reunion or any discussion designed to advance England or Anglicans in the direction of Rome. It is perfectly well known that on this, as on other fundamental points, there could be no surrender. Why, then, should the subject of Orders be ignored? It certainly leaves the essay unfinished, the book incomplete. Is it barely possible that under the Catholic discussion which the author so ably and amiably presents, showing breadth of view and a fine sense of proportion, there may be a Fulham Palace notion of Priesthood, an unsuspected and lurking Protestantism that excites false hopes in his mind, and, by privation, vitiates his otherwise admirable work?

One of the most suggestive things indicated in this book, intended as an eirenicon, is the fact that he does not seem to cut loose from Pusey, whose idea of Reunion included the right on the part of Italians and Anglicans "to hold severally their own theological opinions." The Rector of Batsford does not keep himself in hand right here, as a "Catholic," any more than when he makes Pusey and Keble the major part of "the famous three" advocates of Reunion. In fact, he loses the idea of "Proportion," and becomes positively grotesque when he bids us "once more recall" the (impudent) words of Keble's, "Gunpowder Treason" which he (mis) quotes, as follows:

"Speak *lightly* of our sister's fall."

He should at least have a keener sense of the ridiculous, even if unable to appreciate the danger of storing away poetic dynamite inside a constructive scheme of Reunion. There is something left to be desired in his essay, which fails to sift the chaff from the wheat.

It is barely possible, however, that the Rector of Batsford believes that, if the general acceptance of Catholic doctrine were accomplished, the whole subject of reordination would take of itself. But a surrender to Rome could finally be made only by vote of Parliament, and only a plain surrender, he knows, would meet the case.

Or again, is it in his mind, that one day, not far distant, the Angli-

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cans will be disestablished, and thus left to treat freely with Rome or St. Petersburg or both? It is obvious that only under the latter conditions, would any Reunion with Rome become possible. So far, therefore, as corporate union may be concerned, of what avail is this "Essay towards Reunion"? The Essay avoids the crucial question. It may, therefore, be suggested to our amiable author, that while he has done well in giving the testimony of a Church-of-England Minister to Catholic truth, there are two things he might do next with effect, if he really desires Reunion.

First, his efforts to bring not simply "the Church of England," but "England" into union with the Holy See being rejected as they are now and will be to the end, he might proceed to write a good, strong, reasonable book in favor of Disestablishment, showing that the Anglican communion being to-day and prospectively to-morrow and always what it has been during three hundred years a mass of incongruity and contradiction, is thereby not entitled to the support of the British nation.

Second, to make his book effective and to show faith by works, he might travel to Westminster and render his obedience. Otherwise he says that the Pope's view of Anglican Orders is false.

There is also another thing that he might do, if the light that illumines his mind is to be perilously disregarded, and if, in his conscience, he can find it safe to exhibit a case of arrested development, let him at least rewrite his Essay, and deal with the entire situation. He has done so well already it is to be hoped that ere long he may do better.

B. F. De Costa.

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MORAL TEACHING IN FRENCH SCHOOLS.

IN the April number of the *Educational Review*, M. Bracq, Professor of French at Vassar, volunteers an account of the manner in which morality is taught in the schools of France; namely, without regard to religion, or rather with disregard of it. The religion in question, he makes haste to assure us, is Catholicity. He is in error. As a matter of fact this school-morality in France is divorced from *all* religion. There is not a shred of it left. Naturally he regards the condition as ideal, and possibly cherishes the hope that the method will be introduced into this country. But no one who knows the real state of things in France can share his approval, and no sincere Christian, and no genuine American, can fail to look with anything but dread upon its universal adoption here. We have more than enough of it already.

We object to this teaching of morality without religion.

1. Because of the source from which it springs.

2. Because the details of the scheme have been elaborated by a coterie of philosophical pedagogues who, as Prof. Bracq himself assures us, stand "by the philosophy of Kant." This philosophy, whatever may have been the intent of its author, is certainly not Christian.

3. Because those to whom the teaching of morality without religion is entrusted are intellectually and morally disqualified.

4. Because apart from the jumble of conflicting, contradictory and baseless theories, which make up this independent morality as it is called, the entire scheme is anti-Christian, atheistic and anarchistic.

5. Because it has already resulted in a frightful deterioration of morals in the present school generation.

6. Because the best men in France and elsewhere deplore and condemn it.

This is what we propose to show. It is a formidable arraignment, but we are under the impression that the charges can be easily substantiated.

1. It goes without saying that a system of education which is monopolized by any State, in violation of the rights of parents, cannot be moral. That parental rights in the present instance have been outraged is clear and need not be dwelt upon. It has been reiterated,

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again and again, by some of the ablest men in the French Parliament, who have not the slightest suspicion of clericalism about them. We refer, among others, to the recent speech of M. Aynard, in support of this assertion. For Catholics, at least, there cannot be any doubt, because all legislation in this matter for the last twenty years has been conceived and carried out by the Freemason lodges. *La République Maconnique*, as far back as April 30, 1880, declared: "Freemasonry is now what it ought to be; not the servant, but the master of political parties." The *Mot d' Ordre* of May, 1885, writes: "It is on the bosom of Freemasonry that are evolved the great social reforms. *Lay and obligatory instruction* has been studied, prepared and, so to say, decreed in the lodges for some years past, and that is what has made it possible to pass it in the Legislature." Abundant documentary proofs of this are available. Moreover, it is idle to object that these dates of 1880 and 1885 are too remote from the present time. The Paris correspondent of the N. Y. *Evening Post* of July 9, 1901, writes: "Jules Ferry's melodramatic closing of Jesuit Colleges (in 1883) came to nothing; which is the chief reason for the ministerial campaign in the Associations Bill. The present Prime Minister, M. Waldeck-Rousseau, was Minister of the Interior in that ministry, which was notorious for the violent campaign carried on by its members against Religious Congregations from the 28th of February, 1883, to 1885."

If we turn to the *Questions Actuelles* of February 22, 1902, p. 246, we shall find an account of Ferry's work, which reads almost like a transcript of what is going on at the present day. The same crafty schemes of the government to force the Associations to ask for "authorization"; the same underhand methods to influence the ecclesiastical authorities; the same clamors of the politicians for enforcement of "existing laws." Freycinet, who first tried his hand, was too slow. He was thrown out by Jules Ferry, who organized a ministry of which Gambetta was the secret head.

In a word, the solidarity of 1902 with 1883 is more than evident, and it is useless to assure Catholics that the twenty or more ministries, beginning with Ferry and Gambetta and ending with Waldeck-Rousseau and Millerand could ever concoct a respectable scheme of Christian morality.

2. The guarantees which are presented to us by their French-American apologist are utterly worthless. We are told that "the new ethical programme is formulated by competent men in the Ministry of Education, who have thoroughly studied the difficult problem, and

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that they have profited by the coöperation of the best minds of France in the preparation of text-books. Among these writers are such men as Paul Jannet, A. Mezières, Paul Bert, Abbé de Broglie, Ch. Renouvier, Mme. Coignet, Henry Greville, Henry Marion, Jules Simon and Jules Steeg."

In spite, however, of this formidable array of names, the intelligent and real friends of education will refuse to be comforted. In the first place, the Ministry of Education, even if it be composed of men who have thoroughly studied the difficult problem, which is doubtful, is after all the creation of the frantic politicians who rule France. On them the very existence of these ministers depends and, not as in our own country, on the President. In thirty years there have been thirty-two of such ministries, each worse than the other. Those who wish to know something of the French politician whose will rules the actions of these ministries, may gain some information in the article in the *Correspondant* of March, 1902, on *La Psychologie du Deputé*, by Jules Delafosse, Ancien Deputé. He was twenty-five years in the Chambres, and knows whereof he speaks.

With regard to the "able collaborators," there are some whom we do not know, especially Mme. Coignet, and therefore cannot pronounce on their qualifications, but there are others on the list whom we absolutely decline to accept as teachers of ethics. As Paul Jannet, for example, who is a Rationalist, considers the Trinity, the Incarnation and the Redemption to be merely symbols (Etudes, July, 1897); as Jules Simon was a follower of Auguste Comte, that is to say, an out-and-out materialist, after having been one of "the school clergy of the lay pope, Cousin;" as Renouvier, according to Gaston Deschamps, "is a mysterious individual whom no one ever sees, a great doctor who has never taught in any school, a polytechnician whom the Polytechnic has forgotten to inscribe on its *Livre d' Or*," and who has passed his life in building up a moral system based on the metaphysics of Kant and who declares that his *Nouvelle Monadologie* "is a philosophy morally and logically superior to any religion and which Christianity would do well to adopt in order to sustain its tottering dogmas"; as Compayré's writings convey the impression that he is a rabid and rancorous anti-clerical in politics and an infidel in religion; as Paul Bert signalized himself in 1879 by banishing every religious symbol from the schools of the country, erasing even the name of God from every French school book and treating as a criminal any pedagogue, male or female, who wore a religious garb, we refuse to

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be assured that they are qualified to formulate a programme of sound morality for the youth of any country. Of the Abbé De Broglíe, who is mentioned in the list, we are in doubt. There was a cleric of that name who wrote sound and brilliant philosophy, who was the champion of Catholic thought, who was the uncompromising enemy of the false philosophy of the day, and to whom the decline of Positivism in France is largely due. There happens to be a glowing eulogy of him as a Catholic Apologist in the *Correspondant* of March 20, 1902. Is this the man? If so, he should not be on the list, and it is manifestly unfair to speak of him as advocating this atheistic morality. He could not do so and remain a decent priest. If some one else is intended, it is useless to ask any Christian to pay the least respect to the opinions of a renegade.

3. The next reason for refusing to accept this French scheme of morality without religion is the character of those who are delegated to preach it to the children. We do not want to be unjust to them, and we take them as they are described by their own compatriots. Though there are exceptions, of course, the French pedagogue, on the whole, is not an attractive personage. He is no longer the retired, studious, refined, unworldly man of former times. In fact, M. George Meunier, who is Professor of Rhetoric in the Lycée of Sens, has a grievance against Zola for ascribing to the professor of the present day characteristics which belong to a type that is fast becoming extinct. M. Meunier ought to know, for he has published a volume of *Elegant Extracts* from Zola, who is his favorite author. Clearly he has grounds for his complaint, for the school teacher of former times would dislike extremely to have his name associated in anyway with such an apostle of lubricity as Zola. Much less would he publish his works. Does M. Meunier recommend these *Extracts* to his pupils?

M. Gaston Deschamps, who is well known here in America, is of the opinion that "the modern teacher is losing sight of his vocation, because of his love of novelty; that he coquets with modernism; that he not only has a taste for it, but carries its cult to a perfect fury. Worried about what people are saying of him, with his ear cocked for popular applause, watchful of the opinions of politicians and journalists, and dreading above all things to be mistaken for a pedagogue, the teacher of our children aims at proving that he is not set against the ideas of the day, and is keeping step with the age. A man of elegant gait, a dancer, always faultlessly dressed, with a flashing tie, a cane in his hand and a monocle at his eye, a patron of

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sports, a better at the races, a wonderful wheelman, this professor who is up to date, *du dernier bateau*, the last arrival, is the darling of the provinces, if fate consigns his accomplishments to that seclusion. If you quote Latin or Greek to him, say his most recent biographers, he answers in the slang of the literary trash of Montmartre. He has no longer the atticism and urbanity of his predecessors but his jokes are famous at the bar of the Grand Café as well as at the five o'clock teas of Mme. la Préfète, and always set the table in a roar. The young ladies are delighted with his conferences, because he compares Racine to Bourget. His scholars dote on him because from one year's end to the other he relieves the monotony of the class by *rapprochements* and parallels which have on them the hall mark of actuality. He is a hunter of heiresses, the Benjamin of society and the Romeo of the Third Republic."

This we presume applies to a certain set among the successful professors, for we cannot imagine that the Beau Brummels predominate among the 124,000 teachers in France. The salaries of many would make it impossible, but there are goings on at present among them which make the pedagogue a subject of very serious concern for conservative people. Like the labor organizations they have formed unions all over the country and, as a certain writer says, the agitation which they have begun "has surprised the public and alarmed the administration." In these organizations they adopt means which are quite in contradiction with the usual restraint which is assumed to be the attribute of the teaching body. They have an organ called *La Réforme Universitaire*, and the language employed is at times of the most violent character, sometimes even extremely brutal, vulgar and coarse.

"Nowadays," says Deschamps, "we are weary of surprises; we get them so often; but it is altogether novel to see the agents of the public service organized against officials on whom the direction of the public service depends. We shall soon look for unions of adjutants against the captains, captains against the colonels, and colonels against the generals. We have eighty-five departmental lycées which cost the budget a good round sum and yet many of them are being deserted, and if the agitation continues the State will have no other resource than to lock the doors. That, however, will not prevent the teachers from holding meetings in the empty class-rooms and abandoned dormitories. People are beginning to think that all this tumult helps neither the good name of the University nor the progress of the

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pupils nor the peace of families. They pay to have their children educated and yet for the last *ten years* the echoes from these lycées bring to the dumbfounded families an uproar that is startling. These teachers' organizations have all the apparatus of the labor unions: tribunals of inquisition, secret police, processes of intimidation, etc., with this difference, however, that whereas, labor unions run risks, are responsible for their acts and pay the penalty of remaining on the street if they shut up the employers' shops, these teachers' organizations, while publishing their denunciations with government ink and paper and fulminating anonymous excommunications, have nothing to fear. Pupils may leave the schools ; the teacher holds his place. All this is not secret information. A three months' subscription to the *Réforme Universitaire* will show any one the extent of the evil."

It is unnecessary to state that this divorce from religion connotes other things worse than rebellion. Indeed we hesitate to translate what can be found on page 234 of the *Malaise de la Démocratie*, describing a certain occurrence which has left, at least on a section of the teachers of France, a worse blot than could result from grossness, vulgarity or even rebellious agitation. It was on the occasion of a banquet given by *one hundred and fifty teachers* to the Deputé Bazille and some Senators on the first of November, 1896. Around the President were the chief representatives, young and old, of *radicalism* and *socialism*. These representatives were the patrons of the affair and in their honor the dinner was given. Between the walnuts and the wine, that is between the pear and cheese, M. Béjambes the President of the Association and a tutor in the Lycée Voltaire (ominous name !) arose and after clinking his champagne glass with his neighbor's, pronounced a discourse in which he expatiated on the grievances of himself and his colleagues, the miseries they endure, the privations they are subject to, and the pressing needs that clamor for relief. The entire assembly applauded the harangue enthusiastically. Suddenly the rattle of forks ceased, a solemn silence fell on them all, as M. Béjambes approached a topic of unusual importance. We refuse to quote the words, but it was to the effect that school teachers should be allowed more time for certain indulgences which even *roués* do not make public speeches about, but which M. Béjambes clearly stated. "We are compelled," he said, "as things are now, to keep a vow of chastity to which we have not subscribed." It was not a slip ; not the utterance of a man heated by wine at the end of a banquet. It had been printed and handed to the reporters beforehand.

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The politicians present promised to press the matter in the Senate and House, and it was, as a matter of fact, actually urged upon the School Inspectors of various degrees of eminence, until it reached the Minister of Instruction, M. Leon Bourgeois, who decided that such a thing could not be included among the other licenses permitted to the teaching body. We understand why M. Bracq, in urging their qualifications as teachers of morals, inadvertently gave his friends the most amazing set of credentials that teachers were ever furnished with, namely: "Were one to judge of their character *by their small number of criminals* the result as to their moral standing would be most satisfactory." One likes to have a little more than that in the instructors of youth. But we refuse to accept either the test of M. Bracq, or to suppose that the one hundred and fifty teachers represented the educators of France. We cannot, however, fail to wonder what would have been said if the one hundred and fifty were clericals.

4. Added to the incompetency of the teachers comes the incoherency of the doctrines which they are supposed to inculcate. "It is impossible," we are told, "that the books which these teachers write should have any unity of moral conception, coming, as they do, from such varied sources. Not infrequently the strong political or religious bias of a writer gives a one-sided coloring to his statements. Some are greatly concerned about certain national tendencies. One, alarmed by the internationalism of Socialism, lays great stress on patriotism; another has at heart the overthrow of traditional superstitions; another drives at alcoholism, another appeals for toleration, etc." It looks like a pedagogical madhouse. Nor is it difficult on our part to find other discordant voices that swell this ethical Babel. Thus, in addition to the books already written, we have, in this single year, M. Brochard in his *Morale ancienne et morale moderne* imploring us to accept the morality of the Greeks which counsels but does not command. M. Cantecour in his *Révue de Morale* insists that morality is empirical and has nothing to do with metaphysics. M. Dunan in his *Principes de la Morale* makes it consist in living in conformity with one's self and universal nature. M. Laland in his *Personnalité Morale* considers it to be what you could explain to an intelligent, impartial man, independent of habit, tradition, fashion, opinion or example. Three more come in with a compromise between Kantism and naturalism. M. Ravaisson discovers it in the creative power of God revealing itself. M. Lanessan says that the sciences, from chemistry to biology, are the moral basis. Bourdeau goes further and deduces it from biology, an-

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thropology, psychology and sociology as being so many manifestations of life. M. Halleux harks back to the evolution of Spencer. M. Moch wants us to accept human solidarity as the starting point. Several others object to Catholic morality in any shape, because it would make the whole world an uninhabitable monastery, and finally M. Tivier in his *Au pays des systèmes* throws them all aside and returns to Aristotle.

Nevertheless, we are assured, that in spite of this divergency there is a substantial unity in them all and they are sincerely religious. "They teach the existence of a God who finds pleasure in seeing men obey the moral law, and they teach respect and reverence for that God."

As they are forbidden to teach anything at all about God, it is difficult to understand how they can inculcate reverence and respect, and even granting they do, we cannot admit that there is a sufficiency of religion in that to fit a young man for the hurly burly of life, much less are we willing to admit the proof of its religious character as we are asked to do; "because of the questions proposed to the scholars of the Superior Normal School of Sèvres," especially as we have in our hands a description of this same school in the *Correspondant* of June 25, 1901. "After reading *Les Sèvriennes* by Mlle. Réval, who was a pupil of that Institution and at present a teacher in another Lycée, there is not a mother in France," says the writer, "who would not exclaim: no child of mine shall ever enter a Lycée." "Let there be no mistake," Mlle. Réval tells her readers, "the Lycées of girls where the graduates of Sèvres are sent to propagate the new spirit are created not only to liberate women from the religious yoke but from all restraint." "Evidently," says the critic, "the school has not only delivered the author herself from the religious yoke, but from all regard for the conventions of society and even the simple feeling of shame. Few masculine pens have been guilty of such calm audacity as hers. The account of the love-making, for instance, between two Sèvriennes and two young men has so much medical crudity in it as to make it most improbable."

If that is religion we strongly object to it. Neither do we want the kind of religion which, according to the Vassar Professor, "is justified in taking a purely human view of Christ and in quoting profusely from Plato, Aristotle, Epictetus, La Fontaine, Voltaire, Rousseau and Rabelais, and refraining from even the least allusion to Jesus." Even he finds this "historically unscientific." It certainly is, especially as it is not a mere ignoring of Christ, but a part of a system which per-

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sistently insults and reviles Him. Thus Albert Vandal, in the *Correspondant*, March 25, 1902, calls attention to the fact that in the *Récits Familiers*, a school book adopted by the city of Paris, Christianity is defined as "an eastern religion, introduced into Gaul by Orientals who had formed colonies in several Gallo-Roman cities. The Gauls and Romans did not wish to accept the new religion and, as they were more numerous, they put to death some Christians, and the Christians thus killed were called martyrs. Several of these martyrs were honored with the name of saints." In this tone the whole book continues. In the account of the Crusaders the Mussulmans are the favorites, while St. Louis was a great king and unjust only when there was question of religion and the Catholic worship. Joan of Arc was killed by priests, etc. Finally, it not only shocks our old-fashioned ideas of religion, but even of the proprieties, to find M. Henri Brisson, an ex-Prime Minister and at present the chief parliamentary advocate of legislative measures against freedom of education, at a distribution of prizes at the Girls' Lycée, in Rue Cadet, emphasizing with gusto the saying, that "Louis XIV was less to be feared for his mistresses than his confessors." It was an exquisite bit of morality and religion for young ladies from such a high functionary.

Of course the elimination of Christ was followed quickly by the elimination of God. The teacher is in fact forbidden to give a course of instruction on the nature and attributes of God. In a large part of the school books the very name of God is expunged, it being, as one writer puts it, "an unbecoming expression and calculated to lead to the corruption of youth." The Teachers' Association of Bordeaux, which is the most influential in the country, and the *Ligue pour l' Enseignment* of Caen, have both passed resolutions urging that the part of moral instruction referring to God be dropped. And yet Professor Buisson, of the University, works himself up into a fine frenzy and exclaims: "Our schools are without priests, but not without God." Neither one or the other, Professor. And rhetoric does not put them back.

5. All this means immorality. Immorality in the general sense as in the Socialism that is taught and the rebellious agitation that is permitted and even encouraged, as well as in the more restricted meaning of the term. Gaston Deschamps does not hesitate to say that the foulness with which French literature is reeking at the present time is ascribable to the educational system. "Behold," he exclaims, "these pornographic writers, coddled, pampered, flattered,

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acclaimed and honored this long while back with marks of official esteem, and (O! the irony of it) decorated not by the Minister of Commerce, but by the Minister of *Public Instruction*, in the same promotion as the teachers. They, too, have been made educators. There is what we have come to, as the teachers themselves admit, after twenty-five years of pedagogy."

For those who are not affected by the religious aspect of the case, it will perhaps be startling for them to learn that the new educational movement is bitterly and systematically anti-patriotic and anarchistic. It had to be so. The sentiment: *pro aris et focis* is not a poetical fancy. If you kill religion, patriotism descends into the same grave. Here is an instance of it that comes to hand in a popular book called "*Temps nouveaux*," and quoted by Albert Vandal in the article already referred to. An example is given of an ideal schoolmaster. "Thanks to science and history," says this paragon of teachers, "I can inculcate in the minds of my scholars sound notions which will help them when they reach man's estate to destroy in themselves all idea of God or country. In history, I will expatiate as much as possible on the miseries of the people, on the Inquisition, on religious wars from the massacre of the Vaudois to the Dragonnades. I will describe for my scholars war with its pillage and conflagrations. I will count the number slain in battle, and will make their young hearts shudder with horror. Most historical books put into the hands of the pupils in the primary schools, consider all the victories which have defiled the soil of France as so many national glories. I will endeavor to put in the hands of my children books which contain no such lies." Pictures, engravings, illustrations help out this infamous trash.

A foreigner might not be disposed to treat this seriously, but in France they did not regard it so. Writing in the *Revue des Deux Mondes* of August, 1899, René Doumic informs us that the authorities were seriously alarmed by similar pedagogical utterances, and have already taken stringent measures all over the country to counteract the movement. For those who have followed the Socialist demonstrations, such, for instance, as occurred in Marseilles, where the Italian workmen were actually supported against Frenchmen, and the commerce of the port almost ruined in favor of Genoa, and again the efforts of the Socialist International Society to disrupt the army, and to bring about the abolition of national frontiers, these anti-patriotic doctrines of the French schools take on a very serious aspect.

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Meantime they are expelling the clerical teachers who, if anything, are extravagant in their demonstrations of love for their native land. For the anti-Catholic pedagogue France has no history back of the French Revolution.

The effect of all this on the youth of the country has been what any sensible man could expect.

In the first place, it has simply ruined education from the kindergarten to the University, as revealed by the recent government investigation—an investigation which was unnecessary, for every teacher knows the influence of irreligion and impurity on habits of study. Added to this come the constant changes of programmes and stuffing of courses to such an extent says Deschamps, that "it would set the heads of the Seven Sages of Greece in a whirl. Year after year the unfortunate children have to adopt new methods, adapt themselves to each new craze, buy new books and try to follow new schemes whose vagaries are as unexpected and shifting as the tunes of an opera bouffe." This by the way throws a side light on some recent American methods.

"Moreover," continues the writer just quoted, "at an age when they ought to have been tranquil lookers-on at scenes of peace, the poor children saw nothing but strifes, antagonisms, rows; universities at war with special schools, teachers in revolt against discipline, and all the while a perfect deluge of diplomas corresponding with the enforced idleness of multitudes of graduates, some of them having to wait ten or eleven years for a chance to teach. Such things are sufficient to shatter the confidence of the most sanguine, and yet we expect, in spite of all this, that our young people should take us seriously. It is no wonder that M. Jacques Porcher in the *Revue bleue*, describes a large part of the French youth as sceptical, ironical, prematurely corrupt, indecent, fast and above all profoundly lacking in reverence. M. Lavedan in his work on *les Jeunes ou l'espoir de la France*, says that "the French small boy gives him a chill along the spinal column. As for heart, he has nothing; brains, next to nothing. But for muscle, nerve, sinew and stomach, and above all, conceit, he is overwhelming."

Mr. Buisson, an eminent pedagogue, former director of Primary Instruction, and now professor of Pedagogy in the Sorbonne, admits in the *Revue pédagogique* the increase of criminality in youths and children. In his opinion "we are traversing a moral crisis the gravity of which demands our earnest attention."

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Another educator, M. Felix Pécaut, General Inspector of Primary Instruction, and former Director of the Normal School of Fontenay-aux-Roses, a man of generous soul and most eager for what is true and good, has published in this same *Revue pédagogique* his *Inspection Notes* which after a few consoling digressions, end with admitting a feeling of terror.

A well known philosopher, M. Alfred Fouillée, abandoning the heights of speculation to find in statistics the condition of the youth of our time has landed in discoveries which for him and everyone else are simply startling. These are referred to by the Rev. Wm Poland, S. J., in an able article on *Pedagogics* in the April number of the *American Catholic Quarterly*, 1899. The records of the Police courts go to show that the number of young criminals is increasing daily ; murders, suicides, robberies and acts of violence are multiplying with an ever increasing fury. "Incendiary fires," says our French authority, "light up the sky with a sinister glare which forbodes the coming of a fearful storm, the jails are overflowing with youthful convicts, and the houses of correction, which might be better named houses of corruption, are crowded with boys and girls precociously depraved."

Recent facts have also drawn public attention to the "Public Colonies of Juvenile Penitentiary Education," which too often, in spite of the nine Inspectors, are centres of pestilence ; the sad cities of motherless and guardianless children.

M. Fouillée appals us by most alarming totals : In Paris more than half of those arrested are under twenty-one, and almost all for serious offences. As far back as 1880 in one province there were thirty assassinations, thirty-nine homicides, three parricides, two poisonings, 114 infanticides, 4,212 murderous assaults, twenty-five cases of arson, 153 simple assaults, eighty attempts at rape, 458 robberies, and 11,862 petty larcenies, all by young people. To-day things are much worse. Precocity in crime is one of the characteristic traits, one of the sad marks of our times. In fact the number of criminals who are mere children or youths is twice as large as the number of adult criminals although France has only about seven million children and youths as against twenty million adults. "Fifteen years ago," says the *Methodist Christian Advocate* of February, 1891, quoted by Father Poland, "the youthful criminals who could read were sixty-eight per cent ; now the average has risen to seventy-eight."

In addition to this M. Fouillée remarks, quoting M. Adolphe Guillot, former judge of the Court of Enquiry of the Seine, that "the

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acts of youthful criminals are characterized by an exaggeration of ferocity, a hunger for lubricity, a swagger of vice that is not met with in the same degree in older prisoners."

A writer who had exceptional opportunities to judge of this deplorable condition of affairs and who has put his whole heart in the effort to remedy it, Deschamps, assures us, says: "The woes of France are increasing instead of diminishing and intellectual virility is growing weaker day by day. The youth I see around me is more precociously corrupt than it was twenty or thirty years ago and blackguardness is growing rapidly in the child and the weakling. There are good elements in the rising generation but what frightens me is its feebleness."

It may be alleged that all this proves nothing, and that the apparent increase of crime is due to greater vigilance on the part of the police and greater activity in the administration of justice. As against this contention, an article in the *Correspondant* of April 10, 1902, by Henry Joly, shows that both of these claims are unfounded, because in the first place, the increase of the police force has not corresponded with the increase of the population; secondly, a large number of officers are detailed for special work not connected with the discovery of crime; and worst of all that whereas, in 1880, there were 55,882 crimes whose perpetrators could not be discovered, in 1892, the number had risen to 89,462. As regards the activity of the courts, it is shown that the number of cases before them, in spite of the inefficiency of the police, was 432,500 in 1884, and 536,010 in 1893, and the crimes of minors had risen from 13,238 in 1880 to 17,217 in 1893. From this date down to the present there is an amazing *decrease* in numbers. This *decrease* M. Joly shows to be the result of the intimidations of the lower order of politicians and socialists; of corrupt conditions in the lower courts, and the "doctoring" of reports that are furnished by the Public Prosecutor, only the cases on which sentence has been actually passed being allowed to appear on the criminal statistics. M. Georges Picot, who was delegated by the *Union française pour le sauvetage des enfants*, says, likewise, that "the municipal authorities of France actually paralyze the action of justice, by preventing many criminal cases from being brought before the courts."

6. And yet we are asked to admire this education of morality without religion, and some pedagogical fanatics are striving to introduce it here and to a large extent have succeeded. The attempt ought to be met with reprobation by every man of sense, by every Christian and by every American. It simply means national ruin. It would be well

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for doubters to listen to the wise words of the distinguished Professor of Latin in Columbia College, Harry Thurston Peck, whose voice is so frequently heard advocating what is right and just. "The Church's conservative influence has been estranged, and its teachings *which are those that make for national security*, have been blotted out of the education of modern France. The result is seen each year with more and more distinctness, and it is a shocking example of what a purely secular training can do." (*Bookman*, December, 1897.)

Even the old French freethinker, Taine, is aroused, and in his *Régime Moderne*, vol. ii, p. 295, he arraigns the system with a fierceness and bitterness that is suggestive of Carlyle:

"By its 115,000 agents, representatives and mouthpieces," he says, "*lay* Reason, which is enthroned in Paris, makes its utterances heard in the furthest and most inconspicuous villages. Our governments call it Reason, and they give it all the tricks and limitations and prejudices which will serve their purpose. It is the myopic granddaughter and quasi servant of the brutal and criminal creature of 1793 and 1794 who was enthroned in the same place and who bore the same name. With less violence and less clumsiness, but prompted by the same instinct, and with the same set purpose, the modern State exercises the same propaganda and seeks to lay hold on the coming generations and by its programmes, and its manuals, by its imitations and résumés of the *Ancien Régime*, the Revolution, and the Empire, by its views of recent and contemporary events, by its formulas and suggestions on moral, social and political matters preaches herself, glorifies herself and only herself. Such is the end of the French attempts at education by the State. The principal and final effect is the ever increasing disagreement of education with life.

"At all three stages of instruction, childhood, adolescence and youth, the theoretical and scholastic preparation on the benches is prolonged and overcharged for degrees, diplomas and brevets, and for them alone. It is done by the very worst means, by an unnatural and antisocial method, by the exaggerated dragging out of this training, by an artificial extension, by a mechanical stuffing, and by a crowding without any consideration of what is to follow, namely, manhood and manly duties which are to be performed; and with complete disregard of the real world into which the young man is soon to be thrown, and of that society of which he is soon to be a part and for which he ought to be equipped, armed, exercised and hardened in order to be able to keep on his feet. That preparation our schools do not give; on the

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contrary, instead of qualifying him they disqualify him. Nay, his entrance into that world, his first steps into everyday life, are nothing but a series of painful slips ; which often leave him bruised, embittered and perhaps a cripple. He loses his mental and moral equilibrium, and runs the risk of never recovering it ; his disillusionment has come, suddenly and completely, his deceptions have been too great and his awakenings too rude, his heart-breakings have been almost fatal. With his friends and associates, soured and humbugged like himself, he is often tempted to say : 'By your education you have led us to believe, or you have let us believe, that the world is made in a certain fashion. You have deceived us. It is uglier, flatter, fouler, harder at least for our sensibility and our imagination. You may say we are overwrought and off the track. If we are, it is your fault ; and that is the reason we curse and we flout your whole world and your pretended truths, which for us are lies ; even those elementary truths on which you found your laws, your institutions, your society, your arts.' Such is the language which our contemporary youth have been using for these last fifteen years with regard to their education."

We trust that our school lords in the United States will not bring upon us the denunciations of some American Taine in the very near future. Let us have our American system of education which was, at least in its origin, intensely religious, and not the miserable atheistic French importation. Our government is framing laws against anarchy. Here is matter for investigation.

T. J. CAMPBELL, S. J.

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A SUFFOLK GOLGOTHA.

THE discussion about the relics of St. Edmund, king and martyr, has revived the interest in that heroic saint. As far back as the May and June of 1896, the chief features of his life were told in these pages (410–416 and 452–457). What will be the decision of the committee of experts as to the bones brought from the basilica of St. Sernin in Toulouse, time will show. But there is no doubt about the actual site of the place where St. Edmund won his purple crown.

Some days spent in the tranquil old-world town of Bury St. Edmunds during last summer, gave me leisure to go carefully over again the history of its famous Abbey, and to study with fresh interest the site on which it stood. The two glorious gate towers, the graceful Abbey bridge, the stately Parish churches stand where they stood. You can see them in the photographs, admirable in every way, in the back numbers of this periodical, whose dates have already been given. Fortunately no building has invaded the hallowed grounds of the choir of the vast Abbey church ; and though nothing but shapeless masses of masonry, the core of the great Norman piers or fragments of the fallen vaults, are there to tell of what it was, it is easy to discover almost precisely the site of the dazzling shrine of St. Edmund, and where, close by, stood the high altar. As long as English history is remembered the British heart will throb at the memory of that solemn oath, taken by the Bishops and Barons upon its consecrated stone, to wrest from the tyrant King John, the ancient liberties of England, an oath which was the parent of our Magna Charta. Smooth green turf carpets the floor, and possibly covers some remains of the ancient pavement, possibly precious *Opus Romanum*, the costly mosaic of Roman marbles and gilded cubes, the work of some artist from Italy. We can see this glorious rainbow of colors, not merely in that beautiful land, but in the sanctuaries rifled and desecrated of St. Thomas the Martyr at Canterbury and of St. Edward the Confessor, at Westminster. Below the shrine of St. Edmund there was a fine crypt, some hundred feet in length. The level of the ground appears undisturbed, and possibly the vaulted undercroft is there to this day. In that case, may not the spoilers of the shrine of the martyr, if they found his bones therein, have given them decent sepulture, as was their general practice, immediately below the site of the destroyed stone or marble base on which the feretory reposed?

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It gives us hopes that if they were not removed to France, they may be discovered some day in the pockets of the vaulting of the crypt, or under the pavement of the crypt itself. Abbot Sampson, whom Carlyle in his "Past and Present" has brought out into the light of day, from the obscurity of an old monastic record and made a very popular hero, lies buried in the vanished chapter house. Fortunately its site and the exact place of his tomb therein, are easily to be recognized. The Suffolk Archæological Society has expressed the wish to make thorough excavations of the entire site of the Abbey, and the permission of the owner, Lord Bristol, has been obtained. But lack of funds has hitherto stayed their hands. It is to the Book of the Abbey Cellarer, which is now in the city library of Douai, that we owe the exact information as to the particular burial place of each of the Abbots. Very probably some good Benedictine fleeing from the reigning schism, carried it with him into the low countries, and when the whirlwind of the French Revolution laid low the English O. S. B. house in Douai, the precious MS. was placed among the civic treasures. The Cellarer was one of the most important officers of a monastic household, to whom, among many other duties, belonged the duty of seeing to the burial of his deceased brethren.

In many of our Abbeys, though levelled to the ground, princely owners have removed the accumulated shroud of three centuries and a half, and under the soil have laid bare the perfect plan of church and cloister, and monastic buildings, the bases of whose walls and piers and columns are still there to show its magnificence and wide extent. Perhaps some day this will be done for Bury St. Edmunds. Certain it is that, as late as the days of James II, enough was left of the Abbot's house to shelter a short-lived college of the Society within its walls.

But we have forgotten the pilgrimage to the scene of the saint's death. A short railway journey from Bury carries the palmer to the flourishing little country village or town of Eye. Suffolk, like its sister county, has but tame beauties. But it was ever the home of an important industry, cloth-weaving and successful manufactures poured out their riches on many a stately parish church.

At the opposite end of the long straggling street to that where stands the railway station, a magnificent tower arises, which beckons you on to the fine old church from which it springs. Like all the buildings of a chalk-bearing and quarry-less district, it is built of flint with cut stone dressings. The sumptuous south porch alone is built with brick, framed in panels of richly decorated carved stone. Within,

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almost untouched, but robbed of its rood and of Our Lady and St. John, a late perpendicular screen encloses the chancel arch; the paintings of the saints with their inscriptions still shine in their old beauty in the lower panels. One of the richly traceried arches has been left intact to show what a very gossamer of dainty cusps and carvings once filled in the remainder of the work. There is a glorious open roof, of which the choir portion and the bay nearest to it is richly decorated. A water color sketch in the vestry shows the Doom or Last Judgment, which once filled the space over the chancel arch, faded portions of which remained under the white-wash to our own day. A delicately wrought mediæval canopied tomb in the north arch was perhaps an Easter sepulchre, of which so many splendid examples remain to us in our churches.

In a cold, cheerless passage lies the incised slab of the last Baron of the old line of Vaux of Harrowden, a Catholic peer, a title which was, for many years, in abeyance.

Next door to the church is a beautiful, mediæval grammar school in picturesque and richly carved wood, not the only ancient wooden front in the old-world place.

This was a fitting introductory chapter to the four miles or so of pleasant walking along the winding road, which leads to Hoxne, the people call it Oxen, the end of my pilgrimage. High hedges and fine trees gave the country a park-like appearance. At last we neared the stream which divides the South folk from their next neighbors, the North folk. The valley is modest and bowery and it leads on to a crossway, and there you turn down to your right, over a very modern brick bridge, close to which is a forbidding building, St. Edmund's Hall, also of brick, which bears an inscription telling you that our saint was captured hard-by by the fierce Danes.

An idle tradition used to say that he had hidden under an ancient bridge in that spot. The road goes forward in a hollow, but soon to your left you see, on a slight eminence, in the middle of a stubble-field, the Cross, the bourne of our tramp. It was built some half a century ago, by the Lord of the Manor, on the place where the old oak, to which tradition pointed as the one to which St. Edmund was bound, had fallen through decay and age.

The monument is of no particular style but carefully and lovingly wrought, with the crown royal and two dainty classical arrows crosswise, their shafts downward. Below is a well-intentioned and not ungraceful imitation of runic interlacing work. Beneath is the inscription.

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Oak of same age, to which martyr was bound.

Portion of the oak, showing arrow-head

Old Font in Hoxne parish church.

Memorial Cross on site of martyrdom.

Modern Bridge over Gold Brook, scene of capture.

The Vicarage, Hoxne.

SCENES AND RELICS CONNECTED WITH THE MARTYRDOM OF ST. EDMUND OF CANTERBURY.

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Three steps and then a base, unfortunately with feet of clay, of brick and menacing ruin.

The site of the martyrdom was evidently chosen to be, like Calvary, well in view of the sufferer's enemies. There they most cruelly scourged him and set him up as a mark for their arrows, before they finally struck off his head.

Higher up the field on the south is the abbey, so called, a fourteenth century wood and plaster building—on one side richly adorned with a wide moulding. Within a porch, which looks to the north, there stand huddled together, like people taking shelter from a storm, four grotesquely uncouth and colored figures, larger than life, gods and goddesses of the Jacobean date. These are supposed, by the good folk about, to be Roman Catholic images.

Closing the view to the north, across the valley, is the lofty tower of the fine perpendicular late Gothic Parish Church. It has a font of especial richness, with seated figures and angels, alternately around the base, bearing shields.

The clergyman possesses one or more of the arrow heads discovered in the heart of the fallen oak, a find which sets its seal on the venerable tradition.

A forced march of eight miles to catch a train at the station of Hurleston just gave a smack of penance to the pleasant pilgrimage ; a forced march, indeed. Only two hours to do it in. But a kind passer-by gave me a lift in a trap and drove me safe, and in time, over the last mile. A mile or so outside the station, another fine perpendicular church arose in the gathering gloom, almost solitary in the quiet and thinly populated country. The Benedictines of to-day have taken possession of the valley on the Suffolk side, with a gem of a church, in the little town of Beccles, where stands a quondam fortress of the Howards, an old castle in ruins, belonging to the Duke of Norfolk. And further on, there is Bungay, with its fine new Minster of St. Benet, in stately Norman, rivaling the old parish church hard by, and, again, the Italian-built church of Gillingham, the splendid offering to God of a Catholic squire. These three foundations have given quite a Catholic character to this corner of Suffolk.

Is it not a fulfillment of the old saying, "The Blood of Martyrs, the seed of the Church?"

FRANCIS GOLDIE, S.J.

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APOSTOLICAL LETTER

OF

HIS HOLINESS POPE LEO XIII

TO ALL THE

PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS

OF THE

CATHOLIC WORLD.

LEO XIII, POPE.

VENERABLE BROTHERS :—Health and Apostolic Benediction.

Having come to the twenty-fifth year of Our Apostolic Ministry, and being astonished Ourselves at the length of the way which We have traveled amidst painful and continual cares, We are naturally inspired to lift Our thoughts to the ever blessed God, who, with so many other favors, has deigned to accord Us a Pontificate the length of which has scarcely been surpassed in history. To the Father of all mankind, therefore; to Him who holds in His hands the mysterious secret of life, ascends, as an imperious need of the heart, the canticle of Our thanksgiving. Assuredly the eye of man cannot pierce all the depths of the designs of God in thus prolonging Our old age beyond the limits of hope: here We can only be silent and adore. But there is one thing which We do well understand; namely, that as it has pleased Him, and still pleases Him, to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate spouse, the holy Church; and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

After paying a just tribute of gratitude to Our Heavenly Father, to Whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circum-

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stances. Intimately united with you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicity. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes, and various forms, the implacable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a

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remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father, all destined for the same supreme good: may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies; that is, to make it enter upon the possession of the blessings without end which God has promised us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures: against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen, in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His disciples when sending them to carry the treasure of His doctrines to all nations? They are familiar to us all: "You will be persecuted from city to city: you will be hated and despised for My Name's sake: you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John xv, 18.)

Certainly, no one, who takes a just and unbiassed view of things, can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner and the oppressed: hence His life was but a passage to

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distribute with munificent hand His benefits amongst men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the incorruptible depositary of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries, the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred city of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the Moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Cæsarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners,

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the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and, thereby, as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced amongst all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophism of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, pantheism, naturalism and materialism—poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so that the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and, like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

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The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which in promising him incorruptible justice and perfect happiness beyond the tomb, enable him to subject time to eternity, earth to heaven. But what takes the place of these principles, which form the incomparable strength bestowed by faith? A frightful scepticism, which chills the heart and stifles in the conscience every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, Who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and the laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and for public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society.

Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is before our eyes and warrants but too truly Our forebodings. It is manifest that if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body,

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beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential object of the authority which it wields, has laid its hands on the marriage bond to profane it and has stripped it of its religious character; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offspring of these unions, the children who are abandoned or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people and not from God, who is the supreme and Eternal Principle of all power, it loses in the eyes of the governed its most august characteristic and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws instead of being sound reason formulated in writing are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen little by little in the international order, a system of jealous egoism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which

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the feeble and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military establishments, and that armed peace, which in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the preludes of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous descent are soon hurled down in spite of themselves into the abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion and morality, its adepts have adopted the name of Anarchists, and propose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested ?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels Us to again warn all men of good will, especially those who occupy exalted positions. and

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to conjure them as We now do, to devise what remedies the situation calls for and with prudent energy to apply them without delay.

First of all, it behooves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies, and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results. But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides, and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood, that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

The doctrine is also taught that the development of public instruction, by making the people more polished and more enlightened, would suffice as a check to unhealthy tendencies and to keep man in the ways of uprightness and probity. But a hard reality has made us feel every day more and more of how little avail is instruction without religion and morality. As a necessary consequence of inexperience, and of the promptings of bad passion, the mind of youth is enthralled by the perverse teachings of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.

So also was confidence reposed in the progress of science. Indeed the century which has just closed, has witnessed progress that was great, unexpected, stupendous. But is it true that it has given us all the fullness and healthfulness of fruitage that so many expected from it? Doubtless the discoveries of science have opened new horizons to the mind; it has widened the empire of man over the forces of matter and human life has been ameliorated in many ways through its instrumentality. Nevertheless, everyone feels and many admit that the results have not corresponded to the hopes that were cherished. It cannot be denied, especially when we cast our eyes on the intellectual and moral status of the world as well as on the records of criminality, when we hear the dull murmurs which arise from the depths,

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or when we witness the predominance which might has won over right. Not to speak of the throngs who are a prey to every misery, a superficial glance at the condition of the world will suffice to convince us of the indefinable sorrow which weighs upon souls and the immense void which is in human hearts. Man may subject nature to his sway, but matter cannot give him what it has not, and to the questions which most deeply affect our gravest interests human science gives no reply. The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and riches of earth, nor the increase of the comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not. On the contrary, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself, and ordained by the Infinite Goodness and Wisdom for the use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful. Such is the secret of the problem. When an organism perishes and corrupts, it is because it had ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So society in its foolhardy effort to escape from God has rejected the divine order and revelation; and it is thus withdrawn from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the inexhaustible source of public and private virtue.

This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter, if it wishes to recover its well-being, its repose and its salvation.

Just as Christianity cannot penetrate in the soul without making it better, so it cannot enter into public life without establishing order. With the idea of a God who governs all, Who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has

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transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the states and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and, in its own order, sovereign society, which is the mystical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. It is the continuation of the mission of the Saviour, the daughter and the heiress of His redemption. It has preached the Gospel, and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which have been promised it, it makes no terms with error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity. Legitimate dispensatrix of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below. In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith, and abandoned to its own devices. The liberty which it gives in no wise conflicts with the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity and holiness it guards and develops. At the same time it sustains and cements the civil and political order by giving on one side most

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efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imprescriptible rights of the human conscience. And thus it is that the people who are subject to her influence have no fear of oppression because she checks in their efforts the rulers who seek to govern as tyrants.

Fully aware of this divine power, We, from the very beginning of Our Pontificate, have endeavored to place in the clearest light the benevolent designs of the Church and to increase as far as possible, along with the treasures of her doctrine the field of her salutary action. Such has been the object of the principal acts of Our Pontificate, notably in the Encyclicals on *Christian Philosophy*, on *Human Liberty*, on *Christian Marriage*, on *Freemasonry*, on *The Powers of Government*, on *The Christian Constitution of States*, on *Socialism*, on the *Labor Question*, and the *Duties of Christian Citizens* and other analogous subjects. But the ardent desire of Our soul has not been merely to illumine the mind. We have endeavored to move and to purify hearts by making use of all Our powers to cause Christian virtue to flourish among the peoples. For that reason We have never ceased to bestow encouragement and counsel in order to elevate the minds of men to the goods of the world beyond; to enable them to subject the body to the soul; their earthly life to the heavenly one; man to God. Blessed by the Lord, Our word has been able to increase and to strengthen the convictions of a great number of men; to throw light on their minds in the difficult questions of the day; to stimulate their zeal and to advance the various works which have been undertaken.

It is especially for the disinherited classes that these works have been inaugurated, and have continued to grow in every country, as is evident from the increase of Christian charity which has always found in the midst of the people its favorite field of action. If the harvest has not been more abundant, Venerable Brothers, let us adore God who is mysteriously just and beg Him, at the same time, to have pity on the blindness of so many souls, to whom unhappily the terrifying word of the Apostle may be addressed: "The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them." II Corinthians, iv, 4.

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The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation. How many false reasonings have they not made and how many calumnies have they not spread against it! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the state are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history and, in fact, by every man who has a heart for honesty and a mind for truth.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No! in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.

The Church the enemy of liberty! Ah, how they travesty the idea of liberty which has for its object one of the most precious of God's gifts when they make use of its name to justify its abuse and excess! What do we mean by liberty? Does it mean the exemption from all laws; the deliverance from all restraint, and as a corollary,

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the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly reproves, and good and honest men reprove it likewise. But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church. By the force of its doctrine and the efficaciousness of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended the feeble and the oppressed against the arrogant domination of the strong. It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs; it has restored to the child and to the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed, both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State! the Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Cæsar what is Cæsar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring distinction between those two powers which are both sovereign in their respective spheres, a distinction which is most pregnant in its consequences and eminently conducive to the development of Christian civilization. In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan which has been assigned for its divine mission. Would to God that its action were received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history clearly shows when it is read without prejudice, that the Church like its Divine Founder has been, on the contrary, most commonly the victim of oppression and in-

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justice. The reason is that its power rests not on the force of arms but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and disloyal work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life. Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose whole purpose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which we have already spoken, expressly in our Encyclical, *Humanum Genus* of the twentieth of April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influences puts in motion, directing first and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the

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employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a program drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion; as they are endeavoring by the daily press to combat the morality of the Church, to ridicule its practices and its solemnities. It is only natural, consequently, that the Catholic priesthood whose mission is to preach religion and to administer the sacraments should be assailed with a special fierceness. In taking it as the object of their attacks this sect aims at diminishing in the eyes of the people its prestige and its authority. Already their audacity grows hour by hour in proportion as it flatters itself that it can do so with impunity. It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such for example as their subjection to military service, which is such a great obstacle for the preparation for the priesthood, and the confiscation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church and were the reasons why they were fiercely denounced and held up to contempt and hatred. It is a great grief for us to recall here the odious measures which were so undeserved and so strongly condemned by all honest men by which the members of religious orders were lately overwhelmed. Nothing was of avail to save them, neither the integrity of their life which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people who were so grateful for the precious services rendered in the arts, in the sciences, and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society. And hence it is that these men and women who themselves had

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sprung from the people and who had spontaneously renounced all the joys of family to consecrate to the good of their fellowmen, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty. We must not be astonished that the most beloved children are struck when the father himself, that is to say the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission ; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled in spite of the derisive assurances of respect and of the precarious promises of liberty to an abnormal condition of existence which is unjust and unworthy of his exalted ministry. We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident that it is the spiritual power of the head of the Church which little by little they aim at destroying when they attack the temporal power of the papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself ; for the assaults that are made upon religion are so many blows struck at the very heart of society.

In making man a being destined to live in society, God in His providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its lifegiving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for Us, We never weary as often as the occasion presents itself to inculcate these great truths, and We desire to do so once again and in a very explicit manner on this extraordinary occasion. May God

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grant that the faithful will take courage from what We say and be guided to unite their efforts more efficaciously for the common good; that they may be more enlightened and that our adversaries may understand the injustice which they commit in persecuting the most loving mother and the most faithful benefactress of humanity.

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God, in His own hour and in His mysterious ways, will bring about a certain victory. As for Us, no matter how great the sadness which fills Our heart, We do not fear for the immortal destiny of the Church. As We have said in the beginning, persecution is its heritage, because in trying and in purifying its children, God thereby obtains for them greater and more precious advantages. And in permitting the Church to undergo these trials He manifests the Divine assistance which He bestows upon it, for He provides new and unlooked for means of assuring the support and the development of His work, while revealing the futility of the powers which are leagued against it. Nineteen centuries of a life passed in the midst of the ebb and flow of all human vicissitudes teach us that the storms pass by without ever affecting the foundations of the Church. We are able all the more to remain unshaken in this confidence, as the present time affords indications which forbid depression. We cannot deny that the difficulties that confront us are extraordinary and formidable, but there are also facts before our eyes which give evidence, at the same time, that God is fulfilling His promises with admirable wisdom and goodness.

While so many powers conspire against the Church and while she is progressing on her way deprived of all human help and assistance, is she not in effect carrying on her gigantic work in the world and is she not extending her action in every clime and every nation? Expelled by Jesus Christ, the prince of this world can no longer exercise his proud dominion as heretofore; and although doubtless the efforts of Satan may cause us many a woe they will not achieve the object at which they aim. Already a supernatural tranquillity due to the Holy Ghost Who provides for the Church and Who abides in it reigns not only in the souls of the faithful but also throughout Christianity; a tranquillity whose serene development we witness everywhere, thanks to the union ever more and more close and affectionate with the Apostolic See; a union which is in marvellous contrast with the agitation, the dissension and the continual unrest of the various sects which dis-

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turb the peace of society. There exists also between bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise between the clergy and laity who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defence of the sacred cause of religion. It is this union which We have so often recommended and which We recommend again, which We bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God.

There is nothing more natural than that like the branches which spring from the roots of the tree, these numberless associations which we see with joy flourish in our days in the bosom of the Church should arise, grow strong and multiply. There is no form of Christian piety which has been omitted whether there is question of Jesus Christ himself, or His adorable mysteries, or His Divine Mother, or the saints whose wonderful virtues have illumined the world. Nor has any kind of charitable work been forgotten. On all sides there is a zealous endeavor to procure Christian instruction for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this movement would propagate itself and what precious fruits it would bear if it were not opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict.

God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us besides with other hopes. These hopes we owe to the zeal of Catholic missionaries. Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their untiring labors.

Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have wherewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what

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regards the last end of life, and just as He has spoken to him in the past so He speaks again in our day by His Church which is visibly sustained by the Divine assistance and which shows clearly where salvation and truth can be found. Come what may, this eternal assistance will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and in its perishing members.

In what concerns Us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in Our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same. May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion, they unite their action with yours they will succeed with the blessing of God in accomplishing marvels. By their word they will enlighten the multitude; by their sweetness of manners they will gain all hearts, and in succoring with charity their suffering brethren, they will help them little by little to better the condition in which they are placed.

The clergy will be firmly sustained by the active and intelligent coöperation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz., by gathering around her to defend her honor and her glory. All can contribute to this work which will be so splendidly meritorious for them; literary and learned men, by defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies; fathers of families and teachers, by giving a Christian education to children; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect. Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by a perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting divisions; and it will assist us in uniting all our

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efforts for attaining that higher end, namely, the triumph of Jesus Christ and His Church. Such is the duty of Catholics. As for her final triumph she depends upon Him who watches with wisdom and love over His immaculate spouse, and of Whom it is written, "Jesus Christ, yesterday, to-day and forever." (Heb. xiii, 8.)

It is therefore to Him, that at this moment we should lift our hearts in humble and ardent prayer, to Him who loving with an infinite love our erring humanity has wished to make Himself an expiatory victim by the sublimity of His martyrdom ; to Him who seated although unseen in the mystical bark of His Church can alone still the tempest and command the waves to be calm and the furious winds to cease. Without doubt, Venerable Brethren, you with Us will ask this Divine Master for the cessation of the evils which are overwhelming society, for the repeal of all hostile law ; for the illumination of those who more perhaps through ignorance than through malice, hate and persecute the religion of Jesus Christ ; and also for the drawing together of all men of good will in close and holy union.

May the triumph of truth and of justice be thus hastened in the world, and for the great family of men may better days dawn ; days of tranquillity and of peace.

Meanwhile as a pledge of the most precious and Divine favor may the benediction which We give you with all Our heart, descend upon you and all the faithful committed to your care.

Given at Rome, at St. Peter's, 19th March, 1902, in the twenty-fifth year of Our Pontificate.

LEO XIII.

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CONFIDENCE IN OUR LADY.[1]

At no time in the history of the Church have the shrines of Our Lady been so frequented and honored as they are to-day. Though Lourdes may be preëminent among them for the vast throng of pilgrims who congregate there, and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for the manifestations of piety and confidence of her clients.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seems to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters, truly Catholic in spirit, elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment or liberality of the age ; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own influence has been the chief factor in bringing it about.

Although Catholics do not depend on the attitude of non-Catholics towards Our Lady for their own devotion to her, still it is gratifying to witness this gradual but sure conversion of sentiment, and it should move us to study with renewed interest our reasons for confidence in her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without apparent regret, that they do not feel specially drawn towards the Blessed Virgin. Some converts, too, complain of this, but usually, unlike their fellow Catholic defectives in this matter, they complain of it in terms of self-reproach. In Catholics from childhood, this lack of devotion might be explained by the readiness with which they take up everything recommended to them as a devotion, and thus distract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of

(1) The object recommended to our prayers for May.

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devotion. Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence is the chief thing needed for devotion to Our Lady and this is not easy to acquire in later life without proper direction and diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as Mother of Jesus, or to conceive a high regard for her sanctity and prerogatives. Confidence implies trust in the fidelity, belief in the power, and reliance on the readiness of another to help us by granting or obtaining what we need. Confidence in the mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our own indifference or ingratitude can turn her from us. She is all-powerful with God, "full of grace," worthy of every divine favor, and able to prove her love by obtaining for us His choicest gifts. It would be most ignoble in the sons and daughters of such a mother to limit their petitions to personal needs. The Mother of Christ is Queen in His Kingdom, and exercises the queenly prerogative of intervening in its affairs. To her Catholic tradition attributes the glorious distinction of crushing every error, by preserving the faithful from heretical tendencies, and by overcoming the hostility of all who assail true doctrine. It needs but a superficial knowledge of the history of Catholic theology to enable us to recall how time and again the fundamental dogmas of religion have been safeguarded by teachings and devotional practices which illustrate the dignity of the Virgin Mary. If to-day we have the singular distinction of believing in the divinity of Christ and in the Holy Trinity, it is due in great measure to the action of the Council of Ephesus in proclaiming Mary Mother of God, to the devotion of the Rosary, and to the invocation of Christian Europe for her aid in the struggles against the Moslem. It is, therefore, a worthy proof of our confidence in her to invoke her for the great needs of the Church, and of those, particularly, whom we desire to have enter its fold.

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EDITORIAL.

NO MORALITY WITHOUT RELIGION.

THE Chinese Minister to the United States is clearly not overawed by the pretentious speculations of Mr. Benjamin Kidd, in his *Western Civilization*. We have, according to him, something to copy to our advantage from his Eastern civilization. He admires our free-school system in all but one thing: it does not cultivate morality. He confidently advises us to imitate the Chinese system by teaching "respect to heaven and earth, reverence to our sovereigns, rulers, teachers and parents, for this is the basis of education in China." It would not be so difficult. To obviate every difficulty, he tells us how to go about it in terms that remind us forcibly of Bret Harte's characterization of his countrymen. The only thing he postulates is "Moral training is different from religious training. Of course, if you should introduce religious training, there would be some difference of opinion, but where is the harm in teaching moral principles." No harm at all, Doctor. It is not the harm of it so much as the difficulty, that keeps us from acting on your suggestion, and the difficulty is precisely the impossibility of teaching morality without religion, different, in some respects, as the two may be. By your own admission the moral principles must be derived from religion. "Every religion has some good moral principles which can be applied to the conduct of life. Now, why not, you people who are so clever, take these moral principles and have them combined and published in a book and have them read in the schools." How naïve, childlike and bland it all is! Was the Envoy Extraordinary serious or sarcastic, or poking fun at the members of the Educational Association of Philadelphia? How magically he would solve the problem which is at the root of the federation of the churches and of the reunion of Christendom! Yet how selfcontradictory it is; and here we cannot refrain from expressing our amazement at the eagerness with which some editors of religious periodicals have republished the Minister's address, as a lesson to the superintendents of our common schools. We may not, forsooth, introduce religious training, but we must compile our book of moral instruction from the good principles to be found in all religions! Not a word about the two-thirds of our population who, parents and children alike, know or profess no religion and who, if they want morality taught at all, will logically insist on repudiation of all re-

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ligion as a cardinal principle of it. How can atheists or agnostics permit their children to learn anything about God or heaven? Will the anarchist tolerate in his offspring respect for sovereigns, rulers, teachers, or parents, for that matter? How will the text-book of morality reconcile the differences between the Jewish and Christian codes so clearly stated in the Sermon on the Mount? We are, indeed, a clever people; but we are clever enough to know that no book of civic, or independent, or state-framed morality will suffice to make our pupils moral. We have books of laws without number, and they do not prevent our very officials and the custodians of the law from breaking them and thriving more by the breach than by observance. There can be no morality without religion. It is idle to speak of rights and duties among men, unless the rights of God and our duties to Him are first acknowledged. This is the religion which is the basis of true morality, and it cannot be acquired or cultivated by memorizing text-books. It must be taught and inculcated by experts. Parents who are responsible for the physical life of the children, are responsible also for their spiritual and moral life; if they are not capable of cultivating it, they are bound to seek those whose profession and life-long devotion to the study and practice of religion recommend them as specialists for this task, quite as much as the expert chemist's or physician's preparation recommend the one for teaching chemistry and the other for practising medicine.

LEO XIII ON MORALITY WITHOUT RELIGION.

What morality is without religion we may learn from one of the axiomatic paragraphs, in which the latest Apostolical Letter of His Holiness, Leo XIII abounds (page 546).

"This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite men to God, Who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of rapid and unlimited wealth, even at the cost

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of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and for public authority, as well as by the licentiousness of life which, when the conditions become general, will mark the real decay of society."

EQUAL CIVIL RIGHTS FOR ALL FREE SCHOOLS.

The school question does not down. It is still earnestly discussed in both the secular and religious press of the country, and these discussions have served to present every phase of the subject from the standpoint of those opposed to our sharing in the monies raised for education and of those who see in such an act of justice nothing contrary to the Constitution and traditions of our government. The New York *Sun* of March 25, editorially stamps "as an impossible and dangerous project" the Catholic demand, and while impliedly admitting the justice of the claim, advises the churches "to let the matter alone and continue to manifest their devotion to their religious faith by voluntarily bearing the full burden of the support of their own schools." To this conclusion exception is taken by several able Catholic correspondents in the *Sun* of March 30, and as one of these writers remarks, "Moral issues are not to be settled on grounds of expediency nor injustice left unrighted through fear of consequences. The question is far and above the mere removal of any burden unjustly carried by any church. It is a plea for religion and morality in our schools." Mr. Conde Pallen, in the *Pittsburg Observer*, has also refuted at length the *Sun's* arguments. The *Catholic Citizen* of Milwaukee, gives striking figures to show what our schools save the public treasury in Wisconsin, and the *Boston Republic* estimates at upwards of $2,000,000 the "conscience tax" paid by Catholics for the support of their own schools. Father Louis Walsh, Supervisor of Catholic Schools in the Archdiocese of Boston, calls attention to the fact that for sixteen years prior to 1853, the Catholic schools of Lowell, Mass., received a share of the educational funds, without any demur on the part of a municipal school board, composed almost entirely of Protestants. Furthermore, he adds, this system was in full accord with the constitution and traditions of Puritan Massachusetts which recognized with conviction that religion is the necessary foundation of society, and its support by taxation a necessity of the body politic. Education was made compulsory because it was necessary, according to early New England legislators, for every citizen to know "the principles of religion and the capital laws of the country." This was the position also taken by W. H. Seward, when

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Governor of New York, and his advocacy of the proposition to divide the school fund lost him the nomination for the presidency in 1860. This fact has recently been put in the clearest light by the "Recollections" of Col. A. K. McClure. Speaking of the children of foreigners, in his annual message to the Legislature, January 7, 1840, Governor Seward says: "It ought never to be forgotten that the public welfare is as deeply concerned in their education as in that of our children. I do not hesitate, therefore, to recommend the establishment of schools in which they may be instructed by teachers speaking the same language with themselves and professing the same faith." And on the general question of the rights of parents in this matter: "The issue was whether parents have a right to be heard concerning the instruction and instructors of their children, and taxpayers in relation to the expenditure of public funds; whether in a republican government it is necessary to interpose an independent corporation between the people and the schoolmaster, and whether it is wise and just to disfranchise an entire community of all control over public education rather than suffer a part to be represented in proportion to its numbers and contributions. Since such considerations are now involved, what has hitherto been discussed as a question of benevolence and of universal education has become one of equal civil rights, religious toleration and liberty of conscience." In reply to a letter of congratulation from Archbishop Hughes on occasion of his reëlection as Governor, Mr. Seward said: "I know the truth will ultimately become acceptable, and so in regard to the present state of the school question, I am desirous that the real interests of the Catholics in the question should be known. And if it were true, as some contend, that none but Catholic children are neglected, I would nevertheless maintain that the Catholic children ought to be educated. If it be true that none but Catholics complain, I uphold the Catholics in complaining. If Catholics are only offended in conscience, I maintain that that offense ought not to be continued by authority of law."

The educational bill just proposed by Mr. Balfour to the English Parliament is based on this principle, and is in every way worthy of being introduced into every legislature in the United States.

CECIL RHODES AND LOYOLA.

Gratuitous as the comparison between Ignatius of Loyola and John Bunyan in the *American Catholic Quarterly Review* for April may seem, the comparison between the Saint and Cecil Rhodes, which some of our newspapers are at present attempting, and which,

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according to Mr. Stead, of the *Review of Reviews*, was suggested by Mr. Rhodes himself, is much less to the purpose. Indeed it serves no purpose at all, except to emphasize the contrast between the two men. All who are familiar with the plan and scope of the society founded by St. Ignatius, know that he did not limit his view to a British-American or other racial federation, but to a world-wide union of men seeking to establish not merely an empire or, to express Mr. Rhodes' idea precisely, an oligarchy of this world, but the universal kingdom of Christ. He wanted no secrecy, no accumulation of wealth, no monopoly of power; on the contrary, he required his followers to renounce these very means and to cut themselves off by vow from the possibility of spending in pursuit of them the time and energy they were sworn to devote to the spiritual welfare of men. Least of all men did he and his followers subscribe to the maxim which seemed to be a first principle in the philosophy of the British Imperialist, that the end may justify unlawful means; and last of all would he be to suggest to men such an unworthy motive as to pool their wealth in a vast commercial enterprise simply to be rid of the annoyance of thinking to which of their incompetent relatives they would leave their ill-gotten or inherited wealth. Ignatius had his day dreams, but like all truly great men, he labored until he made them realities. Like the great mine owner, he had indulged in visions of worldly greatness to be achieved by feats of arms and by loyal service in the empire which in his day seemed destined to be of paramount influence among the nations; yet, noble as this ambition might be, he recognized the fact that but too often it is used as a pretext for the selfishness and injustice which are at the root of all the evils of society, and accordingly he resolutely enlisted himself in the service of Christ as a means of working more effectually for the peace and welfare of the world. Incidentally, Mr. Rhodes' "secret society, organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something," may serve to show how men who are keen to appreciate the value of material things and the possibilities of mental cultivation, allow themselves to be deceived by hearsay and traditional prejudices about religion and its higher spiritual creations. No doubt the fortunate winners of the Oxford scholarships founded so generously by Mr. Rhodes may strive to make his dream a reality, and it is not improbable that some of them will learn what the Jesuit Order truly is, how its first recruits were obtained in the University of Paris and, like so many of their predecessors in Oxford, they may recognize that it can do immensely more for the peace and welfare of the world than the secret society dreamed of by the man who precipitated a war which has cost his country twenty times more than his own vast fortune.

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DICTIONARIES, EDITORS AND OPPROBRIOUS EPITHETS.

Fortunately, dictionaries do not make language any more than books and newspapers constitute literature. Lexicographers may be as fallible as other writers, quite as ignorant and quite as biased. Their definitions must be taken with nice discrimination in many cases, and only pedants or sciolists resort to them as a court of last appeal. The New English Dictionary on Historical Principles, though more elaborate and comprehensive than other English dictionaries, is not entirely free from error, as some of its best reviewers, notably the *Athenæum*, have occasionally pointed out, and much as we owe to its compilers for the philological and etymological information it contains, when we find it wrong and biased in defining certain words, it would surely be unscholarly to accept all its definitions without exercising a prudent skepticism. In an editorial lately published in one of our leading newspapers the word "Jesuitical" was used in an odious sense, and to emphasize its meaning the names of the three eminent Jesuits, Loyola, their Founder, Molina and Suarez were mentioned. Some one complained that it was offensive to employ such language, and still more so to impute double-dealing to these three saintly men. The prompt reply of the editor was that "the word 'Jesuitical' has now a well defined historical significance. The Century Dictionary gives, as a first definition of the word, 'designing, crafty, politic, insinuating,' and makes citations by way of example." Prudently enough the editor omits what the Century Dictionary adds to its definition, "an opprobrious term." Webster and Worcester both would have reminded him that this opprobrious or odious sense has been given to the word by enemies of the Jesuits. The Standard Dictionary would have explained to him how the usage grew out of mere accusations by those whom they had antagonized. Prudently, too, the editor omitted citations which are from authors none too friendly to Catholics, Milton, Bishop Hall, Carlyle, Macaulay and an unnamed writer in the *North American Review*. To apologize for his insinuation about Loyola, Molina and Suarez, he makes the strange admission: "Of course, we have in mind, not the personal character, but the public writings of the Spanish casuists—such passages as Pascal and Huxley, for example, extracted rom their works." Now all this looks like practising a mental reservation and casuistry, which the epithet, "Jesuitical," with all its odious meaning, does not adequately express. As the editor in question is aware, mental reservation is one of the practices ascribed to the Jesuits by their enemies, for, when reminded by another reader of the omissions just noted, he replied by copying the

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second definition of "Jesuitical" from the New English Dictionary: "Having the character ascribed to Jesuits; deceitful, dissembling, practising equivocation, prevarication, or mental reservation of truth." Yet where will he find a mental reservation amounting to suppression of the truth like his own, in the writings of Loyola, Molina and Suarez, or any Jesuit author? If Pascal and Huxley have garbled these, or distorted them to suit their purpose, as every scholar knows, it is unjust to attribute their prevarications to the Jesuits. Again, what Jesuit ever subscribed to the casuistry which pretends that a man can be of good personal character and still be deceitful, dissembling and crafty in his writings? It is strange how those who are quick to impute faults to others are the first to betray their own delinquency. There is no mention of the citations in the New English Dictionary, for they are again taken from prejudiced sources and but few of them are from classical writers. One thing, however, the editor might have remarked when examining this Dictionary: the verb "to Jesuit," and the adjectives "Jesuital," "Jesuitic," are classed by it *as rare*, and "Jesuited," as *less frequent* than it was in the seventeenth century. In like manner the odious usage of "Jesuitical" will cease as soon as our editors and others become scholarly enough to know that but few of our classical writers employed it, and that few only in polemical writings not free from bias. Among cultured people the odious usage of such words "Papist" and "Jew" never obtained at all, and as they grow in knowledge they consider such usage obsolete. The historical principles of the New English and of the Century Dictionaries may be estimated by the fact that the former attributes the hostility to the Society of Jesus to its "secret power," and the latter says that a Jesuit cannot take the three vows before the age of thirty-three!

Some of our widely-advertised Encyclopædias are quite as faulty as the dictionaries. One, especially, which is now being recommended to priests and religious communities, needs careful scrutiny, and it is always a safe rule to purchase such books only after careful examination of their treatment of topics pertaining to Catholic belief, discipline and history. One biased or misleading article on an important topic is sufficient to arouse suspicion against all the rest. A still better rule is to accept such books only on approval, the condition of approval being that they contain no unfair or inaccurate treatment of Catholic subjects.

THE MORISCOS OF SPAIN.

Mr. H. C. Lea, in collecting matter for a general history of the Spanish Inquisition, found so many documents dealing with the policy

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of Spain toward the Moriscos, or apparently converted Moors, that he has issued a special volume on this subject. It is written with Mr. Lea's well-known animus, being, from beginning to end, simply a bitter and contemptuous attack on the Catholic Church in Spain, which he blames exclusively for all the woes of the Moriscos and all the disasters their persecution and expulsion caused to the country from which they had been driven. According to Mr. Lea, the Moriscos were not only loyal, but far superior to the Christian Spaniards in industry, intelligence, morality, justice, temperance, domestic and social relations. "In short, they constituted the most desirable population that any land could possess." But when everything was going on well, and even the Spanish rulers and people were fair-minded, the Church kept stinging monarch and people into fiercest fanaticism : the "frailes"—a name of contempt for ecclesiastics—made the Moriscos what they were in their worst days. In fact, "the supineness, the greed, and the corruption" of the ecclesiastics made them far worse than the worst Moriscos. The picture could not be blacker—"universal greed," which "baffled all efforts," "forced conversions" "without any instruction," "theological ferocity," scandalous priests, "rectors apparently not expected to reside, but merely to enjoy the revenues." There is scarcely a redeeming feature in the entire crowd of persecutors, from the ordinary Spaniard—"It was universally recognized that no Spaniard brought up his children to honest industry"—to Cardinal Ximenes, who "destroyed Moorish faith in Spanish justice and honor," and King Ferdinand, apparently one of the fairest of the monarchs, yet whose favor was gained "by the unscrupulous activity" of his agents. The Popes are the prime offenders ; although Spain "listened to and respected them only when she emerged from her isolation," and became a world-power.

Things may have been bad in those days, but Mr. Lea evidently makes them worse than they were.

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OBITUARY.

Rev. Edward Victor Boursaud, of the Society of Jesus, died at the Novitiate, Frederick, Md., on the night of Tuesday, March 18, at 12 o'clock. Father Boursaud had a distinguished career in the Society, to which he had devoted his life and his talents, and for many years was a prominent figure in the Catholic Church of the United States.

He was born in New York, September 1, 1840. During his youth the family returned temporarily to their native place, so that a portion of his education was received in France. Coming again to this country, he lived in Baltimore and Brooklyn, and was for a time clerk in an importing house in New York. He then went to St. Mary's College, Emmitsburg, Maryland, where he pursued his studies with eminent success, graduating in June, 1863. On August 14, of the same year, he entered the Society of Jesus and began his novitiate at Frederick. After completing his two years of probation and spiritual instruction, he was made professor in the juniorate, teaching his brother scholastics Grammar and English for the first year, and during the second year, the classic languages and literature and other branches comprised in the class designated "Poetry," or "Belles-Lettres," now named Sophomore.

During the next four years, from 1867 to 1870 inclusively, Mr. Boursaud taught the class of Poetry at Georgetown College. Here he met with great success, not only in giving positive instruction to his pupils, but also in imparting to them an ardent love of learning, and a keen interest in literary and intellectual pursuits. He was also much looked up to by the members of the Philademic Society, of which he was the president. In September, 1871, he was sent by his superiors to Woodstock College, Maryland, to begin his philosophical and theological studies, which he continued without interruption for the next seven years. While devoting himself earnestly to these arduous duties, he found time for much literary work. He was a constant contributor to THE MESSENGER, of which periodical he was for some time virtually editor. At an earlier period of his career, while teaching at Frederick, he had translated from the French, Darras' "History of the Church," which was published in four octavo volumes, and is still a standard work. Later in life he revised the Raccolta of Indulgences.

In 1877, at the completion of his third year of theology, Father Boursaud was ordained priest. Among his classmates who were ordained on that occasion, was Father Anthony M. Mandalari, who preceded Father Boursaud to the grave by only a few weeks.

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At the close of his theological studies, in 1878, Father Boursaud was sent by his superiors to Boston College, where he taught the classes of poetry and rhetoric successively during the next two years, after which he returned to Frederick to serve as professor of rhetoric to the junior scholastics. Being extremely well suited for this office, he would probably have retained it indefinitely, had it not been for an unexpected summons to Italy.

The General of the Society of Jesus has five assistants each representing a number of provinces grouped together, either because their field of labor is in the same or in neighboring countries, or because their members speak the same language. One of the assistant secretaries is devoted to the affairs of the society in English-speaking countries and missions, and Father Boursaud was selected as secretary of the English Assistancy, being the first American to fill the post. For his duties he was eminently qualified by his knowledge of various languages, his facility and industry as a writer, and his great suavity of disposition. For three years he continued at Fiesole, near Florence, where the General was then residing. During the first of these years, in addition to his duties as assistant secretary, he went through the exercises of the third year of probation, and on the day after its close received his solemn profession at the hands of Father Peter Beckx, the general of the society. At the end of three years, Father Boursaud was recalled to America, and on the 31st of July, 1884, was made Rector of Boston College.

As an administrator, Father Boursaud met much of the success which had attended him as professor and secretary. During his incumbency as Rector of Boston College, he not only labored hard for the maintenance and improvement of the standard of studies in that institution, but he induced a vigorous life into the societies connected with it, particularly the Young Men's Catholic Association. One of his most important material works was the remodeling of the basement of the Immaculate Conception Church which, from a dark, contracted and unattractive chapel, was made a handsome church. To this end marble altars and pavements, statues, stained glass windows and rich adornments contributed, all obtained from members of the congregation by Father Boursaud's influence.

At the close of his three year term as Rector of Boston College, Father Boursaud was again called to Italy, where for a like term of years, he fulfilled for a second time the duties of assistant secretary for the English-speaking countries. It was found, however, that his health had been seriously impaired by his many years of sedentary occupation and intense application of mind. He was therefore allowed to return to America, and on October 9, 1890,

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was made Rector of Woodstock College, Maryland, the Collegium Maximum of the Maryland New York Province. This important post he held until November 29, 1893. From that date Father Boursaud's life became a struggle against increasing ill health ; yet he kept vigorously at work, filling minor offices in the churches and colleges of the society, with the same zeal and earnestness which he had shown in the more important positions. In 1894, he resided at St. Joseph's College, Philadelphia, as an assistant of the central director of the Apostleship of Prayer, and a member of the staff of *The Messenger of the Sacred Heart.* On the removal of the central offices to New York, he accompanied the fathers in charge, but in 1896 was sent to Boston College, where he remained for the next two years serving successively as teacher of one of the lower classes of the academic department and as spiritual father of the community. Here his health became more seriously impaired, and fears were entertained for his life. Accordingly he was sent by his superiors to Spring Hill College, near Mobile, Alabama, where he rapidly improved. Returning he was made instructor of the fathers of the third year of probation at Frederick, but was unable to perform the onerous duties of this position for more than a year. After spending a year at St. Francis Xavier's, New York, and another at St. Joseph's College, Philadelphia, as spiritual father, Father Boursaud came to Frederick in the autumn of 1900, with no charge but that of caring for his health, and, as it proved, of preparing himself in silence and prayer for his passage to another world. Several partial and temporary strokes of paralysis, resulting from a fatal disorder of the kidneys, gave timely warning of what was to be expected.

Some weeks before his death, he suffered attacks of difficult breathing, due, in the judgment of his physician, to a reflex action from the apoplectic condition of the brain. On the night of March 18, an attack of this kind of more than usual violence made itself felt at twenty minutes after eleven. Two of the fathers were hastily called, and administered the last sacraments of the church. Dr. L. A. Burck, who had been in constant attendance on Father Boursaud, was summoned, but before his arrival life was extinct.

Father Boursaud will be deeply mourned by many friends in the various cities to which his ministry has extended. His character was amiable and engaging. He spoke fluently English, French, Italian, Spanish and Latin. His talents were literary rather than philosophical or theological, and in his chosen field, he produced much excellent work. One of his most striking characteristics was his simple and earnest piety. Up to the last day of his life he said Mass daily and attended all the community exercises. R. I. P.

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CATHOLIC CHRONICLE.

HOME NEWS.

Gift to Catholic Charity.—By the will of the late Colonel John McKee, of Philadelphia, long recognized as the wealthiest colored man in the United States, an estate valued at upwards of $2,000,000 has been given to Catholic charity. The specific purposes of this bequest are the building of a Catholic Church, Rectory and Convent in McKee City, N. J., and the erection and maintenance of a charitable institution in Philadelphia, for the education of both white and colored male orphans. The institution is to be named after its founder, "The Colonel John McKee College," and is to follow as closely as practicable the model of the Naval Academy at Annapolis. Greek, Latin, Hebrew, French and Spanish are to be taught and the Board of Directors chosen by a vote of the Catholic clergy of Philadelphia. Archbishop Ryan is appointed one of two trustees to administer the estate. What makes this deed of charity the more remarkable is that Col. McKee was not known during life to be a Catholic and was buried according to the ritual of the Presbyterian Church. A clause, however, in his will, directing that his body be given Catholic burial, gives ground for believing that he may have been received into the True Fold. McKee College, in Philadelphia, will stand as a monument of reparation for the injustice done to Christians generally by the will of Stephen Girard.

Archbishop Ryan an Indian Commissioner.—Archbishop Ryan has been appointed by President Roosevelt to fill the vacancy in the Indian Commission caused by the death of the Protestant Bishop Whipple. The strong reasons urged successfully for this appointment were that the work of the commission was largely ecclesiastical and that although the Catholic Church had expended years of effort and large sums of money in the education and conversion of the Indians, it was without a representative on the commission.

For many years the tomb of Bishop Neuman, once Bishop of Philadelphia, in St. Peter's Church of that city, has been almost a place of pilgrimage, and not a few cures of sickness and other special favors are reported to have been obtained through his intercession. The fame of his sanctity led to the appointment of an ecclesiastical court whose findings have been already forwarded to Rome, and as a further step in this preliminary inquiry, Bishop Neuman's tomb was opened on April 22 for formal identification of the body, so

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that in the event of his canonization there may be no future doubt about the authenticity of his relics.

The ninth annual report of the agent for the protection of Catholic children in the Archdiocese of Philadelphia, shows that during the year ending March 31, 650 cases involving 857 children were investigated, and homes provided for 786 children.—On March 13, the Rev. James A. Dalton, of the Church of the Immaculate Conception, was, with Father Carey of the Archdiocese of New York and the Paulist Father, Francis B. Doherty, appointed chaplains of the United States Army.

Catholic Converts' League.—The largest and most distinguished of the meetings yet held by the League took place in the Theatre attached to St. Francis Xavier's College, West 16th street, New York, on Sunday, April 13. The principal speaker was the eloquent Passionist, Father Fidelis, who, as the Rev. Dr. Kent Stone, had once been President of Hobart College. Mr. Jesse Albert Locke spoke for the laity, laying stress on the fact that the Converts' League is not a gathering of converts only, setting themselves apart in a class by themselves, but it is a union of all Catholics, converts or not, for the purpose of assisting in the work of conversion, and of extending to converts who sacrifice all for conscience' sake the social and financial assistance that may enable them to make a new start under favorable auspices. Other speakers were the Rev. Rector of the College, Father Doyle, C.S.P., the Rev. Henry Van Rensselaer, S.J., and Mr. Rudolph C. Altschule, a former minister of the Reformed Episcopalian Church, who was recently received with his whole family into the Catholic Church.

A Mass Recalling 1776.—On Sunday, April 6, Mass was celebrated for the first time on a United States war-ship at the Charlestown navy yard, through the efforts of the Rev. John W. McMahon, D.D. The celebrant was the Rev. Philip J. Gormley, and the preacher the Rev. D. T. O'Sullivan, S.J., chaplain of the Catholic Sailors' Club. The vessel thus favored was the U. S. S. Wabash, on which an altar neatly decorated with flowers had been erected amidships on the spar deck. The chalice and ciborium used by Father Gormley are worthy of notice. They bear an inscription testifying that they were presented by King Louis XVI to the fleet then fitting out to assist the American cause under the command of the Count de Rochambeau, whose statue, it will be recalled, is soon to be unveiled in Washington. At the surrender of Yorktown, they were used in the Mass of thanksgiving then celebrated. After passing successively through the hands of the

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Abbé Matignon, Bishop Cheverus and Bishop Fenwick, the chalice and ciborium were presented by the last-named to St. Mary's Church, Charlestown, where they since remained, an eloquent reminder of the part taken by Catholics in laying the foundations of our republic.

An Ominous Canvas is the announcement made as a result of a house-to-house canvas by the Young Men's Christian Association of Boston, that where one parent is a Catholic and the other a Protestant, only thirty-four per cent. of the young men in such families attend church. In families where the father and mother are of the same faith, seventy-eight per cent. are church members; where parents are church members, but not of the same church, fifty-five per cent.; where one parent is a church member, fifty per cent. And yet in these depressing figures, there is a gleam of consolation, for the same authority tells us that where both parents are Catholics, only eight per cent. of the young men stay away from church, and that when both parents are Protestant church members, thirty-two per cent. of their boys do not follow their good example.

To Train Catholic Missionaries.—The Rev. Walter Elliott, C. S. P. has been authorized by the Directors of the Catholic Missionary Union to collect funds for the building and endowing of a Mission House or College to prepare priests to labor as missionaries, especially in the South and in our new insular possessions. The underlying purpose of the new institution is thus clearly stated by one of its chief promoters, and the work which is highly commended by the Hierarchy has every promise of success:

"A year, or better, two, spent in a mission house in the company of young missionaries and under the guidance of a few older ones, the time employed wholly in the study of missionary topics and in the preparation of public discourses, with spiritual exercises conducive to peculiar missionary virtues, and with opportunities for assisting now and then in practical mission work—such a course is called for if we are to have a steady supply of young priests for the American and insular apostolate."

The Pope's Jubilee in the United States.—That distance from Rome and the sight of the Holy Father is no check to the expression of joy and congratulation of his faithful sons the world over, has been well exemplified in our own country. New York has had its Sunday of prayer and Communions for Leo XIII, and the day following, a grand function in the Cathedral at which His Grace the Archbishop, surrounded and assisted by his suffragan bishops and many of the clergy pontificated; a practical proof of filial devotion was

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given by announcing by cable to the Cardinal Secretary of State, a Peter's Pence offering of $50,000, which has since been forwarded. Later, on April 6, a solemn service at the Baltimore Cathedral brought to a close a triduum of prayer and other religious exercises prescribed by His Eminence for the churches of the archdiocese. Cardinal Martinelli pontificated, and Cardinal Gibbons in his sermon called attention to the three famous encyclicals on Christian Marriage, the Condition of the Workmen, and the Constitution of Christian States, as an evidence of the vast influence still exercised by the Prisoner of the Vatican. In speaking of the Pope's length of years, he reminded his hearers that although when his revered predecessor, Archbishop Spalding, died upwards of thirty years ago, he was accounted venerable in years and appearance, yet had he lived to this day, he would be a younger man than Leo XIII. Archbishop Kain, of St. Louis, has set aside the three Rogation days of May for special prayers for our Holy Father.

But it is not only from the churches that prayers and congratulations are sent to Rome on occasion of the silver jubilee of the Pope's pontificate. The Catholic University held a special memorial service on April 6, and on the same day the students of Georgetown University gathered together in Gaston Hall, adopted resolutions of congratulations and sent a cablegram expressive of their joy to the Holy Father. Cardinal Rampolla, replying by cable in the name of the Holy Father, expressed his gratitude and imparted to faculty and students his apostolic benediction. The Jubilee pilgrimage from Brooklyn, composed of Bishop McDonnell and some forty of his priests and laity, is another of the many manifestations of affection which will gladden the heart of the aged Pontiff.

The Church in Tennessee.—It is gratifying to note the gradual but steady growth of the Catholic Church in this and other Southern States. Its numerical strength is increasing, and new churches, hospitals, schools, convents and charitable institutions well bespeak the prosperity and growth of Catholicity. Memphis may well be cited as a proof of this. Under the wise administration of Bishop Byrne Catholics have completed the finest hospital in the South, erected one of the best orphan asylums, two fine academies, built two new churches, and are soon to have two more, decreased the debt on every Catholic church and institution in the city, and the Catholic population is increasing. This is certainly a most gratifying showing, and the same is true of every part of the diocese.

PORTO RICO.

A Wild Charge and its Refutation.—The Rev. Dr. Henry K. Carroll, Secretary of the General Missionary Society of the Methodist

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Episcopal Church of America, paid a flying visit to Porto Rico, and on his return gave out the following sweeping conclusions as the result of his investigations; the whole people are in a state of revolt against the Catholic Church, the majority of whose priests are profligates, leading lives of the grossest immorality, and availing themselves of the knowledge obtained in the confessional to throw into prison the husbands of their married penitents. As a consequence, the Catholic churches are deserted, and in the Cathedral of San Juan in particular, cobwebs over the doors of the confessionals and plenty of dust inside show that the Sacrament of Penance has fallen into disuse. It is hard to reconcile this statement with another made by a writer in the New York *Sun*, of April 13, one who lives on the island, has important interests there, speaks the language and has an intimate acquaintance with many of the clergy. We submit an abridgment of his testimony. A visit any morning in the week, Sundays or holydays, to any church on the island will convince even the most prejudiced that there is no general defection from the Church, and this conviction will grow when he finds that the crowds "who are flocking" to the Methodist conventicles are few in number and of the lower classes. There are no charges current against any violation of the sacramental seal of confession, and no one has come forward to claim the money reward offered by Bishop Blenk for proof of immorality among his clergy. Dr. Carroll, to the contrary, only a small percentage of the priests are Spanish, and the more prominent among them are native Porto Ricans. The confessionals in the San Juan Cathedral are not unused, as is testified by the many who daily and weekly approach the Sacraments of Penance and Holy Eucharist in this cathedral, and these communicants, he notes, includes judges, lawyers, doctors and professional men of culture and intelligence. There has been indifference in religious matters, but indifference is not infidelity, and even this indifference is being successfully combatted by the Association of Catholics, a society composed of the most prominent gentlemen of the island. The truth of these statements has been confirmed in general terms by a recent visitor to Porto Rico, Monsignor Kennedy, Vicar-General of Syracuse, who adds that "souper Christianity," as represented by Dr. Carroll, is indeed at its usual work of proselytism, and with some success. "While hunger pinches, the conscience is dulled for a time, only to become accusatory and perturbing with returning reason and remorse."

CUBA.

A Conflict Between Church and State.—The chaplain of the Colon Cemetery, near Havana, has been fined for refusing to allow a

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burial in the cemetery, which is private Church property, on the presentation of a death certificate from a municipal judge. The civil authorities hold that such certificates are sufficient and must be honored, and the reason given is that the certificates of a parish priest cost some seven or eight dollars, and this exaction must cease. Archbishop Barnado's just contention is that the parish priest alone can decide whether the dead person was a Catholic, and is therefore entitled to be buried in consecrated ground. As to the fee for the priest's certificate, it is only asked of those who can afford to pay it. Sixty-three per cent. of those dying in Havana during the months of January, February and March, were buried by the Church without any charge whatever. The case has been appealed to Washington, through the Apostolic Delegate.

THE PHILIPPINES.

A Junta to Guard the Faith.—The term *Junta*, in connection with Philippine affairs, has an unpleasant sound calculated to arouse the gravest forbodings. It conjures up the vision of a Masonic cabal at Hong Kong, and insurrectos harassing our troops, and in return being benevolently subjected to a form of "water-cure" without endorsement from the most active prohibitionist. Here, however, it has a much different meaning. The *Junta* is a league of prominent Catholics of San Juan del Monte, pledging themselves to do all in their power by word and example to uphold their ancient Catholic faith and to preserve it intact against the assaults of the "denominations." Its program will doubtless include the defence and maintenance of Catholic parochial schools, now threatened in more than one instance by subordinate army officers.

The Very Rev. Roman Gonzalez, O.S.A., Administrator of the Diocese of Nueva Caceres, is soon to be appointed to the bishopric of that see. He has already acquired a good knowledge of the English language, and his elevation to the episcopacy gives joy to all, both Americans and natives, who have been the witnesses of his zeal.

One of the general subjects of rejoicing at the many Protestant conferences, conventions and assemblies held throughout the United States during the past twelvemonth has been the opening up of this vast region of Catholic darkness and superstition to the light of the pure Gospel through the operation of our army and the intelligent instrumentality of our Christian army officers. Secretary Root's letter calling for a stricter observance of ordinary Christian morality and common decency threw some doubt upon the beneficial influence supposed to be exercised among the benighted natives by our

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soldiers, but the revelations of the last two weeks make even these excesses dwindle into significance.

The evidence brought out in the Waller court martial, the reports of Major Gardener, civil governor of the Province of Tabayas, and of the Governor of Batangas, the irrefutable proof of the use of torture, are sad reading, and should bring the blush of shame to the cheek of every honest American. As one of our daily newspapers puts it, and here is the reason why these facts find proper place in a Catholic chronicle, General Smith's alleged order to Major Waller meant the extermination of a population of 200,000 professing Christians. It would be more precise to say, 200,000 professing Catholics. If we add that the 100,000 who perished by "war, disease and famine" in the Province of Batangas were also Catholics, we may form some idea of what the Church has suffered in the Philippines by our methods of "benevolent assimilation." Let us hope that this may be the closing, and not the opening chapter of Catholic losses in the Philippines. In spite of every endeavor on the part of the government to conciliate the Moros, or non-Christian element in Mindanao, hostilities have begun there also.

ROME.

The Jubilee—Pope Leo's Audiences.—Pope Leo is still vigorous enough to give audiences for several hours every day, and during both the forenoon and afternoon of Saturdays. He speaks for four or five hours in public or private with envoys or in sending appropriate messages. Brazil, Peru, Costa Rica and San Domingo have lately sent envoys. The King of Siam sent a telegraphic message. The non-Catholic Duke of Saxony and his consort have been received at the Vatican with royal honors. Autograph letters have been sent by special messengers from the Protestant princes of the German states. Holland sent a special representative, although it has no minister at the Vatican, nor is there a nuncio at the Hague. This is not due to the magnanimous young queen. Turkey, Japan and Montenegro have been represented. Only the United States and Mexico, it is said, have paid no attention to the Papal Jubilee. There have been several foreign pilgrimages, and all the large towns of Italy have had Jubilee celebrations. In Catania, a committee of ladies have sent a graceful invitation "from the pleasant lands of Etna," to the Christian mothers of Italy, to form a pilgrimage to Rome, in order to thank Pope Leo for his defence of the Sacrament of Marriage.

The number of employees has been increased at the telegraph offices. At the opening of the Jubilee, three or four special delega-

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tions were received each day from foreign governments. From the 20th of February to March 2d, it was estimated that there were in Rome about 30,000 strangers daily.

To commemorate Pope Leo's zeal for the Eastern missions, the Congregation of Rites have presented to him sets of vestments for celebrating Mass according to all the Oriental liturgies. As a sign of growing favor, a new edition of His Holiness's Poems has been issued by the hitherto anti-clerical Bibliotheca Universale of Milan.

Pope Leo's Easter Message and a Motu Proprio.—In the midst of all the movement of the Jubilee Pope Leo has published his splendid Easter Encyclical to all the Bishops, dealing with the crises through which the Church and society are passing. He has issued, also, a very important *motu proprio* letter, forbidding the employment of lay-notaries in ecclesiastical affairs. These were unversed in Canon Law, and abuses were likely through their acquaintance with secret matters, particularly concerning matrimonial cases, sent to Rome for consultation. There were complaints, also, that unjust fees were exacted, and even from the poor. The Pope forbids, moreover, the receiving of any fee whatsoever in cases regarding marriage, no matter who the persons are that make application.

ITALY.

Opposition to Divorce.—In the Italian parliament itself, Signor Gavazzi bitterly reproached the government for introducing a divorce measure "on the very day of a glad event for the Head of the Catholic Church, thus outraging his gray hairs." Petitions, with three million signatures against divorce, have been made public. At Naples, Milan and Florence, permanent committees, composed of many hundreds of members drawn from all classes, have been formed to combat the proposed legislation. The Florentine committee declares that the experience of nations, particularly those nearer to Italy, has shown the disastrous effects of divorce: it destroys the principle and foundation of family life. The loyalty of Italy to the Holy See is daily shown more and more clearly by the enthusiastic jubilee celebrations. The country is not by any means what the liberal papers describe it to be. The president of the Florentine anti-divorce committee is Prince Corsini, a senator; the vice-presidents, Count Arrivabene, a senator, and Count Serristori, a deputy. Then there is a long list of prominent men—professors, lawyers, etc.

Weakness of the Government.—There is no doubt that one of the main reasons for the introduction of a divorce bill is to conciliate

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the radical elements of the nation and bring their support to a tottering government. The premier, Zanardelli, had to resort to falsehood to gain credit by stating that the Vatican agitation against divorce was really inspired by hostility to the state and not by zeal for the good of the family. Marcora, an avowed enemy of existing institutions, has been supported by the government for a vice-presidency in the parliament. The *Tablet* does not exaggerate when it says that "the Government of Italy continues to live as long as its masters consent to tolerate its existence."

A sensation has been lately made, and much liberal anger aroused, by the journey of the heir-apparent to the Austrian throne, the Archduke Ferdinand. He returned, with the Archduchess, from Naples, without stopping at Rome.

ENGLAND.

The New Education Bill.—The principle of the bill—the fifth educational measure introduced by the present ministry—is that all schools doing the essential work of education are equal. There are 3,000,000 children in the voluntary or denominational schools; 2,600,000 in the board schools. The latter have been drawing money from the rates at will, while "their starved rivals had to trust to any degrading expedient," including ping-pong matches. It is proposed that country or borough councils—which are also to be the rating authorities for their respective districts—should henceforth control all education, but *permissively;* that is, they may decline and leave the present boards to manage matters. Free or denominational schools will be well equipped and adequately paid. There is to be no more exclusion of Catholic schools under the pretence that they are *unnecessary;* for Catholics, when numerous enough, may build their own schools and demand support for them. Here, however, there is unfair discrimination; for non-conformists are entitled *to demand* that separate schools be built for them *out of the rates*, where there is no other school for their children except an objectionable denominational one. The bill deals with both elementary and secondary education. London is excluded from its provisions, as it is to have a separate measure. The avowed object of this new school law is, in the words of its framer, Mr. Balfour, "to see that each parent gets for his child the kind of education he desires," since the state has thrown on the parents the responsibility of religious teaching; and, furthermore, "to avoid forever denominational squabbles." Sir Richard Jebb said during the discussion, that an experience of thirty years showed the country's desire and demand for religious denominational schools, and that

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further aid was clearly necessary for these. Sir Robert Finlay affirmed that the demand for denominational education in Scotland was certainly not confined to Catholics; while in England two-thirds of the elementary schools were denominational.

Except among non-conformists, or at least many of them, the bill is received with great favor, with the exception of its *permissive* clauses, which are generally condemned and will probably be changed.

Statistics of Drink.—According to the report of Dr. Dawson Burns, published in the *Times*, there was a decrease in the use of intoxicating drinks in the United Kingdom during 1901. The money spent for drink amounted to the enormous sum of £158,154,605. Thus, for each individual would have been spent £3, 16s and 3¾d; or £19, 1s and 6¾d per family of five persons. Ireland's bill is, as usual, the smallest. England drank 2.39 gallons per head; Scotland, 1.72; Ireland, 1.65.

IRELAND.

The Government's Admissions and its Land Bill.—Mr. Wyndham said in Parliament, that the government had endeavored to deal with the crying distress in the west of Ireland; that the reason of the little progress there was the need of money and of "drastic alterations in the existing law." "In some parts of western Ireland he had seen a worse state of things than could be found in any of the slums in the large towns of England." "Only a drastic remedy will effect a cure"—by tilling the entire country, said the Bishop of Raphoe. What was needed, he said, was not public credit to enable the rich to buy their holdings, but some public body to repeople the deserted grazing districts and arrest emigration.

The government has consequently introduced a Land Purchase Bill. Mr. Wyndham, in a remarkable speech, admitted the nation's ills—"the dismal state" of things due to the present system, by which the needed process of litigation amounts to "a denial of justice," "while the incentives to diminution of industry are unbearable." It is proposed that the government take over, improve and resell to the tenants all saleable property of the landlords. There is, too, a beneficent project for the resale of congested estates. Three million pounds may be advanced to a land commission for the contemplated sales.

Mr. Wyndham's speech was cheered, even by the nationalists. Mr. Redmond pointed out the weak point of the measure, in that it did not *compel* the landlords to sell. Mr. Healy admitted that it

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was "a sincere attempt" to deal with a great matter. And the *Tablet* calls it "a great bill."

Ten regiments have been quartered in Ireland to enforce coercion.

Death of Mother Emmanuel Russell.—Father Russell, S.J., her brother, and Lady Russell of Killowen, her sister-in-law, were present at the death of Mother Emmanuel Russell, in the Convent of Mercy, Newry, on March 8. It was her seventy-first birthday. She had remarkable gifts and was highly educated. Her life was identified with the progress of her native town, Newry, in which, amongst other monuments, a Home for the aged and for poor orphans arose in her day. Several branch convents were founded from her house. Universally esteemed, she was regretted most by the poor. All the members of this remarkable family, save Lord Russell, became religious.

SCOTLAND.

Catholics and the Schools.—The Bishop of Galloway says, in his Lenten Pastoral, "the law of nature and of grace" has impelled Catholic parents to provide for the religious education of their children, "and this has been most unfairly hampered in a Christian land." The Scottish Education Act of 1872—when a system of national education began—"adopted the very parochial school system introduced by the Catholic Church, at least as far back as the eleventh century." The law demanded religious teaching, but made the school boards the guardians of it, instead of its natural guardians, the clergy. Although the act recognized religion as an essential part of education, and acknowledged denominational schools, it denied them equal support. Presbyterianism is taught in the Scottish board schools, and the atmosphere in them is distinctly Protestant, yet Catholics are heavily rated for their support. The Scots admit, however, the educational rights of minorities.

— Archbishop Eyre, of Glasgow, died recently. He was consecrated in Rome in 1869, and made Archbishop by Pope Leo on the reëstablishment of the Scottish hierarchy in 1878. The deceased prelate was distinguished and scholarly.

CANADA.

The Religious Aspect of the Census.—There has been, says the London *Tablet*, a remarkable silence as to the religious statistics of the late Canadian census. If Catholics had been falling off! They have increased both absolutely and relatively. In 1891, they were 41.2 per cent. of the population; now they are 41.5. Yet there has been practically no immigration from any Catholic country, while

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many thousands are arriving from Protestant countries. The Catholic population is at present 2,228,997, or nearly half that of the entire Dominion. The Methodists are 916,862; the Presbyterians, 842,301; the Anglicans, 680,346; the Baptists, 292,485.

FRANCE.

The Elections.—The elections are to take place on April 27. Amongst the principal incidents of the campaign are two very notable speeches by M. de Mun and M. Méline, and the issuing of a stirring manifesto by the Committee of Liberal Action, the principal election agency against the rule of the Waldeck-Rousseau ministry. The Count de Mun spoke to a very large and enthusiastic audience at Paris. He showed plainly how little the ministry had done in any sense in the way of good; how much in the way of evil during the last three years. Measures of real benefit, such as a wise income tax; the organization of professional syndicates, as they are called; old age pensions were not dealt with at all, or, at least, not seriously. Some bills in aid of the working classes were prepared and proposed before the present ministry came into office. Much mischief has been done to the army, and the most partisan intolerance manifested. The chief performance of M. Waldeck-Rousseau was the Associations Bill, by which he has bitterly persecuted religion, trodden upon common justice and liberty, and given the revolutionists a striking example of confiscation of private property.

There are not a few examples of the inconsistency of the men who give a public example of irreligion. M. de Mun stated before a political audience, that he knew of more than one man who, in the chambers, voted the Associations Bill, and in their native town recommended the authorization of the religious. A M. Vuillecard, ex-Mayor of Besançon, a most ardent Free Mason, priest-hunter, cross-breaker, etc., seeing his end draw near, called for a priest while yet fully conscious, and received the Sacraments. He was buried from a church.

Further Anti-Religious Measures.—The sub-secretary of state, M. Mouget, has ordered that, from May 1st, the post-offices, telegraph and telephone offices be opened in the forenoon of Sundays, and not in the afternoon, as hitherto. This is contrary to the expressed wish of the majority of the employees, who, being questioned, preferred to be free at an hour in which they could attend Divine service.

The Minister of Marine, M. Lanessan, has forbidden all naval officers *and their relatives* to take any part in the present campaign unless in favor of the present anti-religious administration.

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On the other hand, there are everywhere manifestations of popular faith which are full of consolation. Two thousand men went to Holy Communion together at Notre Dame, Paris, on the last Sunday of March. Fourteen hundred men performed the same act of devotion on Easter Sunday at the altar of the Sacred Heart in the old parish church of Lourdes, and in the afternoon the whole parish went in procession to the grotto of Our Lady. It has been noticed everywhere through France that large numbers of men are making their Easter duty.

BELGIUM.

Belgium, prosperous, patriotic, religious, has been shaken by a revolutionary earthquake. The cause of it was a socialistic demand for the revision of the constitution ; not because there was any popular distress or crying injustice ; but, apparently—judging by the character of the outbreak, and a former chapter of Belgian history —there was a desire in a relatively small section of the people to give a parliamentary exhibition of irreligion such as is occurring in France. The age for voting is at present twenty-one years, and a direct annual tax of forty francs is required as a condition.

The revolutionary movement was undisguisedly international, significantly in concert with those lately excited in the other Catholic countries. The international socialistic bureau of Belgium announced its intention of appealing for aid to all the foreign brethren. The executive committee of the German socialists sent 10,000 marks to help on the cause, and appealed for assistance to all the German socialists. The anti-Catholic character of the movement was pronounced ; a few illustrative incidents being an attack on the house of a Catholic deputy, on that of the Little Sisters of the Poor at Liège, the dynamiting of a Catholic club, and the assembling of a vast anti-Catholic meeting.

The trouble had been brewing in the parliament, where the scandalous conduct of the socialist deputies led to blows, and where one of them grossly and vulgarly insulted the venerable Leo XIII. The king was subjected to outrage in the streets, while the red flag of anarchy was carried in procession. Dynamite was used here and there, and some houses were sacked. Great efforts were made to cause a general strike. Attacks were made on the police, and blood began to flow : in fact it seemed impossible to prevent a revolution.

The ministry, however, was equal to the occasion. The soldiers were summoned to aid the police. The artillery commanded the streets and the cavalry charged with naked sabres. Brussels was the centre of the storm. A railroad bridge was blown up and the telegraph lines were cut. On Saturday night (April 12th), it was

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supposed that a hundred had been wounded and a certain number killed. Thirty-five thousand troops were quickly poured into the agitated country disturbed, and the whole civic guard was mobilized. The socialists wished to make a display at the interment of their dead, but they were sternly ordered to bury them without music or emblems, and either at night or before six in the morning. The revolutionists were overawed by the quick and terrible repression, and quiet was speedily restored. The ministry declared that they would take no dictation from the streets, and the parliament rejected the motion for a revision of the constitution. The liberals, disconcerted by the vigor of the government, abandoned the socialists, who are utterly disappointed. The strike is considered a complete failure, more especially as it will be impossible to keep it up until the reassembling of parliament.

SPAIN.

Policy of the New Cabinet.—The choice of all but three of the former ministers for the new cabinet would seem to indicate that there is little change of policy. The dropping of Señor Gonzalez, however, is significant. He had become thoroughly unpopular by his unjust and illegal decree against the Religious Orders. The decree was to be put in force on March 19; but the dreaded day came and nothing was done. The project has not been dropped absolutely, but the ministry evidently mean to go slowly. Something has been said about lessening the number of bishoprics, and about making a distinction between the orders which teach and those which devote themselves to works of charity. There is, however, nothing definite.

General Weyler and the Bishop of Sion.—General Weyler is minister of war, and in his regulations concerning the marriage of the soldiers and seamen, and the manner of recruiting, he has not shown any special zeal for the spiritual welfare of the men behind the guns. By his decree of March 27, 1901, he suppressed the regiment and battalion chaplains. The Bishop of Sion, or Vicar-General of the army and navy, as he is styled, under whose direction all the chaplains are placed, had, in consequence of the decree of the minister of war, to issue a circular concerning the Easter duty of the men, there not being chaplains enough to hear their confessions. General Weyler resented this, seized the circular and sent it up for the consideration of the council of war. This act was illegal, since the Vicar-General is not subject to the minister of war, who, on the contrary, is subject to that ecclesiastical dignitary.

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The Piety of the Court.—The royal family, the members of the government, the diplomatic body, the grandees of Spain, and gentlemen of all sorts, assisted at the washing of the feet on Holy Thursday. The Queen, attended by her ladies-in-waiting, washed the feet of twelve beggar women, and waited at table on twelve beggar men, the dishes being handed to her Majesty by the nobles of the court. On Friday, at the moment of the Adoration of the Cross, folded papers, tied with black ribbon, were presented to her on a plate. They were petitions in favor of nine criminals condemned to death. "I pardon them," said the Queen, deeply impressed; "that God may likewise pardon me."

PORTUGAL.

According to a Portuguese correspondent of the *Civiltà Cattolica* (15 Mar.), the regulations of the government concerning the religious orders will be, if not modified, even more disastrous than those of France. The *secularization* of the religious, if insisted upon, according to what seems to be the ideas of its authors, will forbid the taking of vows, the receiving of novices, and the observances of the rules of religious inclosure or seclusion. The bishops and secular clergy, especially in the northern dioceses, have shown the most unwavering loyalty in defending their religious brethren. The Catholic press has been equally vigorous. The new Centre-party has sprung into existence on account of the persecution, and has already disconcerted the foes of the Church. It has gained adherents with singular rapidity and shows much the same temper as its German namesake. Its first president, Sr. Candido, ex-Minister of Marine, made a magnificent speech in the upper house, outlining his program. The party is showing a very decided front to the hostile government, whose measures it is watching most vigilantly.

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THE READER.

Die Entdeckungen der Normannen in Amerika. Von Joseph Fischer, S. J. Ergänzungshefte zu den "Stimmen aus Maria-Laach." Freiburg, Herder, 1902.

(The discoveries of the Northmen in America.)

The book under notice is the work of a thoroughly trained scientific geographer who, with extraordinary industry and perseverance, combines a remarkable gift of critical acumen. He seems to have mastered, sifted and collated all the important literature, English, Scandinavian, German, French and Italian, bearing on his subject; by his own indefatigable researches extending over more than seven years, he has discovered new materials and documents, has thus been enabled to solve many questions of detail that have long vexed Americanist scholars and to give the weighty judgment of an expert on the main question. His work marks a real step forward in the interesting controversy of the Norse discoveries. He does not pretend to have said the last word on the problems under discussion; on the contrary, with the modesty of the true scientist, he avows that many questions still remain unsolved and invites his fellow-laborers to renewed efforts.

In the first chapter, the author discusses the historical value of the oldest reports of the eleventh and twelfth centuries concerning the discoveries of the Northmen; in the second chapter, the fuller original documents of the thirteenth and fourteenth centuries are subjected to examination.

The result of the examination of documents may be briefly stated as follows: The author holds, against Bancroft and Justin Winsor, as a well established historical fact, that in the year 1000, Leif Erickson (son of Erich) on his return voyage from Norway, (where he had just been converted to Christianity) to Greenland, discovered Vinland, that is to-day the American continent. In the year 1003, an expedition was fitted out and sailed from Greenland to the newly discovered country. They came first to Helluland, *i. e.*, stone-land (Labrador?), next to Markland, *i. e.*, wood-land (Newfoundland?) and lastly to what they believed to be Vinland, *i. e.*, wine-land (Nova Scotia?). Father Fischer here mentions the objection that Nova Scotia could not be Vinland, since the vine grows no farther north than North Carolina. He answers the difficulty by admitting that while such is the case now, it was not so of yore. This statement made by an author who is so careful and otherwise so well-informed makes one suspect that there must lurk here some misunderstanding, for the grapevine is succcessfully

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cultivated at least as far as northern New York, and the wild grape-vine grows now as far north as Canada.

The last accredited record of Vinland comes down to the year 1121. In that year Bishop Erich sailed from Greenland to find Vinland, there to preach the gospel—that is all. Markland, however, was visited as late as 1347.

While our author regards it as historically certain that the Vikings discovered the American continent, he denies the existence of any solid proofs that any colonies were planted by them on the American coast, and consequently rejects the supposed evidence of the ruins of the tower at Newport or of the Dighton rock.

In the third chapter, our author gives a very interesting sketch of the Norse colony in Greenland, determines its site, furnishes documentary evidence of the establishment of Christianity, the bishopric of Gardar, etc., etc. The colony flourished till the beginning of the fifteenth century, then gradually decayed and finally disappeared.

The second part of Father Fischer's book deals entirely with the cosmography of the Norse discoveries in America. This part of his work will be studied eagerly by specialists, both in this country and in Europe, for he has enriched the history of the science of geography with many new data. He shows forth the merits of the Danish cosmographer, Claudius Clavus, brings to light the identity of the German Donnus Nicolaus Germanus and rediscovers the maps of Waldseemüller. Father Ehrle, Prefect of the Vatican library, furnished him four maps by Nicolaus Germanus, each containing Greenland, two more maps by the same author Father Fischer discovered in the library of Castle Wolfegg, together with the *Cosmographia Universalis* and the *Carta Marina* by Waldseemüller. Parts of these maps, containing Greenland, are given in beautiful phototype reproduction. Lastly, he reproduces two charts, formed on archæological researches *in loco*, showing the sites of the ancient Norse colonies in Greenland.

Altogether the work is most interesting and an important contribution to history and to the history of geography, and ought to be translated into English. It is to be regretted that there is neither an analytical index nor an index of names.

The Dark o' the Moon. By S. R. Crockett, $1.50. Harper.

The Beau's Comedy. By Beulah Dix and Carrie Harper. $1.50 Harper.

The Captain of the Grey Horse Troop. By Hamlin Garland. $1.50. Harper.

There is just a possibility that the reading world is growing a bit weary of coarse realism in its fiction and is turning again to clean,

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healthy, bright story telling. All three of the books named above would seem to give a glimmer of hope that something better than present conditions may be in store for us. A picture of the Scotch Highlands in the days of the Georges; another of "the good old colony times," and a third showing the wild struggle that is just ending between the white and the red man in the far West, ending because there are no more red men to struggle with, all flashed on us simultaneously and forming a new and attractive panorama for jaded imaginations to look at and enjoy, hold out a promise of better things in the coming popular novel.

Of the three, perhaps the Scottish story is the most artistic, showing more practised skill on the part of the writer, and describing scenes and creating personages which remain in the reader's memory. *The Dark o' the Moon* has not the swing of *The Captain of the Grey Horse Troop*, but that is because a Scotchman is not a cowboy, and the hollows where the clan gathers do not allow the same freedom of action as the wide plains of the West, though some of the characters which flit through the glens are almost as savage as the lone sentinel watching on the hill-top, or rushing headlong on his wild pony against an oncoming squadron of blue-jacketed troopers. *The Dark o' the Moon* is slow and somewhat tortuous, but picturesque and, at times, even strikingly dramatic, as when the gypsy is blinded by a lightning flash while scaling the mountain with his bride. It is a tale of outlawry and agrarianism when the Highland crofters and shepherds fought against exacting landlords in King George's days, as the Irish are doing now. In a different fashion, *The Captain of the Grey Horse Troop*, describes another eviction, which means the extinction of a race, the extinction having no shadow of an excuse except the disorders which the aggressors have provoked. The Levellers, as the Scotch Agrarians were called, obeyed a certain Dick of the Isles, an indifferent leader at best, being uncomfortably prone to burst into tears at trying moments, and to stamp her foot in a rage when people did not heed her. In fact, she was a woman in disguise and the Highlanders must have been obtuse, indeed, to have been so easily hoodwinked. Nevertheless the story is interesting and well told.

The Beau's Comedy is what we should expect from two clever women who set about to describe the misfortunes of a fine dandy in semi-civilized conditions. Tired of London, the beau crosses over to Canada, where his uncle was Governor, but not finding it to his taste, wanders down to the English settlements in Connecticut, making the journey alone, which doesn't speak well for the good sense of the hero. He stumbles into Deerfield, where he is aston-

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ished to find the settlers shooting at him, mistaking him for an Indian ; a humiliating thing for a beau. Discovering their mistake, they hold him as a French spy. While waiting his letters from Europe to establish his identity, he is compelled to do all sorts of menial work on a farm where he finds his affinity, in Olive Bliss, whom he marries when his troubles are over and carries off to England as a countess. It is all a little harmless fun with the usual opportunity or purpose of a psychological study of the tender passion, viz., the invariable skittishness of the lovers when the time comes for a declaration. In fact, a striking family resemblance at the stage of the proceedings exists in these three novels, showing the unchangeableness of humanity or the inability of the romancers to imagine new behavior in these gentle distresses.

The Captain of the Grey Horse Troop is more modern and native to us. It is a scene of our tempestuous frontier life, with wild cowboys and gentle savages engaged in a death struggle for the possession of the land. Captain Curtis is a model Indian agent who replaces a wicked one, and after fierce fighting routs the cowboys and raiders and establishes the tribes in peace. The events are new for a novel as far as we know, but it is Curtis and not the captain who is the hero ; the latter entering only as a *deus ex machina*. Curtis' success is only temporary, of course. Of that eternal Indian problem there is only one solution, but our Government has never been willing to accept it.

The Velvet Glove. By Henry Seton Merriman. Dodd, Mead & Co., New York.

Casting of Nets. By Richard Bagot. John Lane, New York.

There is a singular fascination of late in Catholic themes, not only for the frivolous stuff of novels, but for subjects which engage the attention of the serious. In *The Velvet Glove*, the hand has been quite bruised and is wringing itself agonizingly over what it conceives to be Jesuitry. "Leon," the author tells us, "had become a Jesuit, and Juanita, his sister, was worse, infinitely worse, than alone in the world." The Jesuit who was so cruel to his sister figures in the illustrations of the book as a monk, all shaven and shorn, with a rosary around his neck, and sandals on his feet. He looks ineffably stupid—stupidity in fact, we are told by his loving sister, was his special characteristic. Of course he may have possessed that trait, but the writer should not make him go round in sandals. "Sanon,—another personage in the tale, 'like all who knew the strange story of the Jesuits, was ready enough to recognize the fact that the Jesuit body must be divided into two parts of head

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and feet.' That is indeed 'a strange story,' especially as he assures us: 'The heart has done the best work that missionaries have yet accomplished. The head has ruined half Europe. William the Silent was assassinated by the Jesuits; Maurice of Orange pretty nearly so. Three Jesuits were hanged for attempting the life of Queen Elizabeth; and another, Parry, was drawn and quartered for the same offence. Later another, and again later four more." The forceful Eliza must have been a witch to escape all that. Then the grim category continues: "Henry IV was murdered by a Jesuit; also Clement XIV. The Jesuits urged on the Fenians. O'Ferral, who tried his hand on the Duke of Edinburgh in Australia, was a Jesuit, and though the great days of Jesuitism are gone, the society still lives under different names, such as the Adorers of Jesus, the Redemptionists, the Christian Brothers, the Order of St. Vincent de Paul." The only explanation of all this is that the author's name is Merriman.

The author of *Casting of Nets*, has also the Catholic craze and is solicitous about the snares that distinguished and wealthy English ladies set to make converts to the Church. They make a sad mess of it. Lady Hilda marries Lord Redman. Hilda is a Romanist, Redman is nominally a Church of England man, but does not believe in anything. It ends by Hilda indignantly denouncing her Catholic relatives and prancing off with her cynical husband. The result is brought about by Hilda's knowledge of Roman society revealed to her by the goddess-like Countess Brancaleone who sides with Victor Emmanuel against Pope Leo, and also by a marvellous ecclesiastic who wears a bit of purple and who knows any number of languages, and, to add to his charm, is a suspended priest. He assures the gentle Hilda that there is not any such thing as Christianity in Rome, whose inhabitants have always remained pagans at heart. This quite upsets Hilda, as does the bad architecture of St. Peter's, and the snuffing of the canons. The only one who seems to have been caught was the minister's wife who, in spite of herself, is made a Catholic and goes off to Rome to make a retreat. The book is full of wearisome twaddle and apparently was not a successful venture financially as the publishers are giving it free to libraries. It is a curious way to see the errors of Romanism by consulting two or three atheists, an apostate priest, and finding disappointment in the cold eyes of Leo XIII.

The French Associations Law. By the Rev. John Gerard, S.J. Longmans, Green & Co., New York.

Father Gerard finds it "strange that Englishmen should view, with tacit if not express approval, the action taken by the party

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now in power against the religious orders whose members have been treated worse than convicted malefactors." What is true for Englishmen is true for Americans. In fact it is reasonably sure that a very large number of Catholics are not at all aware of what is going on. They have heard, perhaps, that there is some trouble about the Religious Orders, but the information does not worry them over much. Its nature, its extent, its scope, they never stop to inquire. This pamphlet may help them to appreciate the fact that the Religious Orders are not what is really aimed at. It is Catholicism, it is Christianity, it is all religion. "Ecrasons l'infame," said one of the orators, does not mean the Church. "L'infame c'est Dieu." It is regrettable that we are so apathetic, for it is not at all impossible that we may have a similar experience one of these days.

The Rev. W. W. Capes has written a book entitled *Rural Life in Hampshire*. "The least satisfactory chapter in it," says the *Athenæum*, "is that on the Religious Houses wherein Mr. Capes has been content to follow the usual commonplace view of monastic establishments without sufficient particular investigation." First, he is shown to be guilty of misreading the official visitation injunctions. Secondly, of jumbling together in very unscholarly fashion the various congregations, describing them all as monks. Thirdly, of declaring that "in the days of their suppression there is no evidence of sympathy or regret," whereas he must have known of the existence of the Verbal Treason's Act of 1534, under which not only were mild expressions of sympathy forbidden, but even *malicious silence* was punishable by death. Fourthly, of asserting that "in one monastery after another when the veil is lifted for a while we see the signs of misrule, disorganization and decay." "It is unfortunate," says the *Athenæum*, "that a scholar should make these assertions in spite of the fact that the Public Record Office shows that real scandals of monastic life towards the close of its existence in England are few and far between. Thus, a searching investigation was made of all the monasteries of Hampshire by a secular of great learning and repute at a time when both sees of Canterbury and Winchester were vacant. The records of this investigation are at Canterbury, and the result is that this 'lifting of the veil' reveals only *one* scandal. In 1536 an investigation was ordered by Cromwell. Four Commissioners of the Crown were appointed and 'the lifting of the veil' does not show even a single scandal. This investigation includes Benedictine nuns, Austin canons and Cistercian monks of all whom it was reported that they were 'of good conversation and in living virtuous.'" The explicit statements of the Commissioners as to the relief of the poor, and other practical services might also have been found by Mr. Capes if he had chosen to look for it.

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THE SACRING OF A KING.

I

BEFORE the reign of the unhappy Richard II, and after, there were Kings of England who believed, not without reason, and who resolutely maintained, as Richard did, if we may trust England's greatest poet, that: "Not all the water in the rough rude sea can wash the balm from an anointed King." The acquiescence, even of rebellious parliaments, nobles, subjects, and of usurping princes, in this article of the kingly creed, one might venture to confirm by instancing the custom, long esteemed in England, and elsewhere, of using warm royal blood, instead of water, to wash the balm from anointed kings and queens.

No balm—no king; such was the rule of old in Christian England, and indeed throughout the Christian world. Legitimacy, seniority, peaceful possession of regal power, did not entitle a claimant to call himself king. Until the Church had anointed, the aspirant was a duke, a prince, a dauphin still. To take a solemn oath, and place a crown upon one's head, made no man a rightful ruler of the people. Only "sacring"—a public consecration by the appointed minister of God—conferred upon the lawful heir, upon the people's choice, the office of a Trustee of a portion of that dread power centred in the Almighty Ruler of mankind. Most sacred the infinite donor; sacred the power conferred by Him; sacred too should be the person of His chosen agent. Thus the people, the kings, and, with them the Church, reasoned, and reasoning, acted, as long as all were united in the one, true faith of Jesus Christ.

The tradition and the practice of anointing the elected ruler of the people were handed down to the Christian Church by the Jewish. Under the ancient law the king, like the priest and the high-priest,

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was anointed, though the manner and the matter of the ceremony varied with the office, as we know from Leviticus and Exodus, and from the books of the Kings. Upon the head of the high priest alone was poured "the oil of unction," a veritable balm. Of the priests, only the garments were anointed, with a mixture of the sacred oil and of the blood of a ram. Like the high-priest, the king was anointed on the head, though not, in the beginning, with the oil of unction, but merely with simple oil. Twice was the king anointed; once privately, and once again in the presence of all the people. David, by a singular dispensation, was anointed thrice. Double, nay triple, anointings there have been in Christian times, but these were exceptional; sometimes piety prompted the repetition of the ceremony; more often vanity impelled.

In the East, we have a record of the solemn anointing of the emperors as far back as Theodosius the Younger (412 450). A double ceremony and an elaborate ritual made even more notable the reign of Justin the Elder, a Thracian shepherd-boy (518-537), the first potentate crowned by a Pope—John I. Brave soldiering won kingdoms then, and since, in the west as in the east; and so the early ceremonial of the consecration of a king bespoke the training of the camp. Joining their shields in the form of a floor, and supporting thereon the king or emperor, soldiers, knights, lifted him up so that he might see, and be seen by the people. Then the Bishop, or Patriarch, having recited prayers of benediction, poured holy oil upon the candidate's head, and, last of all, helmeted or crowned him. The signification of this ceremony, though apparent, was too soon forgot. By his fellows was the king raised above his fellows. A shield should he be to the people, in war, in peace.

The custom of lifting the aspirant above the people, upon their joined shields, long continued; indeed, the memory of it is preserved in the modern ceremonial. But at an early day the celebration of the rite of anointing was transferred to a neighboring church or cathedral. There, immediately after the military elevation, the elected king presented himself to receive from Bishop or Patriarch the unction, the sword, the mantle and the helmet or crown. Under the old form, and under the new, the people acclaimed the new king, thus expressing their acceptance of him; and following this acclamation, the king spoke to the multitude—the speech from the throne. In the earlier ceremonials, there is no mention of an oath; none the less there is good ground for holding that, in his first speech, the king was accus-

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tomed to bind himself to preserve the laws and traditions of the people, and to be guided by the counsel of the wisest among his subjects.

The popular acclamation of the new king, like the anointing with oil, was merely a revival of a most ancient custom, reaching back to Samuel and Saul. "And Samuel said to all the people: 'Surely you see him, whom the Lord hath chosen, that there is none like him among all the people.' And all the people cried: 'God save the king;'" and so they cry to-day.

From the custom of uplifting the aspirant before the people, of the popular acclaim and of the new king's immediate address to the people, it is evident that, in the beginning, among Christian nations, the people's right of choice of a sovereign was not merely recognized, but also protected; and that the anointed ruler's duty to the people was promptly and frankly impressed upon him and acknowledged by him, in the face of the people. These rights and customs the Church, in her holy office and by her consecrated ministry, carefully sought to preserve, through the centuries, to every people that wisely shielded themselves with her divine authority, just as, without ceasing, she inculcated on kings and emperors their weighty duties and their tremendous responsibility before the everlasting throne of the King of Kings.

History is one of many vanities. Of the Christian rulers of the west, who was the first "true, anointed, lawful king?" Frenchmen, Spaniards, claim him for their own land. However, the written word favors Ædhan, who was "consecrated and blessed," in 574, as king of British Scotland, by St. Columkille, on the precious island of Iona where, this very day, the dust of sixty kings, Irish, Norwegian, Scotch, mingles, perchance, with that of meaner and of nobler men.

Concerning the form adopted by the Irish saint at the sacring of Ædhan, nothing definite is known, though there is good reason for assuming that it was one already in vogue in the west. From the eighth century onward, we possess written records of the ceremonial observed throughout Europe; a ceremonial that, varying in minor details, according to time and place, and growing in dignity, suffered no material change in any country until after the great heresy of the sixteenth century.

According to the piety of the age, of the people, or of the aspirant, his preparation for the solemn rite was more or less devout, though always devotional. For a day or for several days beforehand, good princes fasted. On the eve of the great day, the king of the morrow

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attended Vespers in the Cathedral, remaining thereafter in the church itself, or in one of its dependencies until morning. Meantime he had confessed, and, guided by an ecclesiastic versed in spiritual things, had meditated on the serious obligations that, providentially, he was about to assume. In the morning, he heard one Mass or several Masses. Reading the beautiful stories, all the more beautiful because authentic of the admirable manner in which certain princes made ready to receive the holy unction, even that most self-exalted of human beings, a living democrat, cannot help enjoying, for at least one night and morning, some dead kings—long dead.

Just now we hear more than enough of the "Coronation" of a king, as if the mere crowning or the bauble crown itself could fashion a sovereign. In the days when there was a unity deserving the name of Christendom, the Christian King, seeking instruction as to the ceremony of his anointing, studied a manuscript or in time a printed book, at the page whose rubric read: "Mass for the King on the day of his benediction," or "Here beginneth the Consecration of a King," or "Of the benediction and coronation of a King," or "This is the order according to which a King should be crowned and anointed." One might trace the wanderings of kingship in the crooked paths of pride by the headings of the pages of gilded and miniatured pontificals; but the Church wandered not at all. From first to last, whatever the heading of the book her ceremonial bound up the consecration and the crowning with the holy Sacrifice of the Mass. The people's choice, the oath, the unction, preceded the sword, the helmet or the crown, the mantle, the ring, the glove, sceptre, rod, orb; and every formula, every symbol, was made holier by the body and blood of Christ offered upon the Cathedral altar—sacred body and sacred blood that the anointed King, at length a King, received in presence of the people as a sign of Christian faith and for the welfare of his own soul and body.

Sad Richard, murderer of his uncle, fearing the dethronement which came all too soon, consoled himself with the reflection that, from an anointed king, as he was, not even the immeasurable furious waters of the ocean could wash the balm. This boastful figure hardly exaggerated the importance attached by kings themselves to the ceremonious anointing of their body with holy oil. Regardless of their moral fitness for the exalted office of a ruler of God's people; regardless of the standard they had secretly set up for themselves before the balm had been poured on them, too many kings were inclined to

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assume that with the balm, they had been made so permanently holy that sin could not unsanctify them. This doctrine they did not learn from the Church.

It is true that learned churchmen, popes among the number, and saints also, applied the word "sacrament" to the holy rite of anointing kings. Doing so, the churchmen merely followed the example of the illustrious Augustine, who, attributing "sanctity" to Saul the King, made clear his meaning in this wise. There is a sanctity that comes of holy living; a sanctity that only the innocent can be said to enjoy; Saul had led no life of innocence; wherefore he possessed not the sanctity born of innocence. Another sanctity there is, however; the effect of "a sacrament of God." Such a sanctity King Saul acquired through the anointing by Samuel; to which anointing, as to "a sacrament of God," St. Augustine assigned a specific virtue.

In this broad sense was the term "sacrament" used of the consecration of a king. Be the recipient never so evil, through the holy oil and the prayers and ceremonies of the Church, upon his person there was conferred a measured quality of sanctity, of sacredness, exceeding that by Heaven bestowed upon the person of any other layman. Nay, more, by virtue of the churchly rite, a reverent and well disposed king could be assured of receiving from the King of Kings, a generous share of the graces needed for true earthly kingship. Did not God give "another heart" to Saul, as soon as the oil had been poured upon his head by Samuel?

The ceremony of the sacring of a king was therefore no vain show, but a holy office. By it the prince of the people was, through sacred signs and symbols, exalted high above every one of his people, as a father, a pastor, judge, defender; and through it, the Church besought the Lord—from whom cometh, with power and strength, knowledge also—to bless the minister of His authority with the love and the light of wisdom, wisdom that is estimable above the most precious of precious stones, and to which all gold is as a little sand, and silver as clay. Nor did she fail to include in her supplications those other gifts without which not even kings can be truly noble: understanding and counsel, fortitude, knowledge, godliness, and the fear of the Lord. Blessed is the land whose king is noble; woe to thee, O land, when thy king is a child, one lacking wisdom, said King Solomon, whose words of wisdom the Church ever keeps wisely in remembrance among kings and peoples.

To anointed kings and emperors, from time to time, rare privileges

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were granted by the Pope. Some were permitted to receive the holy communion in both kinds at the sacring mass ; to others this gracious favor was accorded on their deathbed also. By papal concession, certain kings and emperors donned the vestments of a subdeacon, and even of a deacon on the day of the consecration, or on some high feast when a bishop pontificated. Thus robed, they sang the epistle or the gospel, and served the celebrant during a portion of the liturgy.

Blessing, consecrating, honoring kings, the Church honored, first of all, God, "Who makes the little and the great, but will not stand in awe of any man's person." Though "the king's name were twenty thousand names," neither blessing, nor holy oil, nor churchly favor, left him other than a king. Still, the vanity of kings themselves, tickled by the flattery of ambitious courtiers, from whose number churchmen were not always excluded, attributed to the sacring virtues that it had not. By the anointing, some held the king received an ecclesiastical order, and therewith ecclesiastical jurisdiction. Indeed, rash claims were made that the balm washed from the soul of a king all past sins.

More moderate was the assumption that, after the anointing, the king became "a mixed person," part layman, part cleric. In fact the king remained a layman ; the first layman in his kingdom, a sacred layman if you please, but no manner of cleric was he. With the unction, neither ecclesiastical order nor ecclesiastical jurisdiction had been conferred upon him. One majestic office he was endowed with ; one most honorable duty he had accepted ; the office of preserving and defending the rights of the Church of Christ ; the duty of protecting her divine ministry, her law and of guarding his people—her flock—from the pestilence of devilish error. An anointed president would be as sacred as an anointed king, an anointed emperor,—no more, no less.

However, the vices of kings compelling God, perhaps, to withdraw from their hearts the love and light of wisdom, just as the evil doing of Saul compelled Him to forsake the heart He had instantly and generously changed, they were quick to violate sworn oaths, and the dictates that seared consciences faintly mutter, and to plead as an excuse for foul perjuries and injustices, a sanctity of innocence infused into their souls with the sacred balm. Not only had their person been made sacred, but, so they claimed, a holy order was theirs, and an ecclesiastical jurisdiction ; nay, in their person lay hid the source of all churchly jurisdiction. Then, voiding the treasured ampulla of the blessed oil of unc-

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tion, they dared to act as if the unconsecrated juice of the olive should wash from their souls all dastard crimes past and future—crimes that, surely, not all the water in the rough rude sea could efface the guilt of; then, persecuting the holy Catholic Church, her consecrated ministers, and the flock committed to her charge by the Saviour of mankind, violating her law, her rights, they fondly cherished among God's people the killing pestilence of heresy, which, upon Christ's body and blood, they had sworn to ward off.

The recompense of the foolish king, the wisest of kings, and a knowing poet, foretold and told, a recompense vouched for by every page of the world's history. Said the wisest of kings: "For power is given you from the Lord, and strength from the most High, who will examine your works and search out your hearts! Because, being ministers of his Kingdom, you have not judged rightly nor kept the law of justice, nor walked according to the will of God. Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted; but the mighty shall be mightily tormented." Said the poet, speaking once again through the mouth of the foolish King Richard:

> "For God's sake let us sit upon the ground,
> And tell sad stories of the death of kings;
> How some have been depos'd, some slain in war,
> Some haunted by the ghosts they have depos'd,
> Some poison'd by their wives, some sleeping kill'd;
> All murder'd."

Since the poet wrote, the art of murdering kings has not been slighted. Horribly and speedily doth the most High appear to them now as long ago. More observant than the poet, more wise than the wise man, one need not be, and yet risk the saying that sad stories of the death of kings, and sadder still of queens, shall be told as long as men live and the Lord of power reigns: for a most severe judgment shall be for them that bear rule.

How great the dignity conferred upon the Christian prince, duke, dauphin, knight or rough soldier consecrated to the kingship; how grave the sworn and unsworn obligations he assumed before God and men, the ceremonial of the Church will the better set forth. In more than one sense, our instruction may be timely, if we choose the rite followed most likely when that English Richard was balmed whose proud words we have quoted—a mighty king mightily tormented,

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discrowned, murdered, his balm, they say, washed away in his own regal blood.

To show the greater honor to the rank of the king, and out of reverence for the "sacrament"—thus freely Pope Alexander IV wrote—the Church commended the presence at the ceremony of all the bishops of the realm who could, conveniently, be at hand. Custom fixed the person of the celebrant, who was, commonly, the Metropolitan of the diocese in which, by law or custom, the king held his court. Where contentions arose, through the death of an archbishop or of a bishop, or through the favoritism of kings or courtiers, or through the mean or laudable ambitions of ecclesiastics, the Pope, quieting passions, named the celebrant. Always, the Church, in mere questions of rubrics, just as in questions philosophical or theological, has displayed a proper respect for true liberty—save where the doctrine of our Saviour or God's revelation being concerned human liberty ceases. And so in the rite of the consecration of a king, though prudently conservative at the Rome of St. Peter, she nevertheless permitted in England, and in other kingdoms, a liberty consonant with the temperament and traditions of the people.

In England, by custom, the celebrant at the sacring was the Archbishop of Canterbury. Next to him in importance, before and during the ceremony, came the Abbot of Westminster. St. Austin, the monk sent by blessed Gregory, Bishop of Rome, to convert the pagans of Angle Land, receiving the pallium from the Pope in the year 600, ruled as an archbishop should in Canterbury, where St. Ethelbert, his convert, had ruled as a king should. The See of Canterbury, in memory of the saintly archbishop and the saintly king, was rightly venerated above all others. Even when the vain title of archbishop or bishop was all that remained of Catholic episcopacy, there were Englishmen still proud of sitting in Austin's desecrated chair, while his Catholic offspring, men and women, were hounded, robbed, slaughtered. An unconsecrated gentleman, called Archbishop of Canterbury, should, if permitted by the crown ministers, coronate the newest English king, unsacramentally. How inspiriting is the contemplation of the glorious advance of human reason, as, progressively and universally "educated," it repudiates the uncultured and bigoted past!

To a Roman monk, a disciple of St. Austin, Mellitus, a saint himself and first bishop of London, the monastery of St. Peter, at Thorney, a western suburb of old London, owed its foundation, as the

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story goes. There, where a Christian Roman set up an altar to the one true God, Pagan Romans had worshipped Apollo. Ruined by the barbarous Danes, who were as passionately destructive as the English "reformers" of a more "enlightened" age, King Edgar rebuilded St. Peter's. Through piety, out of reverence for the first Pope, the chaste king and confessor, St. Edward, renewed, beautified, endowed, and then dedicated the abbey and church founded nigh five hundred years before. Already in St. Edward's day, St. Peter's at Thorney was known as the west minster. Later Catholic kings, proud of associating their names with the saintly Roman Mellitus, and the saintly English Edward, and the saintly primate, Peter the Apostle, reconstructed, enlarged, adorned in turn, leaving the glorious abbey we know, within whose walls every English king, since St. Edward's time, has been truly or fictitiously "consecrated" with oil.

The regal ornaments used at the sacring of St. Edward remained thereafter, from one sacring to another, in the care of the Abbot of Westminster until 1649. Then the gentle patriots whose lofty aim it was to reform religion "according to the mind of God," having washed, with his mean blood, the unhallowed balm from the head of Charles Stuart, and, having abolished kingship, too, destroyed the regalia of the saint. For the coronation of Charles II, in 1661, the ancient regalia were counterfeited ; and since that time each heretical English sovereign has, by a gracious fiction, assumed that, on the day of his crowning, he was invested with the ornaments used by his famed Roman Catholic predecessor—a becoming tribute to the chaste king to the faithful confessor who has, beforehand, been denounced by the selfsame sovereign as an "idolater" and a "Mariolater."

With the Abbot of St. Peter's the Catholic English prince should have spent the eve of his consecration, giving himself up "to divine contemplation and to prayer, deeply considering to what a high place he had been called, and how He, through whom kings reign, especially pre-elected him to govern his subjects and the Christian people. And let him ponder this saying of the wise men : 'Have they made thee a ruler? be not lifted up : but be among them as one of them.' And let him reflect that the royal dignity has been given to him by God as to a mortal man, and therefore he has been called by God to such a lofty place that he may be a defender of the Catholic Church, a propagator of the Christian faith, and, according to his ability, a protector of the kingdom and country committed to his charge by God. But in his prayer let him imitate the prudence of

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Solomon who, because of his worship for the Creator, was admonished in the beginning of his reign by the Creator himself to ask for those things he desired should be granted unto him. Who asked not, after the manner of a young man, either that gold should be given him or riches or victory over his enemies. But rather did he ask those things which God would proffer freely and man would gainfully receive. 'Give me,' said he, 'O Lord, a right mind and good prudence that I may be able to judge this people justly and truly.' Then the prince should pray that the providence of God, which has ordered him to the rule of so great a dominion, may deign to bestow on him justice, piety and prudence. Justice toward his subjects, piety toward God, and prudence in the government of the kingdom, so that, softened by no favor, disturbed by no enemies, seduced by no sensual lust and fettered by no other passion, he may choose rather to walk with a steady foot in the paths of these virtues."

In the royal book containing the order of the ceremonial for the sacring, the prince read the very words we have quoted; and in the spirit of these words the Abbot of Westminster should have instructed him on the eve of the ceremony. Surely had each English king pondered the text of the royal book every day of his reign, there would have been many more royal saints and fewer royal ruffians noted in the calendar of the rulers of England.

The eve of the sacring was, by custom, the eve of a high feast, or at least of a Sunday. On the morning of the appointed day, the prince, after bathing and after being clothed in spotless attire—"in order that," says the rubric, "as the prince's body glistens by the actual washing and by the beauty of the vestments, so through a true and previous confession and through the grief of compunction, his soul may shine splendidly"—entered the royal hall of the palace of Westminster. There the prelates and nobles had assembled "to consider about the consecration and the election of the new king, and also about confirming and surely establishing the laws and customs of the realm." Prelates and nobles having reached an agreement, the prince was lifted up, gently and reverently, and placed in a lofty seat which had been duly arranged and adorned—a reminiscence evidently of the elevation of the soldier king upon the joined shields.

Returning to the abbey church, the archbishop and bishops, and the monks of Westminster, formed in processional order and went forth to the palace; and there, meeting the prince returned with him and the nobles to the church, solemnly chanting meantime appropri-

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ate psalms. The prelates and monks preceded the prince, who was supported on the one hand by the Bishop of Durham, on the other by the Bishop of Bath. Immediately in front of the prince walked the chancellor, if a bishop, carrying the stone chalice of St. Edward. Before the chancellor went the treasurer, if a bishop or an abbot, and he held, reverently, the paten. Two dukes or two of the more noble earls of the realm bore the sceptre and the golden rod; three swords were committed to three lesser earls, and to a noble chosen by the prince the kingly spurs were entrusted.

A tall seat had been prepared for the prince, on a platform in St. Peter's, and also a throne, the one lower than the other; and even the throne was not higher than the level of the upper step leading to the altar. Entering through the choir, the prince was raised to the more modest seat. Then, the officiating prelate, mounting the platform and standing beside the prince's chair, faced the nobles and people; whereupon the prince arose. And the prelate, addressing the people, inquired their will about the consecration of the prince, and asked their consent to the same. In turn, he spoke from the other three sides of the platform, and each time, the prince, like the prelate, faced the people. Their will and consent being testified by the usual cry: "So be it; so be it; long live the king," the clergy intoned psalm lxxxviii: "The mercies of the Lord I will sing forever," with the anthem: "Let Thy hand be strengthened and Thy right hand be exalted: justice and judgment are the preparations of Thy throne."

Before the high altar, during the chant, the Archbishop of Canterbury was vested for the Mass.

In state, he, with the Bishops of Durham and Bath and the other bishops present, the Abbot of Westminster accompanying, approached the prince, and with due honor led him from his chair to the high altar, whereon the prince, following the commandment of Him who said: "Thou shalt not appear empty in the sight of the Lord thy God," offered a pallium and a pound of gold. Returning to the foot of the altar he prostrated himself on the floor, which had been fitly carpeted, and there, before the altar of the King of Kings, lay flat upon his face, while the Archbishop prayed thus: "O God, visitor of the humble, who dost console us by the illumination of Thy holy spirit, extend Thy grace over this Thy servant, that through him we may feel Thy coming among us. Through Our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

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Arising from the ground, the prince went back to his chair. On either side of him, each one facing him, sat the Bishops of Durham and Bath; the celebrant had ascended the archiepiscopal throne. To the assemblage a sermon was now preached by a chosen ecclesiastic. Though the fashion of the sermon varied with the art and zeal of the preacher, in substance it cannot have differed from the ritual admonition set forth in the Roman Pontifical: "Since to-day, gentle prince, at our hands, acting as we do, however unworthy, in the stead of Christ our Saviour, you are to receive the holy unction and the insignia of the kingdom, it is well that we should beforehand admonish you concerning the weighty burden to which you are destined. To-day you take up the royal dignity and assume the care of ruling the faithful people committed to you. Excellent indeed among mortals the station, but one full of risk, labor and anxiety. Truly, if you reflect that all power is from the Lord God, through whom kings reign and the framers of laws decree justly, you also shall have to render account to God of the flock committed to you. First, you shall give heed to piety; with a whole mind and a pure heart you shall worship the Lord God. The Christian religion and the Catholic faith, which from the cradle you have professed, inviolate you shall hold until the end, and it you shall defend, to the best of your ability, against all adversaries. To the prelates and other priests of the Church you shall show due reverence. The liberty of the Church you shall not tread under your feet; justice, without which no society can long endure, you shall resolutely administer to all; to the good awarding recompense, to the criminal suitable punishment; widows, orphans, the poor, the weak, do you defend from every oppression. To all approaching you, you shall show yourself benign, frank and mild, because of your royal dignity. And so bear yourself that it will be apparent you reign not for your own advantage, but for the advantage of all the people, and that you look forward to a reward for your good deeds, not on earth but in heaven. The which may He deign to grant you, Who liveth and reigneth God forever and ever. Amen."

Thus once more honestly warned and prudently advised, the prince, kneeling before the altar, was immediately interrogated by the archbishop: "Whether, with the confirmation of an oath, he would grant and keep the laws and customs granted to the English people by former kings who were just and devoted to God; and especially the laws, customs and liberties granted to the clergy and to the people by the glorious king, St. Edward?" Having answered that he would grant and keep, and confirm by an oath all the stated laws, customs

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and liberties, the prince was instantly sworn in the following manner. In a clear voice, the archbishop asked: "Will you preserve true peace and concord in God to both clergy and people, according to your power? In all your judgments will you cause equal and right justice to be done, and discretion in mercy and truth according to your power? Will you grant to keep just laws and customs, and promise that, according to your power, those things which the people shall choose, shall be by you protected and confirmed for the honor of God?" To the first question, the prince answered: "I will preserve true peace," etc.; to the second: "I will cause equal and right justice," etc.; to the third: "I grant and promise," etc. On behalf of his order, one of the bishops now advanced, and, lifting his voice, petitioned that the new king "should promise to preserve and defend the canonical privilege, and due law and justice, in regard to each one of the bishops and to the churches committed to their charge, as rightly a king in his kingdom should do in regard to each bishop, to the abbots and to the churches to them committed." This request the prince answered as follows: "With a willing and devout mind, I promise you that I shall keep due law and justice, and that I shall such defense make as, God aiding, I can make; just as in his kingdom a king rightly should do in regard to each bishop and to the abbots and to the churches to them committed."

"To the aforesaid interrogations"— thus the rubric specifies— "shall be added whatever else may be just." When the prince, humbly kneeling, had affirmed that he would keep all the promises openly demanded of him, he went up to the altar itself, and upon the altar confirmed his promises by an oath. On the holy Gospels he took this oath, for centuries before the beginning of the fifteenth century; but afterwards, until the recreant kings of England, and with them a queen born out of wedlock, and ribald dukes and earls, and parliaments greedier and bloodier than a hundred dastard kings, spat upon the Most Blessed Sacrament of the body and blood of Christ, English princes, upon the sacred Host itself, swore the sacring oath.

Once more the prince, still unbalmed as to his person, but, as to his soul, weighted with the everlasting burden of dread oaths, lies abased before the Holy of holies. The archbishop kneels and intones the "*Veni Sancte Spiritus*," the choir of ecclesiastics joining in the song. From the eternal and omnipotent Father of all creatures, in behalf of this chosen creature, he prays next for piety, truth, merciful defense of the people against enemies, with the boon of peace. The bishops now prostrate their bodies along side of the prince, while all

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the choir chant the Litany of the Saints and then the seven penitential psalms.

"I would break a thousand oaths to reign one year," thus the bloody, licentious, perjured, if not usurping Edward, in the play avows. And yet Englishmen trying to explain why, in the fifteenth century, kings were compelled to swear upon the sacred Host instead of on the holy Gospels, pretend that the English had so lost the knowledge of the Latin language that they no longer could distinguish "*sacramentum*," an oath, from "*sacramentum*," the Sacrament. History has made us more knowing. Look at the postrate king! Instead of the unfortunate Richard II, imagine you see the lustful, proud, greedy and cruel hearted Henry VIII, defender of the faith, lying flat before the altar of sacrifice. God of Justice! you exclaim as with the eye of your mind you look upon the serried line of perjured English kings. Besides Edward and Henry, you recall other earls as well as dukes and princes, who, before or during the sacring, whispered to themselves the words a poet made one ambitious earl utter aloud. In the interest of Christ's religion and of the people's welfare, so intimately bound up with that religion, the Church provided that, before the sacring, the claimant should be sworn, upon the Gospels or upon the Sacrament. In the twelfth century, a prince, swearing, signed the oath in writing upon the table of the altar. After the lewd, avaricious, merciless Richard of the lion-heart had taken the oath, nay, after he had been consecrated with the holy oil, Archbishop Baldwin adjured him not to accept the regal office unless he had in mind to do as he had sworn. Richard swore a second oath and only then was the symbolic crown placed upon his head. His brother, John, with like solemnity, was warned by the celebrant of his sacring against assuming office unless he were resolved to keep the royal oath. Upon the Gospels, he too swore a second time. And yet one oath should have sufficed a king whose record is summed up in the word monster: mean, deceitful, arrogant, vindictive, murderous, voluptuous, and, like his brother, perjured. Would that even the bawdy Henry VIII, had been the last of royal English perjurers!

Still, as indignantly we recall the names of those who foreswore themselves, we should not, indeed we cannot, forget the blessed kings whose hearts were made anew at their sacring: St. Ethelbert, St. Edwin the martyr, and the just, God-fearing, glorious St. Edward, whose earthly crown the latest English sovereign will feign to have upon his head a while on the day of his coronation.

JOHN A. MOONEY.

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THREE ABBEYS OF THE BRITISH ISLES.

TINTERN, DRYBURGH AND MUCKROSS.

ST. BERNARD said to Henry Murdec, Abbot of Fountains: "Believe me, you will find more lessons in woods than in books. Trees and stones will teach you what you cannot learn from masters. Have you forgotten how it is written, 'He made him to suck honey out of the rock, and oil out of the flinty rock?' You have need not so much of reading as of prayer, and thus may God open your hearts to understand His law and commandments"

Tintern, the second Cistercian Abbey in England, built in the reign of Henry I, is placed amidst a scene of great natural beauty. That the monks appreciated such a setting for their religious houses is clearly shown in the lovely and varied landscape that surrounds Bolton, Fountains, Netley Llanthony, and many other abbeys. They were the only men of their age who were possessed of intellect and refinement, combining literary and scientific tastes, and to whom the beautiful in nature appealed, hence they always chose a site for their abbeys amidst rural scenes. This taste for beauty in nature is a modern growth. The lords and barons of mediæval times cared nothing for scenery, and the serfs could not see it. Tintern is situated in a valley, midway between the historic towns of Chepstow and Monmouth, and on the right bank of the Wye, one of the most picturesque of English rivers. It rises from two springs on the southeast of Plinlimmon, and runs for one hundred and thirty miles until it falls into the estuary of the Severn at Chepstow. Its scenery is wild and exquisitely beautiful, with rocky heights, stupendous cliffs and broad sylvan lowlands. In the middle ages the Abbey was protected by two castles. Chepstow, which is at the conflux of the Wye and Severn, was a fortification of considerable importance under the Britons and Romans. Where Tintern now stands a great battle was fought at the end of the sixth century between Theodoric, King of Glamorgan, and Ceowulf, King of Wessex, a descendant of Woden. Theodoric, who was by nature more of a monk than a warrior, had retired to a hermitage and was with great difficulty persuaded to come forth and take up arms again.

The founders of Tintern were the Clare family, Lords of Striguil and Earls of Hereford and Pembroke. One of the castles that guarded the Abbey belonged to them, and was called Castle Estrighoiel. They

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were descended from Richard I, Duke of Normandy, and for four hundred years they maintained and protected the Abbey. The foundation stone was laid in 1131 by Walter de Clare, son of Gilbert Fitz Richarde de Tonnebridge. He went to Waverly, the only Cistercian Abbey then in England, for monks. A temporary oratory was first erected, around which they began to build the Abbey. The architecture of the Abbey was Normanesque, and it stood for a century and a half with only a temporary church until Roger Bigod, Earl of Norfolk, erected a fine Gothic church, 228 feet long by 150 feet across the transept.

This church was of great beauty and classic grace and was built at a time when Gothic architecture was in its purest state. It seems to have been unusually rich in sculptural ornaments. Finely carved mouldings and mullioned window frames are still to be seen, as well as some beautiful figures of the saints.

There is still extant in the Abbey ruins the tomb of Henry de Laucant, who was Abbot of Tintern in Ireland, and who, for some reason was buried at Tintern in England. The exact date of his death is unknown, but on his tomb is carved an ornamental floral cross of the thirteenth century; near the cross is a short crozier carved in the same style, with an inscription in Lombardic capitals giving the Abbot's name and rank. The monument is in the northeast corner of the cloister. There is a small hamlet near Tintern called Laucant, which was probably the Abbot's native place.

The Abbey lands in the valley of the Wye embraced hundreds of acres. At the present day the ruins are in a fair state of preservation, and it is possible to follow the original plan of the Abbey buildings when completed. The church, in the form of a cross, was without the usual Chapel to our Lady, found as a rule on the east side of old churches, the reason being that the whole of Tintern Abbey was dedicated to the Blessed Virgin. The church was also without the porch that in many instances extended the whole width of the west front of Cistercian churches. The Abbey, like all monastic churches, was divided into different parts for the use of the diversified worshippers who assembled under its roof.

Entering the church by the west door, high screens divided the nave and chancel from the aisles and transepts, and the same arrangement separated the chapels in the transept aisles from each other.

The monks' choir occupied part of the nave, or centre of the church, with the rood-screen just beyond the transepts, toward the west.

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ARCHES IN NAVE.

WEST NAVE.

VIEW FROM CHEPSTON ROAD.

TINTERN ABBEY.

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FROM CLOISTER COURT.

ST. CATHERINE'S WINDOW.

SCOTT'S TOMB.—ST. MARY'S WALK.

DRYBURGH ABBEY.

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Guests, or people not immediate inhabitants of the Abbey, were expected to enter at the south transept, or else at the west end of the south aisle, while the lay brethren used the nave for all the services, which they were obliged to attend both day and night, with the monks.

The great west door was only opened, as is usual in cathedral churches, on ceremonial occasions. To the north of the church stood the buildings used by the monks. The chapter house adjoined the north transept, and beyond this was the monks' day room. West of the chapter house, and adjoining the northwest end of the church, was the cloister, while north of the cloister was a cluster of buildings consisting of the refectory, pantries and kitchen. West of the kitchen was a long, narrow building occupied by the lay-brothers. This completed the plan of the Abbey.

The Cistercians were independent of the bishops in whose localities (or dioceses) they might have houses; but all were subject to the chief houses of the Order in France, and the abbots of the various monasteries were required to make periodical visits to the mother house of the Order. They observed great austerity, and in the infancy of the Order their churches were bare and unadorned, besides being void of any valuable church vessels or rich ecclesiastical habiliments. The Cistercian dress consisted of tunics of undyed wool, with cowls. They were usually spoken of as "White Monks." They did a great deal to develop the Gothic in Great Britain. The early days of the Order were from 1098 to the death of St. Stephen in 1134. The golden age from 1134 to 1342. From that time it began to decline until 1790, when its restoration set in and continues to the present day.

Of stories and legends Tintern has many—

It is related that shortly after the death of Henry I, of England, Richard de Clare journeyed through Coed-Grono, a wooded pass, on his way from England to Wales.

He was accompanied by Brian de Wallingford and several men-at-arms. At the pass of Coed-Grono he dismissed his men and proceeded unarmed, with only a minstrel and singer for company. In the centre of the wood he was set on by Jorwerth of Caerleon and killed. His remains were found, brought back to the Abbey and buried with great honor by the monks.

There is a tradition that Edward II took refuge in Tintern when fleeing from Isabella and Mortimer, an event that the poet Speed has celebrated in verse:

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" O fearful condition of so great a monarch's state,
When a wife, a son, a kingdom, are not trusted,
And only those are trusted who had nothing strong
But a will to live and die with him."

In 1536 Tintern was suppressed, and in 1538 was given to Henry Somerset, second Earl of Worcester. For two and a half centuries the Somersets allowed it to crumble to ruins until 1756, when Henry, fifth Duke of Beaufort, who succeeded to the title, restored and cleared it out as much as possible. (1)

At the present day it is one of the most beautiful and picturesque ruins in England. Ivy, mosses and lichens grow over it in profusion.

Tintern is also said to have a miracle of mediæval times. In the sixteenth century a party of men arranged to visit and dine within the ruins. Scarcely were they seated when a gloom came over the landscape and a violent storm, accompanied by thunder and lightning, arose. It grew darker and darker until, when the storm was at its height, the men all saw a gleam of light at the end of the choir that shone with a peculiar unearthly radiance. Advancing toward them came slowly a mail-clad warrior with raised visor ; around him was grouped a crowd of shadowy figures—mitred abbots and cowled monks. The figure raised its hand and pointed to the doorway with drawn sword. Nearer and nearer came the majestic armed figure and gleaming blade, until the spell that held the men seemed to break and they turned and fled out into the storm. A whirlwind gathered up the appliances of the feast and carried them over the walls, sweeping them down the hillside. This miracle occurred shortly after Henry VIII dissolved the monastery. The terrified men declared that the mailed warrior resembled the portraits of Walter de Clare, the founder of the Abbey.

DRYBURGH.

The conquest of Britain by the Saxons in the fifth century drove the British westward into the mountains of Wales and across the sea to Hibernia. Christianity was extinguished, but in their flight the British carried their religion with them, and in Wales was established the monastic Abbey of Bangor with three hundred monks.

Ireland, in the following century, was the great centre of religious

(1) In September, 1900, this fine old ruin was purchased from the Duke of Beaufort by the Government, and has thus become the property of the nation, who intend to keep it from further decay.

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light and scholastic learning in Europe. In 521, there existed a powerful tribe in County Donegal, allied with notable chiefs or kings in northern Ireland and western Scotland, of this tribe was born a man child, who lived to become the great Saint Columbcilla or Columba, so-called. From childhood he manifested great devotion and aptitude for study. Embracing the calling of a priest, he founded several religious houses. In 561, he was unjustly charged with having set on foot the battle of Cooldrevny, for which he was excommunicated by an Irish synod. He left Ireland and crossed the sea to Scotland, at that time inhabited by barbarous Picts and Scots. On the western extremity of the Island of Mull is a little island three miles long, and varying in width from a mile to a mile and a half. This island, which is very fertile, yielded crops at an earlier date than any other part of Great Britain. It was looked on as a miracle in past ages, and was known as the "Io" or Island, later it was called Iona. Here Columba determined to found a monastery where he and his disciples could live separated from the rest of the world, and from whence they might go forth to evangelize the Scottish and Pictish mainland. Columba obtained a grant of land from Conall, son of Conghell, King of the Scots, with a confirmation from Brudi, King of the Picts. Hither Columba sailed in 563, when he was forty-two years old, taking with him twelve disciples, men selected for their zeal and holiness. They built a house and a church of wattles and mud, covered them with thatch and furnished the church with rudely fashioned earthern vessels for use in celebrating the Holy Sacrifice. They founded monasteries on the mainland and in the Hebrides and Orkneys.

Columba died in his seventy-seventh year while kneeling before the altar of his church. His monastery, which became one of the most important in the British Isles, was devastated repeatedly by the Norsemen, who burned it and slaughtered the monks, yet it ever uprose in new and greater splendor.

The border lands lying north and south of the Tweed, and the Cheviot Hills which separated Scotland from North Umbria, were at this time inhabited by a lawless and ferocious race who were constantly at war with each other. The country traversed by these half naked Picts and Northumbrians knew no peace so that the Borderers suffered by plunder and massacre, and by the burning of their homes.

Among these people Columba planted a mission from which arose the great Monastery of Dryburgh on the Tweed. It is situated at a bend of the river and was surrounded by thick forest land. Of this

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early Dryburgh monastery we know very little, but it was doubtlessly built in the usual style of wattles and mud, with a thatched roof. One of the Abbots of primitive Dryburgh was St. Modon, a man who combined winning sweetness and charity joined to a wise and firm rule. This first church was destroyed by Ida, the Saxon free booter ; it was rebuilt, and laid low by the Norsemen. In the ruins may still be seen traces of Saxon masonry. The site on which the Abbey stands is supposed to have been a place of Druid worship before Columba came to it. The Druids required as essential to their worship, a grove of oaks, a stream or pool of water from which to draw the emblematic Noah, and a rising ground on which to place him as representative of Ararat. The Abbey is situated on the north side of the Tweed, a mile below Melrose, on a peninsula of fifty-two acres, formed by a curve in the river which flows on three sides of it, whilst on the north the ground slopes up gradually to Dryburgh Hill. It was battered and ruined and plundered by the English, Picts, Danes and Norsemen—a wreck of what it once was, until the time of King David I, of Scotland, in 1124. This monarch built abbeys and churches, founded bishoprics, built castles and fostered improvements in agriculture.

He was the son of St. Margaret, and was born in 1080. His example of abbey building was followed by his courtiers, among others by a certain Hugh de Morville and his wife, Beatrice, who rebuilt Dryburgh and placed it in charge of the Premonstratensians, or white Canons, a modified form of the Augustinians, an order at that time thirty years old, and founded in the latter part of the eleventh century by St. Norbert, Archbishop of Madgeburgh, who traversed the country by the consent of Pope Gelasius II. In 1120 he founded a small religious house at Laon, in the forest of Courcy, the Blessed Virgin having indicated it as the future site of a religious community. Hence the name Premontré, or in Latin *Præmonstatus*, the foreshown spot. Dryburgh was the first Scottish house of the Order, and was consecrated on St. Martin's Day, a temporary oratory dedicated to the Blessed Virgin was used, as the church was not then completed. Ralph Strode, a philosopher and poet, was educated at Dryburgh. He belonged to an order of preaching friars, was poet laureate at Oxford, and a friend of Chaucer and Petrarch. Later he was tutor at Merton College, Oxford, and wrote a refutation of the Wicliffe heresy. Life in the monastery consisted of religious exercises, cultivation of the fields, hearing confessions, going abroad to preach, teach and visit the sick, as well as indoor work, which included the copying of MSS.

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During haytime and harvest the monks went to the fields at daybreak and did not return until Vespers, but they were bound to recite their office seven times a day when the bell rang from the Abbey tower.

Dryburgh was not ready for habitation until two years after the de Morvilles began to build. In 1322, when Edward II was returning from his disastrous invasion of Scotland, he and his army encamped on the heights above Dryburgh. The whole army were suffering from famine, so the King sent to the Abbey for food. The brothers were in hiding, so the men-at-arms broke into the Abbey, satisfied their hunger, robbed it of all the valuables they could find and departed. They had not gone far when the canons foolishly began ringing their bells. This so exasperated the King that he turned back and burned the Abbey to the ground. King Robert contributed liberally to its rebuilding, but it is supposed that it was never after entirely restored. Lumps of melted lead and masses of fused glass are still found in the debris. Very few documents of Dryburgh have escaped the hands of the plunderer and the fires of incendiaries. In 1490 it ceased to be a religious house, and until 1585 it was held *in commendam* by Commendators, a class of persons appointed to act as stewards or trustees of vacant benefices, with power to appropriate the revenues to their own use.

Previous to the Reformation it was usual for the abbots and convents to grant for a consideration feu rights of portions of the Abbey lands. Two such grants were made by Abbots of Dryburgh, one to the Haliburtons, ancestors of Sir Walter Scott, in 1560, and later to the Erskines, or Earls of Buchan.

The Abbey ruins, which stand on an elevated position north of the Tweed, are very picturesque. To the west is the Eildon range of hills and on each side of the land flows the river, which meanders down the valley between two hills, till it reaches the open plain and proceeds to Berwick. The red tinted ruins are of a hard sandstone, so hard that the mouldings and chiselings retain all their sharpness of outline. The buildings are on a different level, the church being the highest, and reached from the cloisters by a flight of ten steps. Ivy almost covers the ruins and yew trees of great age grow out of the arches and walls. The chapter house and the monks' quarter show the greatest antiquity; the general style is Normanesque, though in consequence of many burnings and rebuildings portions of later style are visible. Saxon, pointed Gothic and square Roman architecture can all be traced in the buildings.

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St. Modon's Chapel, the chapter house and portions of the choir and church are still standing, and some of the windows still have stained glass. In the west wall of the chapter house is a beautiful circular radiated window, the centre symbolical of our Lord, with twelve rays representing the Apostles. The cloisters are surrounded by a quadrangle one hundred feet square, and this quadrangle is now a blooming flower garden. Sir Walter Scott is buried in the choir and the remains of the de Morvilles are interred in the chapter house. In the cemetery is a yew tree twelve feet in circumference planted by William de Malvoisin, Bishop of St. Andrews, in 1208.

Scott, in his Minstrelsy of the Scottish Border, tells of an unknown lady who, shortly after the rebellion of 1745, came and took up her residence in one of the underground vaults of the Abbey. She would remain secluded all day and at night would emerge forth and go to the house of the Erskines for food. At midnight she would light her lantern and return to the vault. She always averred that during her absence a goblin put her room in order and that he wore iron shoes with which he trampled the clay floor. She would never explain why she lived so ; but it was supposed that she had a lover who went out with Prince Charlie, and that she had made a vow never to look on the sun till he returned. The country people thought her insane, and to this day the vault she occupied is called the goblin vault. This magnificent Abbey, at whose altar kings and nobles had knelt to receive the Sacrament, became the property of the Crown in 1587, and never again saw any active life ; but it stands an enduring memorial of the days when Scotland was as Catholic as Ireland has ever been, and when heresy and schism within her border were unknown.

MUCKROSS.

In Ireland the religious life was at its height in the seventh century.

St. Nathalus and St. Maidoc separately ruled one hundred and fifty Monks. St. Mauchene and St. Monnenne as many nuns. St. Tehan was placed over three hundred monks, and St. Goban held sway over a thousand. St. Laferian had fifteen hundred monks under his rule, and at one time St. Finan, St. Congel and St. Gerald each numbered three thousand in their abbeys. This was the golden age of the faith in Ireland. Abbeys and churches both then, and in later times, arose everywhere. One of the most beautiful of these abbeys was Muckross on the Lough Lean or Lake of Killarney. It was founded in 1440 by Donald MacCarty for the Conventual Franciscans, and was

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placed under the invocation of the Holy Trinity. Originally it was called Torelagh, or the building on the lake. It stood in its beauty for over one hundred years, when it was suffered to decay. In 1602 it was repaired and used until it again fell into ruins. The walls at the present day are surrounded by a beautiful grove of ash trees. The choir, nave and tower are entire, and the cloisters are still extant. There are many decayed tombs in the Abbey, chiefly of the MacCarty family and of the Earls of Clancare and Lords of Kerry. In the eighteenth century an ancient bell was discovered in the lake and from inscriptions it was found to belong to the Abbey. Possibly it was cast into the lake to preserve it when the Reformation blight swept over the land. What its history was we do not know, but imagination and romance could weave a tale that would probably be near the truth. For many years a miraculous image of the Blessed Virgin was preserved in the Abbey and greatly venerated. Muckross was built with a solid square tower whereas most of the Irish abbeys were built with round towers whose origin is unknown.

No mediæval church in Ireland has an apse, and it is difficult to trace any one style of architecture, or to find any buildings of an earlier date than the thirteenth century, though the jewelry, manuscript and crosses indicate a taste of two or three centuries earlier. There is great incongruity in the architecture and nearly all the ruined abbeys and monasteries are built of black marble and stone. The peculiar feature of battlements of the towers is derived from the fact that they were often military towers formed for defence. A modern writer says that "the Church at that period was so military that it was really the Church militant."

The stone used was so hard that the mullions and traceries, even in ruined buildings, is very perfect. The same type of architecture in Ireland is reproduced at considerable distance and an arrangement of the stone tiles and gutters of the roof is like a Greek temple. The Cistercian type, which was lost in England after the twelfth century, was retained in Ireland until the fifteenth. It consists of a long nave, a central tower, a short choir or chancel, and a north and south transept, each having two or three eastern recesses for altars. The principal part of the Abbey building completes a square, of which one side is the nave and the other one of the transepts lengthened. This form is adhered to in all the Cistercian abbeys in Ireland, and the abbey buildings are always on the south side of the church. Tintern has its buildings on the north.

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The other monastic type in Ireland is the Franciscan, though it includes the Dominican and other orders. A nave, with or without a single aisle, a choir, generally without aisles, of much the same length as the nave, and a large transept on one side of the nave, to which transept is often attached an aisle nearly as large as itself. Between the nave and choir is erected a lofty tower, the lower part of which is oblong in its plan, reaching from wall to wall of the church, the upper part, whether square or oblong, is much narrower, and either rests upon arches or has its north and south sides carried down to the ground within the building.

The Cistercians, from Clairvaux, introduced Norman architecture, and the English, under Strongbow, in the twelfth century, introduced the English style. The Irish sent their men to be educated at Rome, and they brought back Italian tastes. Some of the architecture is like the early Italian, and one Abbey in Ireland is very much like one at Amalfi.

Muckross has a cloister built in the early Italian style. The situatian is particularly beautiful, commanding a wide sweep of country that takes in the deep blue of the lake and the brilliant green of the grass and trees which, joined to the grey ruins of the Abbey, makes a scene full of poetry and romance.

It is best seen by moonlight when the silver sheen of the lake and the pure, white light touching the Abbey walls and cloisters blend into one beautiful harmony, the work of God Eternal in nature and man eternal in faith.

G. PELL CURTIS.

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THE CLOISTER.

COURT YARD.

MUCKROSS ABBEY, KILLARNEY.

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THE TEMPORAL POWER AND ROME.

An Easter Reverie There.

I.

It is Easter day in Rome, March, 1902. The day is brilliant in its natural splendor. The sky is of limpid blue; the atmosphere warm. The verdure of weeks past has grown brighter and deeper in the grass plots. And the flowers, which have been marshalled for a month or two in masses of smiling beauty, to arrest the progress of the stranger and the purchaser at the foot of the Trinità dei Monti, do but answer now with their aspect and their perfume to the balmy aroma of the stilly air. Whether it is from the northern Apennines that a gentle stream of invigorating breath sweeps the recesses of the sky, and leaves not a trace of fleecy cloud from one horizon to the other, while it calls out from remotest climes in the heavens those riches of celestial blue known to Italy alone; or whether it is the warm air of Africa and the Mediterranean, which comes sighing across the southern sea, scattering a light drapery over the sky, and sometimes fluttering into a storm; it is all one with the sun and the heavens in their beaming splendor over this land of the olive and the vine. And the heart is always gay; and affection is spread around; and the many arts of Christian charity and the salutations and holy thoughts which are crystallized in the language of a favored nation, find their apt expression in the melodious inflections of a musical voice and a gifted ear.

Two days ago it was Good Friday. The function of the Tenebræ at St. Peter's proceeded in its solemn majesty of responsories and lamentations. The imposing spectacle of the Chapter, which had not been visible to me the day before, because a vast multitude had blocked the apse, could now be distinguished to advantage, for the great crowd which had flocked from every country was miles away this evening, adoring the Holy Cross at Santa Croce in Gerusalemme. Now one might contemplate that venerable senate of the basilica—the Cardinal Archpriest Rampolla, his dozens of canons, the long ranks of beneficed clerics, the double compact body of chanters, all aptly arranged at the foot of the altar in the far extremity of the chancel.

I did not wait for the Benedictus or Miserere, nor for the blessing with the relics from the high balcony. I wended my way through the Borgo, and took a back street in the old town, where back and front in the thoroughfares differ only as the more thronged from the less

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frequented, and where all streets alike are little more than alleys. A crowd of children swarmed about my feet, as they played and ran hither and thither. It was no surprise to me that they paid no attention to a priest in their midst. In a country like this, the black robe designates only a class in the general community, and that a class which, in Rome, may be counted by the thousands. But it did strike me how, beyond the mere want of attention, they seemed to be utterly unaware, in this later generation, of the meaning of a cassock. Not one of them probably knew now the ways of their predecessors, to ask for a "Santo" or a "Santino," or a medal, and still less to kiss the priest's hands. They were of any age up to about twelve years. And hence I might consider that I had seen them all awake to rational consciousness from the time when I first passed so regularly through that very quarter years ago.

We used to be several in number, from Venice and Prague and Toulouse and Madrid; and, as we took this short cut to the bronze gate of the Vatican, we had our observations to make upon what struck the mind of our respective nationalities. Twenty-four years had passed since, along with the Pope's power which the usurpers were displacing, they had also begun to pull religion and morality up by the roots. Then it was observable, how the manners of the elder generations were no longer common to the young. There was a blankness in the look, and, I am sure, in the consciousness: and what had made the moral fortune of a Christian people throughout centuries was visibly bankrupt within. The currency of social ways and life was debased; the obligations of domestic reverence and obedience were dishonored. And I remember how, either then or in later days, elderly persons passing by have expressed on occasions disgust and horror at the repulsive phase of the coming man now growing up, especially in his relation to the priesthood.

To-day another generation has come and is here, remoter still than the former from the ways of their fathers. A reliable authority has just said that fifteen thousand children are at present outside of the reach of religion in the schools of Rome—those schools appropriated and laïcized by the state and municipality. This, indeed, it was so easy to do. Because, when Rome was governed by its natural head, the Pope, it was the richest of cities in popular instruction; and the criticism was passed by those who came and saw that this was "not generosity, but sheer prodigality." Such a fund, like all the others, it was easy to impropriate and to make lay and make atheistic; it was

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easy to make patriotic and "Italian"; and at the same time to create jobs and places and votes, and work out all the while the main policy of an irreligious sect behind.

II.

I moved on my way, this Good Friday evening. There was a group of women seated at a door. They were working and talking; and the nearest had a suckling in her arms. I looked at the little thing. I do not know how it is, but, with such flocks of children all round about you, so bright and joyous, with so much affection and love lavished upon them, where you will see the great military officer, in the glory of his spurs and clanking sword and golden braids, taking his afternoon promenade hand-in-hand with a little child, and quite absorbed in that most grave and delightful duty, somehow in all this Eden of the voice of children playing in the streets and filling the air with their innocent joy, one's own affection is cultivated and purified to partake of Christ's predilection for them, when he made children his own and put in the bosom of a Christian population a heart not unlike His own.

Well, I looked at the baby nestling in its mother's bosom. And she looked up as I passed by. At once she broke out into a loud ditty of some kind, as if directed to me, contemptuous or threatening. The other women looked up silently and carelessly. It gave me a shock, as if a bolt had gone through me. That poor woman was, doubtless, just as helpless in the hands of some socialistic or anarchistic husband as the suckling was helpless in her own arms. Under the shadow of St. Peter's, she had imbibed hatred or contempt for the priesthood; and the innocent was doomed to drink in hatred or contempt with its mother's milk. It is evident all around us. The first thing that modern progress must do in order to progress at all is to break down the Church and the priesthood with the power of calumny and the lie. Other authority and the force of right are still ensured in society at large, as long as the Church is there to keep up the sanctity of the moral law. And therefore, as against her, the springs of life are poisoned for old and young alike—both equally shiftless and unprotected in the face of calumny and the lie.

Yet, in Rome to-day, were it not for our presence here, how many of the sixty thousand visitors and more, who are filling every spot in the city, would have found their way hither, and would be leaving their money with the poverty-stricken inhabitants, to buy bread

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withal, for months to come? The artist and the antiquarian and the historian would still come hither. But of the devout faithful how many? Those four hundred students from Hungary, Sodalists of the Blessed Virgin, uniformed in blue with gold embroidery and girded with their handsome swords, wearing the ensign of her Sodality on their lapel to show why they are dressed so, and why they are here—the Mexican pilgrimage, the English, French, Belgian, Polish and German Catholics, and even this troop of American tourists, what proportion of all these should be here now to feed the starving population, were it not for the body of clergy all centering in the Pope, and the Pope radiating from his presence those unnamed influences of his dignity, so attractive while so beneficent, and ever distributing while the Christian world comes begging him humbly to receive?

III.

It was Holy Saturday yesterday. At three o'clock in the afternoon the air was, perhaps, too warm to call forth the population. But after that certainly the city was abroad. The bluff of the Pincio towering over the immortal Piazza del Popolo is a park laid out by the Popes; and it is the paradise of carriages, colleges and children. The children, however, are of a different class from those of the Borgo, or of the Piedmontese quarters on the Esquiline. The carriages were streaming that way, and up and round and out; while the esplanade or rendezvous on top was thronged with the equipages. Princes' coronets and ambassadors' liveries were mingled pell-mell with the common numbers of the hackney-cabs, which are a light kind of one-horse vehicle, fitted with a movable top or cover. The military orchestra played. The children played, too—their skipping-rope. The general crowd listened to the music as only an Italian crowd knows how; and, modestly in reserve behind the adjoining railings, the uniforms of the colleges stood ranged, only to stand out in merited relief against the flower-beds behind. I listened to a piece or two and then moved away.

I wanted to think, but could not. Nature and art alike were too seductive and too suggestive in all parts of that ancient city, stretched out beneath one's feet. The cupolas and towers, away to that enormous mass beyond, the dome of all domes, which, breaking at a moment on one's view, seems like a huge promontory thrown up defiantly and magnificently against the sky,—they defied thought by absorbing it.

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Down to the piazza I went, and was within twenty paces of the gate, just beyond the forking of the two roads which divide the incoming and the outgoing streams of carriages, when a loud report broke on my ear, as it were at my shoulders, giving a violent jerk to my nerves. I thought it must be a dynamite petard. But, without turning, I moved down to the gate and out. Then I saw only too clearly that something had happened. Men, women and cabbies, were steadily looking in the direction of the other gate, a little beyond where I had stood. A crowd was gathering there ; the cockades of guards were rushing thither ; a cab or two flew to the spot. "Somebody fired," said one beside me. A moment of suspense, and then the cry was : "Stand back ! He's coming !" One of the cabs rolled rapidly down our way. "It's a man," said one. "He's dead !" said a woman. Stretched out in the cab, with his head beyond my sight under the movable cover, a man lay stretched out, his light-colored pants, yellow shoes and his waist carelessly tied, showing the airy costume of the springtime. No movement was visible as he was carried past. A pathway lay open through the carriages of the piazza, and the cabman drove quickly away towards the Corso—whither, before he passed out of sight, I followed with a conditional absolution. And, amid nature's joy on earth, in air and sky, I passed on with profound sadness at heart.

IV.

It was on an evening before, Holy Thursday night, that I stood on our terraced roof. This was the hour when every religious mind had taken up the vibrations of one chord, and the feelings were pitched in unison with the one thought of Holy Church—the earlier act of that great drama, which resumes every year the history of generations and the history of persecutions, and which, with the withdrawal of the veils and the pealing of the bells at an instant on Holy Saturday, resumes the history of God's entire Providence over mankind here and hereafter.

I walked on the terrace. All Rome was illumined around. The Tiber flowed silent and dark at my feet, but reflected the long lines of tremulous jets from the embankment and from the marble bridges, under which it so darkly and so restlessly flowed—a fair emblem of "the business which walketh about in the dark," *negotium perambulans in tenebris*, and of the spirit that sleepeth not, *Satan non dormit.* Not a breath stirred, except that of the boisterous song of a company, which was rather too merry somewhere on the other bank. The cabs

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rattled no longer. The amphitheatre of the hills over against me was brilliant with lights; and the broad inner face of the Quirinal Palace stood out ablaze as usual, throwing back, I presume, an electric illumination from a garden within. Above too, in the limpid air, a gauze of vapor which was drawn over the city floated white, as though the moon were shining through. Yet the moon had not risen. It was the reflection against the cloud of that bright scene beneath; and the gauze reciprocated, distributing the brightness through every corner of the darksome terrazzo.

This was the hour for thought and reverie. . . .

"The blacks are very bitter," that lady had said to me. I knew what she meant by "blacks." She was talking Italian in English. And I myself was a "black" for that matter.

I answered: "And reasonably. What business have those other people here!"

"Oh!" she said; "take facts as they are. That's old! Why not heal up the wounds of the past?"

"Yes," I replied; "but, when a man has your purse still in his pocket, it's no great comfort to say: That's old, heal up the wounds of the past! Highwaymen inflict wounds rather easily."

She said: "But when people want it so—when a government is changed by plebiscite—haven't people a right to their own form of government?"

"Plebiscite by cannon, and in time of full peace!" I rejoined. "To knock down the Pope's walls and walk in and be here and be all—does that satisfy any one's mind?"

We talked. I followed. As usual, there was no order. It is a comfort, indeed, in such uncomfortable interviews, to observe that your devout and good Catholic friend is, after all, not the out-and-out infidel she ought to be, if you judged her as a whole by the pieces of her talk. It's all piecemeal—all bits; it's all skipping. There is no organic unity about it. Hence clearly it is not original; it is only copied and repeated. It is not even assimilated; it is all lying loose on the surface, and falling off the tongue, as pebbles roll.

By a lucky hit, I lighted on a remark which seemed to be scarcely worth the making, yet proved to be worth all the rest—all the books, theologies, reviews and what not, that I had been silently consulting at the back of my head. The remark silenced her and she became thoughtful.

It was only this; I said: "It is not an Italian question. It is not

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a question of Italy or Rome. It is an American question that concerns you and me. You and I have a right to see that our chief is not robbed and treated the way he is. He is your chief and my chief. And what business have these fellows to come in between us and the Pope!"

I dared not talk to her in language unvarnished, and be too plain and Saxon-like about these folks, because, when people once get tossed into the turbid waters of the Quirinal, that is, into the society of the "whites" up yonder in that desecrated palace of the Popes, you will forfeit everything by not observing proprieties and wearing spotless white kid gloves with them. But, at the same time, you must allow them to talk out all the improprieties they have scraped together against the Pope, priests, religious, nuns and everybody whom you respect. I was glad indeed to see that she did not talk against nuns. For, when people begin, or even when they only end there, I am inclined to suspect that they will fly in the face of their own mother or sister, if a nun is not sacred and assured against their liberal tongue. But for the rest, as to any effectual refutation of all the babbling and chattering of the non-Catholic and infidel society round about here and largely resident in the English-speaking colony of the Piazza di Spagna, you might as well think of lecturing a journal in America or England on the true aspects of the Papal question, as straighten out in the head of a confirmed "white" the litter of liberalism which is lying about there.

What she said about: "Let bygones be bygones," that is to say, the accomplished fact, reminded me of the remark made by a Scotchman in London, who, apropos of the Irish question and the perennial injustice meted out by England to Ireland, answered in an off-hand way: "Oh, those things are as old as Noah!" I begged to submit: "Is it a matter as old as Noah, when only three complete lives will bring you back to the perpetration of the robberies which the great grandsons of those robbers are profiting by to-day—and are wearing their titles in consequence?" Still they, at least, have legal prescription; albeit legal prescription availeth little against substantial and durable injuries.

But here in Rome there is no legal or moral prescription. And we are removed from the deed of brigandage only by one short generation. And there has been an amount of systematic corruption and atheism imported during these thirty-one years, making them equal to a century or two, so full of sectarian hate, of groveling interest, of

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jobs invented, of speculations exploited, of place-getters glutted, of vote-reserves created, and of the people straddled with bureaus till the life-blood is sucked out of them, and every encouragement is then offered for the evicted skeletons to emigrate as far as Brazil or New York—and to stay there.

I have just been told by a Spaniard that the persecution of the Religious Orders, which is being inaugurated now in Spain, is due only to the necessity, which one wing or bureau of the Liberal party there finds itself under of discovering some lever or other to work and get into power, while the bureau, which at present is in power, is under a similar necessity of taking the wind out of the other's sails, and raising the cry on its own account. *Supra dorsum meum fabricaverunt peccatores.*

Such innocent arts are perhaps unknown in America. So I pass on.

V.

. . . It was not a fluent lady this time. It was a gentleman and a traveler. He was not a resident of Rome, yet no stranger to it. Nor did he live in the Piazza di Spagna, but at the grand new Hotel Quirinale, where parterres and bushes with tables and chairs, and an instrumental quartette ever discoursing elegantly, blend with the blue sky through a wide expanse of skylight, to form inside of the front door the *tout ensemble* of a—waiting room. He came on business. When that had been sufficiently broached, he turned agreeably to general matters.

"It is painful," he said, "to come through Italy—to see the condition of these citizens." He was a man of few words, spoke slowly, and probably was scarcely alive to the delicacy of the subject he was trenching on. Hence his talk was freer. "Why," he asked, "why should a man have to cease to be a patriot in order to remain a Catholic? There is no animosity against religion in this country. Judging by our ways in England, it ought to be easy to come to terms. It is all the doing of the clerical or black party."

I answered: "You should bear in mind that religion is the objective point in all the crusade against the Pope. Political motives and ambitions and expropriations, as these latter are gently called, were a blind for something far deeper. If you look around you will see nothing but the uprooting of religion and morality. This, however, is nowhere clearer than in France, where the anti-religious war is in full blast."

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"Is that so?" he inquired. "Is France worse than Italy?"

I gave him some items. On a later occasion, when he came on his own business again, he was referred to the Roman College for some work he was looking for.

"Where is that?" he asked.

"The Roman College—that is what is now called the Library of Victor Emmanuel. That's our property. There are our books—all stolen from us. When we want a book now, and have a little money to spare, we take occasion by some sale of our duplicates to buy our own books in again. And as to the two thousand volumes of our private papers at the Gesù, if we wish to consult them, we humbly go through divers formalities and write out a card and ask to be allowed to see what belongs to us. But anybody else may do the same, and, like the French government, go about prying into what does not belong to him."

"This house is yours?" he asked.

"Dear me, no! We only rent here.

"Rent? Why so?"

"Because the government has our house and our houses. We should have to buy them back, and then be turned out at pleasure whenever it suited any one's turn."

It was agreeable to note how a few words sufficed for a thoughtful person. Point to the dragoons there over the wall. They are exercising in the garden of a former convent, which is their barracks now. Tell him that the same scene is repeated ten thousand times throughout Italy. Mention that the nuns, who survive out of the communities of thirty-one years ago, are still hanging on to life in the outhouses and stables which, with delicate attention, were assigned to them, till they should all die off. This was more than they are doing in France at present. Let him reflect that private deposits of such things as are precious to religious men, no less than they should be to himself, and which they do not care to see cast to dogs, have had to be silently removed time after time, during this guileless nineteenth century which has just gone to its reward, and that we expect much less from the twentieth. Finally, he may recall to mind that those men whom, when he was a boy, he revered as his masters and fathers and superiors, and to whom his family has been related by so many honorable and intimate ties during several hundred years past, have themselves been bundled out as often as the liberal spirit could lay hands on them with impunity and have been thrown

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aside to settle where and how they might, with just one prospective variation in the new setting of the twentieth century, that, when they are bundled out now, they will never be permitted to start again, even on the capital of nothing. One of the milder "republicans" of the French Chambers put it thus: "He was of the same opinion as the government, and, in order that the members of religious orders should be effectually suppressed, it was altogether necessary that their property should be effectually dispersed," that is, scattered as plunder. The committee pleaded through its reporter that the law proposed about the religious orders was "a barrier," he said, "brought down against the Society of Jesus." It was officially stated besides that, in the future when the law should have passed, "no ministry would undertake to recommend for authorization a body like the Company of Jesus." At the same time instructions were given, and acted on here, that, if the Jesuits and two other bodies designated were only left to themselves and abandoned, the Republic would be gentle, and let the others be—whatever that might mean. The Pope and the Church would not abandon any faithful servants and sons. And the law has passed—to sweep all away.

With some such observations this thoughtful gentleman began to understand. And I doubt not he will have more substantial data to float on next time, amid the unsubstantial gossip which flows so liberally about an Hotel Quirinale. But then he is a man of thought and mind, and, being an experienced traveler, he has laid up a good supply of that uncommon article—common sense.

VI.

But why do we recall such grave topics on this day which the Lord hath made, this Easter Sunday, when we are bidden to rejoice and be glad in the Lord? It is because an old priest has this morning had a "Testament," as he calls it, published in a paper of his here. An old priest, indeed! The young ones are many. Yesterday morning many scores of them were newly created in his parish Church of St. John Lateran; and we have all become simple faithful again on our knees, kissing the hands just consecrated to hold for evermore the Sacred Body of the Lord; and the scene this morning is manifold in the basilicas and catacombs and colleges, and at the altars of SS. Aloysius and Berchmans, of these young men standing for the first time to discharge their ineffable function there, in the name of the Church of Christ. We have many young priests, thanks be to the Lord!

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But the old one, the most venerable of Bishops, the highest Pontiff upon earth, he who by his personal prerogative joins earth to heaven as being the Vicar of Christ, delivers to us this morning, while the young priests perform their first act, what he calls his last :—

"Let our word," he says in the new Encyclical, "be delivered as our Testament, which, being so near as we are to the gates of eternity, we wish to consign to the nations, with a desire and hopeful aspiration for the salvation of all."

He says : "Who can be unacquainted with the widespread conspiracy, which hostile forces are contriving at present unto the overthrow and destruction of the great work accomplished by Jesus Christ ; straining every nerve, with a pertinacity that knows no bounds, to demolish in the intellectual order the treasure of heavenly doctrines, and to subvert in the social order the most holy and most beneficent of Christian institutions ?"

Amid the means employed hereunto, he says of the Catholic priesthood, that they are the special aim and object of a bigoted persecution, "in order to lessen their authority and prestige in the eyes of the people. And the shameless attacks that are made do but wax in fury from day to day, interpreting acts wrongly, giving to suspicions the substance of facts, and pursuing the priesthood with the vilest imputations."

Then, after speaking of the Religious Orders and Congregations, which are turned adrift as if they were "bands of delinquents," and whose crime it has been, that "they have renounced freely the joys of the family, and in peaceful communities have consecrated to the good of their neighbor their endowments of youth, talents, energy and life, the Holy Father proceeds to speak of the Sovereign Pontiff himself and the Temporal Power. And his words have been the provocation given to us and are the excuse now proffered by us for the detached and dreamy thoughts jotted down above.

The Holy Father speaks as follows : "Yet it will not be matter of surprise that the dearest children should so be smitten, when the Father himself is treated no better, I mean the Head of the Catholic world, the Roman Pontiff himself. The facts are well known. Having had his civil principality snatched from his hands, and with it that independence which is necessary for his universal and divine mission, having been constrained in his own person, to shut himself up in his residence, because he was so hard pressed by the hostile power ; he was forced, in spite of the delusive promises about respect-

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ing himself and his liberty, into an abnormal condition, unjust in itself and unworthy of his lofty ministry. We are only too well aware of the obstacles that are now raised all round about us, crossing our intentions and outraging our dignity ; so that it becomes ever more and more manifest, that the robbery of the Temporal Power was effected in order to break down gradually the spiritual authority itself of the Head of the Church—a fact, which has been avowed without disguise by those who were its real authors. But it is a fact, which, as shown in its results, is not only impolitic but antisocial ; for the wounds, inflicted on religion, are so many wounds in the heart of society itself."

THOMAS HUGHES, S.J.

ROME, Easter, 1902.

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THE UNIVERSITY OF THE STATE OF NEW YORK AND THE REGENTS.

By a Regent of the University.

By a constitutional provision the will of the people of the State in education is directed through two executive arms, the University of the State of New York, which directs education in advance of the public elementary schools, and the Department of Public Instruction, which has jurisdiction over the common schools.

The aim of this paper is to give definite information concerning the University in the language of its official publications. The absence of any popular publication giving these necessary details, accounts for the lack of familiarity shown in correspondence with the writer, even by educators, and it is hoped that what is said here may answer most of the questions asked.

A moderate knowledge of the growth, in form and in quality, of education during the last generation, is sufficient to make plain the influence of the State in shaping the course of education and advancing educational standards. The common school of 1902 is fully the equal of the academy of 1870, and the high school and academy of 1902 are nearly the equal of the college of 1870. The Catholic people of New York State, and of other states, have advanced in educational matters with far greater rapidity than the people at large. The last generation had very few Catholic schools of grammar grade; there were, indeed, more academies than common schools. Now everything has changed. Everywhere the Catholics are building schools, equal or superior to the public schools in architectural merit, and the archbishops, bishops, priests and religious are working together to place the standard of education given in Catholic schools at the very highest point. Fortunately the State of New York set its standard early in its history. The standard has never been lowered, but has, on the contrary, advanced step by step to its present high position. It is needless to stop here to question whether the standard as now set is the best possible. We may hope that in the future it will be placed still higher. But it is not the function of this paper to discuss the standard; rather to give a concise sketch of its establishment and what it is.

What is the origin and history of this system? The ancient Greek

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states fully realized the importance of education in the training of citizens; hence, the paramount interest felt and exercised in their legislation relative to the subject of education as a factor in the building of the civil power.

During the middle ages education was almost totally controlled by the Church, and cared for by the religious bodies of men and women organized for that purpose.

In the seventeenth century the Dutch Republic, following the precedent set by classic Greece, undertook the direction of the schools of the realm and sturdy little Holland also realized that civil power must be built on the training of the young for citizenship. The early Dutch settlers in the New Netherlands brought with them the same idea to New Amsterdam, as New York was then known. This was the germ whence sprang the system of public education under state control and supervision.

What is the University of the State of New York? The University of the State of New York is a branch of the executive department of the State and through it the constitutional and legislative enactments of the State dealing with higher education, are enforced. In its university aspect, it is the aggregate of the teaching institutions of secondary and higher grade.

The University consists of all institutions of higher education which are now, or may hereafter be incorporated, in this State, and such libraries, museums or other institutions for higher education as may, in conformity with the ordinances of the Regents after official inspection, be admitted to or incorporated by the University. Inasmuch as every corporation receives its very being and powers from the State, it is accountable for the exercise or abuse of these powers, to the State which gave it existence. Corporations for educational purposes, like all corporations, necessarily come under the supervision of the State, and over the institutions for higher education as enumerated in the University law, the supervision is exercised by the University through its Regents. It is therefore absurd to say that any institution, incorporated for educational purposes, is outside the jurisdiction of the Regents.

The peculiar dual administration of education in New York is one of its distinctive characteristics. The historic University of the State of New York was founded in 1784 immediately on the achievement of independence from Great Britain. It was in reality the state bureau of education, in form a private corporation. While thus an adminis-

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trative arm of the state government it included at the same time within its corporate existence all the chartered teaching institutions of the state of academic and collegiate grade.

The common school system of New York was put on a permanent basis by the establishment of the State Department of Public Instruction in 1854. This was the culmination of a long historic progress, having its origin in the order of the States General of Holland in 1621, that a tax should be laid on the inhabitants and householders of New Netherlands for the support of a school.

The field of the University includes not only the work of academies, colleges, universities, professional (including theologic seminaries), and technical schools, but also educational work connected with libraries, museums, study clubs, extension courses and similar agencies. The University is a supervisory and administrative, not a teaching institution. It is a state department and at the same time a federation of more than 1,000 institutions of higher and secondary education, including on January 1, 1902, universities and colleges of liberal arts 33, with 8,833 students ; professional and technical schools 83, with 23,628 students ; academies 141, with 13,636 students ; high schools 610, with 70,560 students ; also 219 organizations for home education (institutes, libraries and museums), and 697 institutions affiliated with the University (libraries, centers, study clubs, associations, business schools and others), aggregating 1,783 institutions with a total student body, omitting duplicates, of 115,999.

The University is governed and all its corporate powers exercised by nineteen elective Regents and four ex-officio, the Governor, Lieutenant-Governor, Secretary of State, Superintendent of Public Instruction. Regents are elected in the same manner as United States senators ; they are unsalaried and are the only public officers in New York chosen for life.

The elective officers are a Chancellor and Vice-Chancellor, who serve without salary, and a Secretary. The Secretary is the executive and financial officer, and is responsible for the proper administration and discipline of the various offices and departments of the University.

The organization of the University is by departments :

(1) The Administrative, including four divisions : finance, reports, charter and printing.

(2) and (3) College and High School, including three divisions registration, inspection and examination.

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(4) Home Education, including four divisions: public libraries, traveling libraries and pictures, extension and library school.

(5) State library, including four divisions: law, medical, educational and reference libraries.

(6) State museum, including four divisions: geology, paleontology, botany and entomology.

Besides many other important powers and duties, the Regents have power to incorporate and to alter or revoke the charters of universities, colleges, academies, libraries, museums, or other educational institutions; to distribute to them funds granted by the state for their use; to inspect their workings and require annual reports under oath of their presiding officers; to establish examinations as to attainments in learning and to confer on successful candidates suitable certificates, diplomas and degrees.

They apportion annually an academic fund of $350,000, part for buying books and apparatus for academies and high schools raising an equal amount for the same purpose, $100 to each non-sectarian secondary school in good standing and the remainder on the basis of attendance. The Regents also granted in 1901, $20,000 for the benefit of free public libraries.

The University Convocation of the Regents and officers of institutions in the University, for consideration of subjects of mutual interest has been held annually since 1863 in the Senate chamber in Albany. It meets Monday, Tuesday and Wednesday after the fourth Friday in June. Its reputation as the most important higher educational meeting of the country has in the past few years drawn to it many eminent educators not residents of New York, who are most cordially welcomed and share fully in all discussions. Its proceedings, issued annually, are of great value in all educational libraries.

What is meant by high schools and academies? They are incorporated schools for instruction in higher branches of education but not authorized to confer degrees. They include high schools supported entirely by state and local funds, and academies of the same rank but private enterprises. Admission requirements to either presuppose eight years of preacademic preparation or its equivalent.

What is included in the term college? The College Department includes universities, professional, technical and other special schools of higher education, and all matter pertaining to degrees or licenses. The requirements for admission presuppose four years of academic or high school preparation. The accompanying graphic representation

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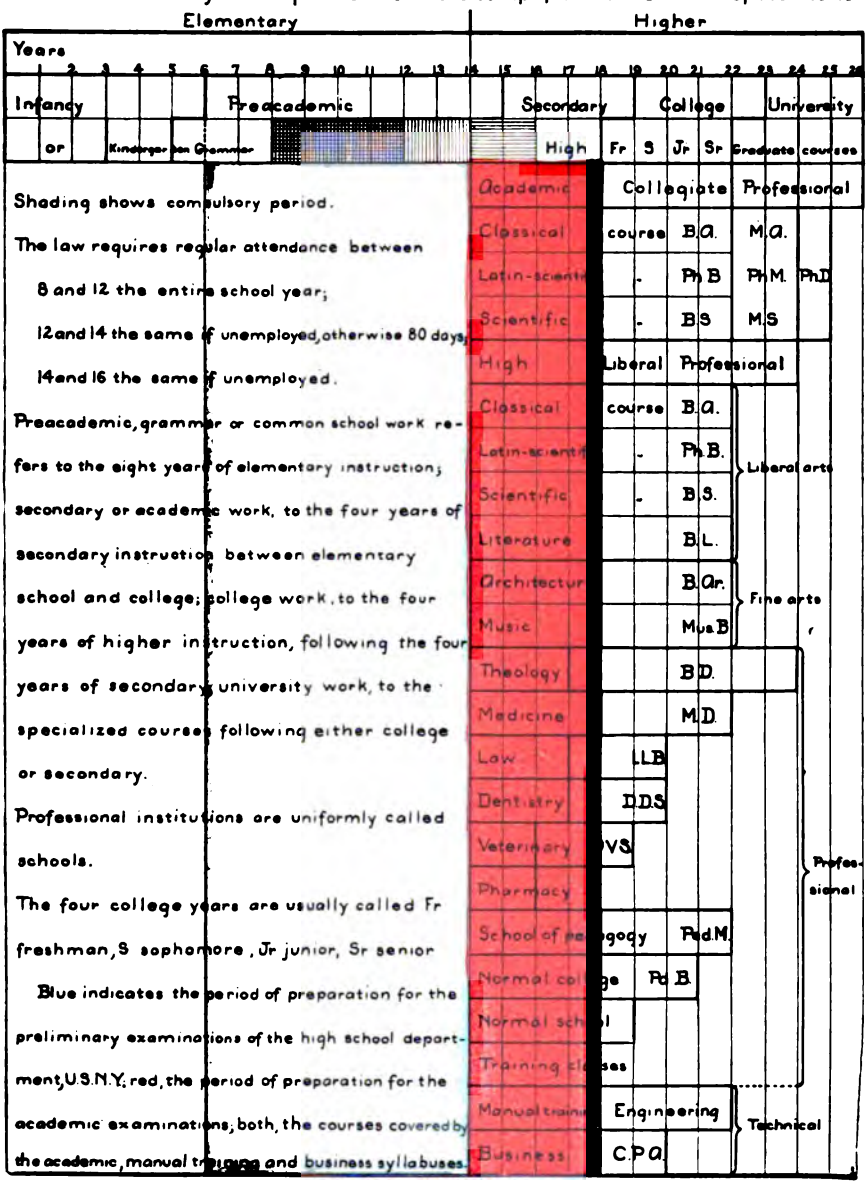
The American system of education as exemplified in the state of New York


Elementary
Higher
Years
Infancy or Kindergarten
Preacademic Grammar
Secondary High
College Fr S Jr Sr
University Graduate courses
Academic Collegiate Professional
Classical course B.A. M.A.
Latin-scientific . Ph.B Ph.M. Ph.D
Scientific . B.S M.S
High Liberal Professional
Classical course B.A.
Latin-scientific . Ph.B.
Scientific . B.S.
Literature B.L.
Architectur B.Ar.
Music Mus.B
Theology B.D.
Medicine M.D.
Law LL.B
Dentistry D.D.S.
Veterinary V.S.
Pharmacy
School of pedagogy Ped.M.
Normal college Pd.B.
Normal school
Training classes
Manual training Engineering
Business C.P.A.
Liberal arts
Fine arts
Technical
Profes-sional
Shading shows compulsory period.
The law requires regular attendance between
8 and 12 the entire school year;
12 and 14 the same if unemployed, otherwise 80 days;
14 and 16 the same if unemployed.
Preacademic, grammar or common school work refers to the eight years of elementary instruction; secondary or academic work, to the four years of secondary instruction between elementary school and college; college work, to the four years of higher instruction, following the four years of secondary; university work, to the specialized courses following either college or secondary.
Professional institutions are uniformly called schools.
The four college years are usually called Fr freshman, S sophomore, Jr junior, Sr senior
Blue indicates the period of preparation for the preliminary examinations of the high school department, U.S.N.Y. red, the period of preparation for the academic examinations; both, the courses covered by the academic, manual training and business syllabuses.

ADVANCE SHEET FROM PROFESSIONAL EDUCATION IN FOREIGN COUNTRIES.
PREPARED BY HENRY L. TAYLOR, PH.D.

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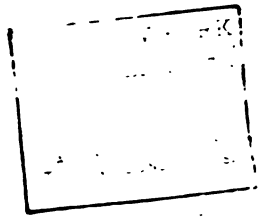

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of the American system of education as exemplified in the State of New York, is an advance sheet from *Professional Education in Foreign Countries* and as clear a presentation of New York's educational system as has yet been produced. It will well repay close study in connection with this article.

What is meant by institutions of secondary and higher grade? The system of education in force in the state provides for (1) Primary, or as defined in the school act, common schools; (2) Secondary, which comprise both high schools and academies; (3) All institutions of higher grade.

What recognition is accorded institutions without the State? Besides the institutions of higher education in the State of New York, inspected by the Regents, institutions in other states and countries are registered on reliable information that the minimum standard is fully met. This is the work of the registration division.

Degrees in arts and science are regulated by Regents ordinances which are regulations affecting institutions, associations or individuals brought in relation with the University by law. Degrees registered by the University of the State of New York meet three classes of requirements:

Class 1. Regents ordinances in force after January 1, 1905.

Ordinance 59 provides that no degree shall be conferred on students matriculating after January 1, 1905, for completion of a course of study or on examination, unless the candidate has as a preliminary general education at least a four year high school course or its full equivalent as determined by the University rules.

Class 2. Regents ordinances in force prior to January 1, 1905.

Ordinance 53 provides that no diploma shall be conferred which does not represent at least three years or their equivalent of work of a grade above the elementary or grammar school. Ordinance 55 provides that the bachelor's degrees in arts, philosophy, science and literature, and the doctor's degree in philosophy shall not be conferred by the University or by any institution in this state causa honoris. Ordinance 56 provides that no degree shall be conferred in this state on examination without completion of a prescribed course of which at least one year has been taken in regular attendance on the usual exercises of a teaching institution registered for that degree. Ordinance 57 enumerates the symbols of degrees as provided in Section 33 of the University law.

Class 3. The rules of the Court of Appeals for admission of attorneys and counselors at law.

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Applicants for examination for admission to the bar are to be deemed graduates of colleges or universities, within the meaning and intent of the rules for the admission of attorneys and counselors at law, when they have successfully completed a course of college instruction that requires as a condition of graduation at least six full years in liberal arts and science in advance of a completed eight year elementary course.

The University of the State of New York may issue law student certificates on substantial equivalents and substitutes, to be defined by the rules of the University, in all cases not provided for by the rules for the admission of attorneys and counselors at law now in force.

The Court of Appeals and the University of the State of New York, both refuse to recognize as a college or university an institution which, though taking the name, in reality does work of a lower grade. Colleges of medicine, pharmacy, dentistry, business colleges and all similar professional and technical schools are not registered as colleges. By college is understood an institution which requires for admission four years of academic or high school preparation in addition to the preacademic or grammer school studies, and which gives four full years of college instruction as a condition of graduation, class 1. Institutions with courses equivalent to three years of college work are registered in class 2 when they require four full years of academic preparation, as are other institutions that admit after three years of preparation but that require a minimum of four years of college work. In all cases the total of high school and college work must not be less than six years in advance of grammar school studies or the institution can not be registered as giving a full college course, class 3.

The court also refuses to recognize as "study in a college work in an academic or lower department conducted and supervised by a college. To be accepted as an equivalent by the Regents the work must be of college grade.

Registered Degrees. The following symbols of degrees have the protection accorded to university degrees, as provided in Section 33 of the University law:

B. A. or A. B. M. A. or A. M.	Arts.	B. M. or B. Med. M. D.	Medicine.
Ph. B. Ph. M. Ph. D.	Philosophy.	B. D. S. M. D. S. D. D. S.	Dentistry.

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B. S. or B Sc. M. S. or M. Sc. D. Sc.	Science.	B. V. S. D. V. S.	Veterinary Surgery.
B. L. M. L. D. Lit. or Lit. D. L. H. D.	Literature.	Ped. B. Ped. D.	Pedagogy.
B. D. D. D. or S. T. D.	Theology.	B. L. S. M. L. S. D. L. S.	Librarianship.
LL. B. LL. M. LL. D. D. C. L.	Law.	Mus. B. or Mus. Bach. Mus. D. or Mus. Doc.	Music.
		C. P. A.	Public Accounting.

What are the requirements for the incorporation and admission of academies and colleges? Before any educational institution is incorporated by the Regents, its promoters must state in writing where, on what plan, and with what funds they intend to found and provide for it, and who are proposed for its first trustees, with such other information as may be required. If the Regents are satisfied that public interests will be promoted by such incorporation, that suitable provision has been made for buildings, furniture, educational equipment and proper maintenance, and that the institution, if a college, has resources of at least $100,000, if a medical school, $50,000, and an academy, $5,000, then an absolute charter is issued incorporating it as an institution in the University with such powers and privileges and subject to such provisions, liabilities and restrictions as are provided by law and University ordinance or specified in its charter.

Any institution asking admission to the University must give the same information and be subject to the same inspection. Academic departments of union or parochial schools giving less than a four-year course are graded as junior, middle and senior schools, according as they afford the students facilities for one, two or three years of academic study. The evidence of this grade is a certificate issued under seal of the University, called a grade certificate.

These institutions (1) must have resources of $5,000; (2) must give academic instruction for at least 175 days during the year; (3) must afford satisfactory instruction in the use of English; (4) must provide in every case the requisite equipment and teaching force subject to the approval of a University inspector; (5) must provide, subsequent to eight years of preacademic preparation for junior grade; (a) not less than three 30-minute periods of instruction devoted

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daily to an approved one-year academic course ; (b) must have a library worth at least $200 actual value, including a cyclopedia, biographic dictionary, gazetteer of the world, atlas, dictionary and suitable reference books in physiology, American history and other subjects in the course ; (c) must have apparatus worth at least $100, including wall maps of New York State, the United States, the continents and the hemispheres, a globe not less than twelve inches in diameter, charts illustrating anatomy and physiology, and a microscope ; (6) *for middle grade*, not less than six 30-minute periods of instruction devoted daily to an approved two-year academic course, the library must be worth $300 and the apparatus $150, including the specific requirements mentioned above ; (7) *for senior grade*, not less than nine 30-minute periods of instruction devoted daily to an approved three-year academic course, the library must be worth $400 and the apparatus $200, including the specific requirements mentioned above ; (8) *for academy grade* the equivalent of the full time of two teachers devoted to an approved four-year academic course. The library must be worth $500 and the apparatus $250, including the specific requirements mentioned above.

A college under the ordinance should have at least six professors giving their entire time to college or university work and should have a course of four full years of college grade in liberal arts and sciences. Specific requirements are also exacted of the professional and technical schools.

What are Regents examinations? In New York, high standards in preliminary general education are demanded both for degrees and for licenses, and in each case the question of attainments is determined by the University of the State of New York. As a rule, in other states, professional schools conduct their own entrance examinations, and the tests are often mere matters of form, even though the standards may appear satisfactory on paper. In the State of New York, however, admission to professional schools and to professional practice is subject to the requirements of the university to a greater or less extent, and must be secured either on examinations conducted by the University, or certificates issued for work completed in registered schools, supplemented, if necessary, by Regents examinations.

The examinations fall naturally into two groups, the academic and the professional. The first to be prepared, the first in magnitude and the first in the student life, are the academic, and we will confine our attention to them.

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University of the State of New York

High School Department

167TH EXAMINATION

SPELLING

Friday, January 25, 1901 — 1.15 to 2.15 p. m., only

The following numbered words are to be written by each candidate. The examiner should distinctly and properly pronounce each word (with its number prefixed), allowing sufficient time for writing it before the next word is pronounced. Papers entitled to 75 or more credits will be accepted.

It was not to be (1) expected for a (2) moment that the (3) extraordinary (4) crisis in China should have been (5) tided over (6) without a (7) protracted (8) period of (9) discussion, after the (10) rescue of the (11) foreigners at (12) Peking had been (13) accomplished. The (14) program of the United States has been (15) clear from the (16) beginning. (17) Until the foreigners were rescued, we could not (18) treat with the (19) Chinese (20) government; but after (21) their rescue,—no state of war (22) existing (23) between the (24) people and government of the United States and those of China,—it (25) remained to plan for the (26) withdrawal of our (27) troops as soon as (28) prudence and (29) common (30) sense (31) might (32) justify such a step, and then to (33) negotiate with the (34) imperial government of China for a (35) reasonable (36) indemnity and for (37) guarantees of (38) future good (39) behavior. Our government was (40) ready (41) enough, (42) therefore, when a (43) month ago (44) Russia (45) proposed the withdrawal of troops from Peking, to (46) express (47) approval of that plan, (48) provided it could be (49) generally (50) agreed to. (51) Germany was not ready, (52) however, to withdraw, and (53) England (54) seemed to be (55) deeply (56) suspicious of Russia's good (57) faith in (58) making the (59) suggestion. The German government (60) insisted, as a (61) preliminary (62) condition, that (63) those persons (64) high in (65) authority who were (66) guilty of the (67) assassination of Von Ketteler, the German (68) minister, and of other (69) outrages (70) against foreigners, (71) should be (72) delivered over by the Chinese to the (73) allied (74) forces for condign (75) punishment. Even if this were (76) otherwise reasonable or (77) possible, a moment's (78) thought will show that this (79) demand (80) implies that the guilty (81) persons are well (82) known, and can be (83) surrendered for punishment without any (84) judicial (85) investigation as to their (86) innocence or guilt . . . The (87) severe (88) retribution (89) policy now proposed by Germany could (90) only (91) lead in the end to far more (92) formidable (93) movements in (94) hostility to (95) Europe. The thing that is (96) necessary is to (97) encourage and to (98) require the firm (99) establishment in authority of a (100) strong Chinese imperial government.

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The academic examinations are prepared for the use of the 751 high schools and academies of the state to determine (1) whether the students have a suitable preparation for admission to a high school or academy; and (2) what advancement they have made in their academic or high school course.

Perhaps the most interesting way to treat the subject will be to trace the question paper from its inception to the time when the result of its answers are known. From one, learn all. For example, the accompanying spelling paper, the first subject usually met by candidates for admission to an academy.

In tracing the preparation of this paper our route will lead us to various rooms under the immediate control of the secretary of the university, viz., the examination, the press, the question and the record, as well as to the school rooms of the academies and high schools of the state.

The examination room is reserved for the inspectors and members of the question board; the press room is accessible to the head printer and his assistants only, the question room is in charge of a principal clerk and her assistants only, and the record room is in charge of the record clerk and her assistants. The greatest care is taken to exclude from these rooms all persons not directly connected with the work done therein.

Manuscript copy of this paper was prepared by a member of the question board on October 9, 1900, and delivered to the editor of the examination papers and by this editor retained in a steel safe accessible to confidential clerks only. After being carefully read by the editor and criticized by the various members of the question board, it was sent to the pressroom October 22, carefully put into type, and first proof returned to the editor on the 26th. It was then carefully read for corrections and emendations and returned to the printer for correction, who returned the first revise to the editor on November 19. The first revise was carefully read by the maker of the paper, the editor and six members of the question board. It was then returned to the printer for printing.

From the pressroom the entire edition was carried to the question paper room. Meanwhile the schools of the state desiring to give this subject in the January examination had ordered the number of papers needed by the school. In the question room the papers were placed in packages in accord with these orders and the subjects of each half-day examination were inclosed in envelops of different color which

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denoted the different sessions of examination week, the spelling paper being placed in the envelop for Friday afternoon, January 25, 1901. All the envelops containing questions for a given school were then packed in a steel box, locked and forwarded by express to the principal of the academy, one of the two keys of the box being retained by the University and the other forwarded to the principal.

The principal retained the question papers securely in the question box and in his own possession, and under no circumstances allowed any question paper envelop to be opened till the exact time arrived for the examination in that subject. All helps of every kind were removed from the sight of the candidates, desks and shelves under desks were cleared of all books, papers, etc., charts or maps on the walls and all blackboard work were completely covered or removed. At 1:15 p. m. the principals of the state that had candidates for the spelling examination opened the envelop containing the spelling paper, pronounced distinctly and properly each word with its number prefixed, allowed sufficient time for writing it between each word and completed the examination by 2:15 p. m.

Aside from candidates actually in the examinations, no person except the principal and his duly appointed deputies, examiners or officers of the school, could be present during the examination. No one, under any circumstances, was to explain the question or criticize or inspect the answer papers during the examination. The principal made no statement of any kind regarding the questions after they were opened except in the case of a typographic error and included a full statement of such correction in his sworn report of the examination. The candidates were seated at least a meter apart and were not allowed to communicate in any way or to have books or helps of any kind. At the close of the examination in spelling each candidate affixed to his answer paper in the line following the last answer, the following declaration, subscribed his name, and then delivered his answer paper to the examiner : " I now at the close of the examination in spelling, declare that prior to this examination I had no knowledge of what questions were to be proposed and have neither given nor received any explanations or other aid in answering any of them."

Every answer paper lacking this declaration and signature, however satisfactory in other respects, was rejected. Any candidate detected in trying to give or obtain aid was dismissed from the room, his papers for the entire week canceled and his attention called to the rule that debarred him from entering any Regents examination till

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admitted by special permission from the University after written application. If a candidate withdrew himself from the sight of the examiners his examination was closed and no candidate, under any circumstances, entered the examination more than a half-hour late and no candidate could leave the room within a half-hour after the distribution of the question papers unless accompanied by an examiner.

The answer papers were then reviewed by the principal or his deputies, who executed a joint affidavit that to the best of their knowledge and belief the letter and spirit of all rules had been faithfully observed and there had been no indirection of any kind. The principal included in the affidavit of claims all papers that merited not less than seventy-five per cent., had all incorrect and omitted answers distinctly marked in red ink or pencil, had the required declaration subscribed and conformed to the rules in all other respects. The statements, reports and answer papers of the candidates were forwarded to the High School Department of the University within three weeks of the close of the examination by means of the steel box. The report gave the names, arranged alphabetically in one list and the ages of all claimed to have passed in one or more subjects with the per cent. claimed in each subject for each candidate In preparing the answer papers for transmission, those of each subject were put together and were arranged alphabetically in three packages marked graduate, doubtful and sure. The steel boxes were delivered by the express company to the University, conveyed to the question room where they were opened, checked, sorted and assigned to examiners. These carefully revised the rating of the principal or his deputy and either rejected or accepted the paper as a pass or honor, no other standings being recorded. From the examiners the answer papers were carried to the record room where the results were checked and recorded. A report of the result of the examination was then made to the principal who notified the pupil of the standing earned by him in the examination.

The same care is observed in conducting the examinations in the remaining seventy-nine subjects aggregating 199 counts, whether in the smaller March examination, the full June or the special September.

General preliminary education. The preliminary professional certificates issued by the University are the law student, evidence of three years of academic (high school) work subsequent to eight years of preacademic preparation or its equivalent; the academic equivalent (required by certain law schools), evidence of four years of academic

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work; the medical student, evidence of three years of academic work prior to August, 1896, and of four years of academic work subsequent to that date, and the special medical student certificate meeting specific requirements set by individual medical schools of the State; the dental student, evidence of three or four years of academic work; the veterinary student, evidence of two years of academic work.

Professional requirements. Under the laws of the State and rules of the University the professional preparation for admission to the licensing examination is guarded with equal care, and the completion of a three year veterinary course in a New York State veterinary school or a veterinary school registered by the University is a prerequisite for admission to the licensing examination in veterinary medicine.

The Regents admit to examination for license to practice dentistry in the State any candidate who, in addition to the prescribed fee, submits satisfactory evidence, verified by oath if required, that he (1) is more than twenty-one years of age; (2) is of good moral character; (3) has the required preliminary education; (4) subsequent to such preliminary education has studied dentistry at least three years in a registered dental school or graduated from a registered medical school, and has pursued thereafter a course of special study of dentistry for at least two years in a registered dental school.

In addition to the general preliminary education requirements for admission to a medical school (the medical student certificate) a candidate for admission to the licensing examination must offer evidence of the study of medicine during not less than four full school years of at least nine months each, including four satisfactory courses of at least six months each in four different calendar years in a medical school registered at the time as maintaining a satisfactory standard.

A modification of the statute by the Legislature of 1902, permits the Regents to accept as the equivalent of the first year in a medical school evidence of graduation from a registered college course, provided that such college course shall have included not less than the minimum requirements prescribed by the Regents for such admission to advanced standing.

The examinations for license to practice are prepared by the University through a State Board of Examiners and the State Medical Board affords a good example. This board submits to the Regents lists of suitable questions for thorough examinations in medical subjects. From these lists the Regents prepare question papers for the examin-

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ation of all candidates meeting the statutory requirements for admission, and the greatest care is taken to preserve the integrity of the question papers, which are set, edited, printed, enveloped and packed under the immediate supervision of the Secretary of the University.

The examinations are given in at least four convenient places in the State at least four times annually, in accordance with Regents rules and are exclusively in writing and in English. They are conducted by a Regents examiner, who is not one of the medical examiners. The same care to secure accuracy, thoroughness and fairness is observed in all Regents examinations, including both the professional and the academic. At the close of the examination the examiner in charge delivers the question and answer papers to the board or its duly authorized committee, which without delay examines and marks the answers and transmits to the Regents an official report, giving the standing of each candidate in each branch, his general average, and whether the board recommends that a license be granted.

On receiving from the board an official report that an applicant has successfully passed the examination and is recommended for license, the Regents issue to him, if in their judgment he is duly qualified therefor, a license to practice medicine, under seal and signed by each acting medical examiner. This credential states that the licensee has given satisfactory evidence of fitness as to age, character, preliminary and medical education, and all other matters required by law, and that after full examination he has been found properly qualified to practise. Before beginning practice, the licensee must have his license registered in a book kept in the clerk's office of the county wherein he proposes to practice, with his name, residence, place and date of birth, and the source, number and date of his license.

What credentials are issued by the University as evidence of scholastic attainment? The credentials fall into two groups, the certificates or diplomas evidencing a general preliminary educational preparation for admission to a college or higher institution, and the higher in the form of degrees or licenses.

The certificates or diplomas evidencing the general preliminary education are issued by the University in two series, (1) the academic, issued on Regents examinations only, and (2) the equivalent, issued for work completed in registered secondary schools, supplemented, if necessary, by Regents examinations.

The credentials are the count certificates, the preliminary professional certificates, and the diplomas. The preliminary certificate is the

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prerequisite to the count certificates and the diplomas ; eight years of preacademic preparation or its equivalent is the prerequisite to the preliminary professional and all equivalent certificates. The count certificates are the 12, 24, 36, 48 and higher; the preliminary professional are the law student, medical student, dental student, veterinary student and the business ; the diplomas are the 48 count, the advanced (60, 72, 84, etc.) and the classical academic. It is assumed that each student takes at least three studies each day for five days each week. The term "count" represents ten weeks work in one of these studies.

What are the functions of the other departments? The length of this article prevents even an outline of the work of the Home Education Department with its loan of books from the State Library and right to obtain advice and instruction from State Library officials, the conditions under which the state treasurer pays annually to the Regents on the warrant of the comptroller, $20,000 for books, serials, etc., the use of traveling libraries, traveling pictures, lanterns and lantern slides.

Nor can we touch on the relations of the State Library to the libraries of the schools, nor indicate the relations of the State Museum to the University. The recent action of the Director of the State Museum must suffice for illustration. He has carefully prepared a list of the high schools and colleges of the State in which teachers interested in geology become correspondents of the Museum with a view to securing the latest and fullest information concerning geologic specimens uncovered in quarry, mines or other excavations.

Does the administration of the Regents interfere in any way with the authority of the principals of high schools or presidents of seminaries, colleges or other institutions? Let an ordinance reply. "No by-law, ordinance or law shall modify in any degree the freedom of the governing body in any school or seminary for the training of priests or clergymen to determine or regulate the entire course of religious, doctrinal or theological instruction to be given in such institution."

What is sectarianism? Let ordinance 4 reply. "Any school of which the charter, by-laws or rules provide that the students, teachers, trustees or the voters that elect the trustees shall belong to any particular religious body, or any school in which any distinctly denominational tenet or doctrine is taught, shall be deemed and treated as sectarian.

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The name of the school, the sources from which its funds are derived, or the denominational connection of its trustees, teachers or students, shall not be construed as determining its character, if under its charter, by-laws and rules the official positions named are not in any way limited to any denomination. Any school of which the principal and the president of the trustees shall certify that under the terms of this ordinance it is unsectarian, shall be so considered till after special inspection and report the Regents shall declare it to be sectarian.

What advantages are gained by registration or state supervision? The prestige given an institution in the eyes of the public in the fact of its recognition.

The people have a right to require of persons desiring to practise law, medicine or any other learned profession in the state, a knowledge adequate to intelligent practice. It is one of the functions of the Regents to ascertain and certify to such fitness.

To parents it affords accurate information of the standing of the schools to which they commit their children, encourages regularity of attendance and stimulates the close application and attention of teachers to the welfare of the children committed to their charge.

To the pupil it affords credentials that are accepted at their face value by practically all institutions of the United States that accept certificates in lieu of examination. In an interesting study just in preparation for a national gathering, it has been found that of seventy-five medical schools affording information concerning their requirements for admission, seventy-two accept the medical student certificate of the State of New York at its face value, two require college degrees, and one the completion of the junior year of college work.

Three permanent advantages appear from the relation of the University of the State of New York to the schools and to the public: uniformity, accuracy and impartiality.

The schools of the state under the jurisdiction of the University afford greater uniformity of preparation, for, as Professor Brown, of the University of California, says, "The University presents the most thoroughly organized state system of secondary education which has yet been developed on American soil."

As the students of the state are more thoroughly and uniformly equipped for professional study than the students of any other State of the Union, the work in the professional schools of the State is of higher grade and broader attainments. As a result of this more thorough and accurate preparation all candidates that seek a license to practise

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are necessarily better grounded in the fundamental principles of their profession.

Under the administration of the University far greater accuracy of information is secured both in regard to the character of the applicants and the qualifications they present, and also in the preparation and application of the tests to determine the qualifications. The experience gained by the office in contact with the credentials from twenty different countries in as many different languages affords material for far more accurate information than can be secured by individual initiative. Thus the danger of being imposed on by inferior credentials is minimized. Marriage certificates, be they ever so handsomely engrossed, are no longer accepted as medical certificates; a certificate of rights at a boarding club, however highly embellished, is not received as a sufficient evidence of a candidate's preparation for admission to a law school, and passports from a foreign government in an unknown tongue are not accepted as evidence of ability to administer ether to a patient in a dentist's chair. Greater accuracy is secured in examinations by separating the general preliminary and professional tests from the licensing. Thus greater care can be given to the preparation of the licensing examinations in the number and content of the questions, and fuller and more complete replies can be submitted by the candidate for admission to practice.

Finally, the impartiality of the administration will appeal in strongest terms to the disinterested reader. Divorced from financial considerations, that so strongly influence proprietary or semi-private institutions, whether the fitting school or the professional, it is at the same time freed in a great measure from the personal bias that appeals to the individual, whether from personal contact with a school as an alumnus or from the influence of local interests. At the same time freedom from political pressure warrants the highest impartiality and develops rules and ordinances possessing such stability and justice as to merit the reputation now attained by the University.

The people of the state should remember that the executive departments of the state are the executors of their will. In the University as in the Executive chamber, or in the Legislative halls, the executive officers of the state voice the people's will for high standards and for the equal fairness to all that should be the character of all democratic institutions. The Regents welcome all helpful criticism and suggestion.

The following publications will more fully answer the question,

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What is the University of the State of New York? They have been consulted frequently in preparing this article, especially Regents bulletin 54, *Laws, Ordinances and By-laws;* the blanks of the registration division, College and High School Department; and Dr. Sherwood's *The University of the State of New York.* (Circular of information No. 3, 1900, issued by the United States Bureau of Education, Washington, D. C.)

They can be secured for the prices given, on application to the Secretary, James Russell Parsons, Jr., Regents Office, Albany.

1. Handbook 9.
   Organization and Institutions of the University of the State of New York.
   Pages 66, 67 and 68 give a brief outline of its object, governing powers and duties, Regents meetings and Convocation.
2. B. 54. Laws, Ordinance and By-laws (in press).
   Gives the University law.
3. B. 56. Secretary's Report, 1901.
   Illustrates the work of the Administrative and other departments. 15c.
4. H. 12. Editing Rules.
   Approved by Regents committee. 3c.
5. Handbook 6 (in three parts). Publications.
   (1) Regents, College and High School Departments; (2) State Library and Home Education; (3) State Museum.
   These are lists of all publications of the University, except the latest which are given on the covers of bulletin publications.
6. College Department. Director's Report, 1901.
   Illustrates work of the College Department. 20c.
7. Registration division. Professional Education in the United States.
   First series gives requirements for admission to professional practice in the United States.
   Second series (in preparation) gives the requirements of foreign countries.
   The seven bulletins, viz.: general, 10c; theology, 10c; law, 20c; medicine, 45c; dentistry, 25c; pharmacy, 30c; veterinary medicine, 15c, were completed in April, 1900, and a bound volume was exhibited at the Paris Exposition and won a grand prize in the collective award made the University.
8. Examination division.
   K15. Certified Public Accountant Syllabus. 15c.
   K17, Professional Examination Papers, 1901. 25c.
9. High School Department.
   X31, Director's report, 1901. 10c.
10. Examinations division.
   X24, Academic Syllabus, 25c; cloth, 50c.
   NOTE.—The University declines to recommend any special text-book, but for the guidance of teachers and pupils it specifies the ground covered by the preliminary and academic subjects.
   X25, Manual Training Syllabus. 10c.
   X30. Academic Examination Papers, 1901. 25c.
   H3, Examinations Handbook. 4c.

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Time, places and subjects of academic, law and medical examinations explains credentials and apportionment of academic funds.

11. Registration divisions.
    E, K, M and N blanks.
    Detailed information required from applicants for recognition of work equivalent to Regents examinations.
12. Home Education Department.
    E32, Traveling Pictures and Schoolroom Decoration. $1.
    Reproduction of 100 pictures to which there is no ethical or religious objection.
    E40, Traveling Libraries. 25c.
    E37, Study Clubs Report, 1900. 15c.
    Contains outlines on French painting, German literature, Victor Hugo, etc.
    Handbook 9.
    New York State Library School.
    Includes summer course and library handwriting. 15c.
    Annual Report Public Libraries, 1899.
    Includes statistics of New York libraries. 25c.
13. State Library Department.
    Director's Report, 1900. 30c.
    Legislative bulletin, 15, 1901. 25c.
    A comparative summary and index of Legislation in 1901.
    Review of Legislation in 1901. 25c.
14. State Museum Department.
    Director's Report. See Geologist's Report. 40c.
15. Paleontologic division.
    Report of State Paleontologist for 1900. 20c.
16. Botanical division.
    Descriptions and illustrations of edible, poisonous and unwholesome fungi, published in vols. 1–3 of the 48th Museum Report.
17. Entomologic division.
    Sixteenth Annual Report of the State Entomologist on the Injurious and other Insects of the State of New York. 25c.
18. Indian Museum.
    Bulletin 22, Earthenware of New York Aborigines. 25c.
19. Road Materials and Road Building in New York. 15c.

THOMAS A. HENDRICK, Regent.

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PILGRIM-WALKS IN ROME.

III. To the Capitol and Forum.

(Continued.)

XIII.—ATRIUM VESTAE.—HOUSE OF THE VESTALS.

This interesting building was discovered in 1883. Some of the rooms have splendid pavements of many colored marbles, arranged in geometrical figures. Round the *Atrium*, or large open peristyle, were porticos paved with mosaic and separated from the open space by pillars of *cipollino*, resting on low parapet walls. Between these pillars stood the statues of the *Vestales Maximæ*, resting upon pedestals whereon were carved eulogistic inscriptions recording the virtues of these High Priestesses. Many of these statues and inscriptions may still be seen, and very interesting is one inscription, from which the name of the Vestal has been erased, perhaps because she became a *Christian*. In such a case the sentence of the College of Vestals would be *damnatio memoriæ*, or "condemnation to oblivion." Prudentius in fact speaks of a Vestal named Claudia, who became a Christian, was the glory of the Roman Church, and frequently resorted to the basilica of S. Lorenzo. (P. Grisar. *I Papi*. I, p. 25.)

On the Vestals, their number, their duties, their privileges, the Palladium they guarded, the penalty they suffered if convicted of unchastity, see Gerbet. *Esquisse de Rome Chrétienne*, iii. pp. 5-19.

With St. Ambrose (Ad Valentinianum imp. n. ii. Migne P. L. 16 p. 975), we may contrast these Vestal virgins with the virgins of the Christian church. 1. The Vestals were chosen by the High Priest when children and forced to lead a life of virginity for thirty years, under threats of the most terrible punishment.(1) Christian virgins voluntarily embrace the state of virginity and that for life, from purely supernatural motives.

2. The Vestals were compensated for this sacrifice forced on them, by immense riches and extraordinary privileges. Christian virgins profess poverty as well as chastity, and are lured by no hope of earthly honor or gain.

3. The Vestals went through the city in imperial state, robed in cloaks of purple, seated on luxurious chairs, borne on the shoulders of attendants and followed by a long retinue of slaves. They had a

(1) The penalty of unfaithfulness was to be buried alive. One of the head Vestals suffered this punishment on a false charge trumped up by Domitian.

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place of honor assigned them at the gladiatorial shows in the Coliseum and at the imperial banquets.

How poor, hidden, self-denying, persecuted, are the virgins of the Christian church.

4. These pagan virgins were only a handful in number and were released from their obligations after a certain number of years. Christian virgins form a whole population and bind themselves to seek no release from their self-imposed obligations of poverty, chastity, obedience.

The last of the Vestals (A.D. 364) mentioned by the pagan writer Zozimus, presents a sorry figure, as old, withered, fretful, she comes into the Forum and, wandering among its now deserted shrines and broken monuments, sees Serena, the wife of Stilicho, removing a gold necklace from a pagan statue to put it on her own statue; the aged priestess, seized with a paroxysm of rage, heaps horrible imprecations on the head of the spoiler. (P. Grisar. *I Papi*, i. p. 25-26.)

XIV.—THE VIA SACRA. — PAGAN MONUMENTS CONVERTED INTO CHRISTIAN CHURCHES.

The Via Sacra, with its classical memories, has also its Christian associations, for it was here that St. Paul, a prisoner after his long journey, was given up by Julius to Afranius Burrhus, the Pretorian Prefect, whose official duty it was to keep in custody all accused persons, who were to be tried by the Emperor. Here, also, St. Peter by his prayer frustrated the display of diabolical power by Simon Magus. It is probable, too, that many martyrs were led along the Via Sacra to the Coliseum.

Lanciani (Pagan and Christian Rome, p. 160) gives the following list of pagan edifices in or near the Forum converted into Christian churches:

1. The *Coliseum* had many churches and oratories, four dedicated to our Saviour, one to St. James, one to St. Agatha, one to SS. Abdon and Sennen (the latter at the foot of the Colossus of the Sun), besides other chapels which were in the Amphitheatre itself.

2. *Church of St. Peter*, where now stands Sta. Francesca, called also Sta. Maria Nuova, on the ruins of the temple of Venus.

3. *St. Cæsarius in Palatio*, on the opposite side of the Via Sacra, under the Palatine; the apse and nave may still be traced. The images of the Byzantine emperors were kept here during their reign.

4. *Basilica of Constantine.* Nibby here found traces of religious paintings.

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ROMAN FORUM—GENERAL VIEW FROM THE CAPITOL.

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HOUSE OF THE VESTALS IN THE ROMAN FORUM.

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5. *Templum Sacræ Urbis*, and the heroön of Romulus, son of Maxentius, converted into the church of SS. Cosmas and Damian.

6. *Temple of Antoninus and Faustina*, now the church of S. Lorenzo in Miranda.

7. Temple of *Janus Quadrifrons*, became the church of St. Dionysius, now destroyed.

8. *Hall of the Senate* (Curia Romana) now the church of S. Adriano.

9. *Offices of the Senate*, the present church of S. Martina.

10. *Mamertine Prison*, the oratory of St. Peter.

11. *Temple of Concord*, church of SS. Sergius and Bacchus, now destroyed.

12. *Temple of Saturn*, church of S. Salvatore in ærario.

13. *Basilica Julia*, church of S. Maria in Foro.

14. *Templum divi Augusti*, church of S. Maria Antiqua.

XV.—ANCIENT CHURCH OF ST. PETER IN THE FORUM. (1)

ST. PETER AND SIMON MAGUS.

According to St. Jerome and Eusebius Providence led St. Peter to Rome not only to establish the centre of the Church there, but to unmask the frauds and impostures of Simon Magus. St. Ambrose, St. Justin, St. Cyril of Jerusalem, St. Augustine and others relate the story of Simon's discomfiture at the prayer of St. Peter, which is said to have happened about A. D. 54.

Simon had succeeded in ingratiating himself with the young emperor Nero, who seems to have had a morbid craving to learn the secrets of the black art. The magician had promised the emperor and people that he would fly in the air, carried by angels, and so rival the Ascension of Christ. On the appointed day the emperor and people assembled in the Forum, and among the crowd stood St. Peter fearing the effect on the newly converted Christians of this display of diabolical power. Suddenly Simon rose in the air, as if miraculously, and at once St. Peter fell on his knees beseeching our Lord to stop this scandalous mockery of the mystery of His Ascension. At the prayer of the Apostle the diabolical power was broken and Simon was dashed headlong to the ground, staining with his blood the balcony on which the emperor was seated. A few days later he died raving with pain and despair.

(1) No. 2 in the list just given.

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The story is confirmed by two pagan writers, Suetonius and Dion Chrysostomus, though they do not give Simon's name.

An oratory to St. Peter was built on the spot (on the ruins of Hadrian's temple of Venus) in the fourth or fifth century, which lasted till 850, when it was replaced by the Church of S. Maria Nuova, now called S. Francesca. A stone taken from the Via Sacra, with two holes, said to be the impression of St. Peter's knees, is preserved in this church.

XVI.—S. FRANCESCA, ALSO CALLED S. MARIA NUOVA.

As was just stated, this church replaced the ancient oratory of St. Peter, being built by St. Leo IV in 850, and consecrated by St. Nicholas I in 860.

Its name was changed from S. Maria Nuova (1) to S. Francesca, after the canonization of this saint in 1608.

In 1216 it was destroyed by fire, the only part escaping being the tribune (sanctuary) with its mosaics and the ancient picture of our Lady, which for a time was transferred to S. Adriano. Honorius III restored the church in 1220, and Paul V reduced it to its present form in 1615. The campanile, one of the finest in Rome, is of the thirteenth century.

A most striking object on advancing up the nave is the tomb of St. Frances (Francesca) of Rome, a splendid monument rich in bronzes, marbles, jasper and other precious stones, made in 1640 at the expense of Donna Agata Pamfili, sister of Innocent X, herself an oblate of Tor de' Specchi, *i. e.*, a member of the congregation of religious women founded by St. Frances. The beautiful marble figure of the saint is by Bernini.

Above the high altar is the ancient picture of our Lady above referred to, brought from Troy by Angelo Frangipane in 1100, and miraculously preserved from fire in 1216. The tribune has some remarkable mosaics of the time of Nicholas I, A. D. 862.

In the wall of the right transept is the stone mentioned above as retaining, according to popular tradition, the impression of St. Peter's knees. In the same transept is the tomb of Pope Gregory XI, who died in 1379. A bas-relief represents his returning to Rome from Avignon, led by St. Catherine of Sienna in 1377, after an absence of seventy-two years of the Papal court from Rome.

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(1) S. Maria Nuova (Nova) was built to replace S. Maria Antiqua, which was buried beneath ruins falling from the Palatine in the ninth century.

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In the left transept is a handsome marble ciborium after the style of Mino da Fiesole.

The church is chiefly interesting because of its association with St. Frances of Rome, foundress of the Oblates of Tor de' Specchi, one of the saints whose memory is held in special benediction by the Roman people.

She was born in 1384 and baptized at S. Agnese in Piazza Navona. Her mother, Isabella de' Roffredeschi, being very devout, took her child with her in her daily visits to one or other of the Roman churches. This church of S. Maria Nuova in the Forum was served at the time, and is still, by Olivetan monks or White Benedictines. To one of them, named Don Antonio di Monte Savello, Isabella entrusted the spiritual direction of her daughter. He continued to be her director for over thirty years. Every Wednesday the little maiden came here to him to confession, and consulted him about all her acts of piety and mortification. She died in 1440 and was canonized in 1608. She had been a saint from childhood, and at her death the popular emotion was indescribable: her name was heard, her intercession invoked in every street, every piazza, every corner of the eternal city. One of the most remarkable things of her life is that for thirty years she enjoyed the *visible presence of her angel guardian.*

XVII.—ARCH OF TITUS.—THE FLAVIAN EMPERORS AND CHRISTIANITY.

Near the church of S. Francesca is the Arch of Titus, a noble monument of pentelic marble, splendidly preserved. One of the bas-reliefs represents a triumphal march with Jewish captives, and soldiers bearing the golden table, the golden seven-branched candlestick and other spoils of the temple of Jerusalem. (1)

The Flavian Emperors were Vespasian, Titus and Domitian.

Flavius Vespasian, 69–79, was proclaimed emperor by the powerful army in the East under his command. Leaving the siege of Jerusalem to his son Titus he went to Alexandria to take possession of Egypt, and thence returned to Rome. Jerusalem fell in A. D. 70; a million Jews perished in the siege.

Vespasian was humane, pacific, not unfriendly to the Christians, he reformed many flagrant abuses, and beautified the city by magnificent buildings, viz., the Coliseum and Capitol.

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(1) These sacred spoils were kept in a temple of the Forum of Vespasian, behind the present church of SS. Cosma e Damiano.

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His elder brother, Titus Fabius Sabinus, most probably a Christian, had a son who was a saint and martyr, viz., *St. Flavius Clemens*, the Consul, put to death by his cousin the Emperor Domitian. Flavius Clemens had married *St. Flavia Domitilla* the elder, and their two sons, the younger *Vespasian* and *Domitian*, were destined by Domitian as his successors, till he found out they were Christians. (1) After their father's martyrdom and the exile of their mother, they disappear from history, and it is probable they were also put to death by Domitian on account of their religion.

Titus, son of Vespasian, and cousin of St. Flavius Clemens, began his reign in 79, which lasted only seventeen months. He was even more humane and pacific than his father, and so beloved by his subjects that he was styled "the delight of mankind."

Domitian, 81–96, Titus' brother, turned out a second Nero: he had all the vices of Nero, with his hatred of Christianity. Under him began the second great persecution against the Church, the principal victims being St. John the Apostle, immersed in a cauldron of boiling oil, St. Flavius Clemens, St. Flavia Domitilla the elder, St. Flavia Domitilla the younger, both driven into exile, SS. Nereus and Achilleus. Domitian was murdered by the freedmen of his palace.

XVIII.—SS. COSMA E DAMIANO.

The approach to this ancient church is by a side street near the Forum end of the Via Cavour. It was originally the *Templum Almae Urbis*, where the archives of the Censor, the municipal plans and registration lists were probably kept. Adjoining it, and forming part of the present church is a circular temple (heroön) erected by the Emperor Maxentius to his son Romulus. The two temples were transformed into a church by Pope St. Felix IV in 528, and dedicated to SS. Cosmas and Damian, Martyrs, who suffered at Ægea in the persecution of Diocletian. They were physicians by profession and exercised their art out of charity.

In 1780 the church was restored by Adrian I.

In 1633 the floor, being considerably beneath the level of the soil, made the church damp and unhealthy. Urban VIII raised the floor so as to be even with the ground outside, and thus an upper and lower church were formed, beneath the latter being the ancient crypt.

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(1) Quintilian was their tutor and dedicated to them the fourth book of his *Institutiones*. *St. Flavia Domitilla* the younger was their cousin, and the two martyrs *SS. Nereus and Achilleus* were in the service of the family.

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S. FRANCESCA ROMANA.

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THE CAPITOL, ROME.

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The high-altar has an ancient picture of our Lady, venerated since the time of St. Gregory the Great. The splendid *mosaics* of the Tribune vault, the work of St. Felix IV in 528, are among the finest in Rome. They should be seen in the morning light.

Adjoining the church is a round vestibule which serves as an extension of the nave ; it is the upper part of the temple of Romulus, mentioned above.

The lower church has an ancient altar, some remains of side chapels, some frescos badly injured by the damp and an ancient pavement.

Lower still in the crypt is St. Felix's well, and near it the spot where the bodies of SS. Marcus, Marcellinus, Tranquillinus, Felix II and Victor were discovered in 1582. (See Roman Martyrology, July 29.) The history of the three first Saints is familiar to readers of Cardinal Wiseman's Fabiola.

XIX.—SHRINES OF SAINTS, RELIGIOUS MEMORIES.

Besides the bodies of SS. Cosmas and Damian, placed here by St. Gregory the Great, the church possesses the bodies of St. Felix II, SS. Marcus, Marcellinus, Tranquillinus, Victor, Anthemius, Leontius, Euprepius, martyrs, the three latter being enshrined in a vase of porphyry in the chapel of the Crucifix.

In the great procession of penance prescribed by St. Gregory the Great (pope-elect) during the pestilence of 590, the clerics started from this church.

Gregory IV (828–844) is said to have here hidden himself when elected Pope against his will.

The church is served by priests of the Third Order of St. Francis, known as *Frati Bigii*, who also have the Church of St. John at the Latin Gate.

So many bodies of martyrs impart a special sacredness to this church, and remind us of what is told of St. Francis de Sales, that while the sight of the pompous remains of ancient Rome gave him a feeling of contempt for worldly grandeur, the tombs of the martyrs drew everywhere tears of devotion from his eyes.

XX.—S. LORENZO IN MIRANDA.—S. MARIA IN MACELLO MARTYRUM.

The first church was originally the temple of *Antoninus and Faustina*, the magnificent portico and frieze of which are so well preserved. The date of its transformation into a church is unknown, and it is doubtful if any mention of it as a church occurs before 1377. It

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belongs to the guild or confraternity of apothecaries, and has little inside that calls for special notice. The name *Miranda* is perhaps the name of some family, or may have been given to the church because of the wonderful monuments near it.

Not far off, in the Via Alessandrina, is the church of *S. Maria in Macello Martyrum*, a name that can be traced to the twelfth century, and is thought to refer to the great numbers of martyrs who were here scourged, racked and subjected to other frightful tortures. (Armellini. *Chiese di Roma*, p. 171). If we had passed the place in the days of persecution we might have seen the ghastly *equuleus* or gallows-rack erected, and some youthful martyr for the Faith extended and dislocated on it, his sides torn with hooks or scorched by iron plates: or we might have heard the sound of the heavy, lead-weighted scourges plied with pitiless brutality on aged men, tender youths and even children. Some of these innocent victims of the Faith were hung from a beam suspended by the feet, while a fire was kindled beneath their head, their gasping lips compelled to receive the suffocating smoke. Others had their sides raked with cruel steel *scorpions*, and then burning torches applied to the lacerations. What a powerful grace was needed to support poor human nature in such a terrible conflict! That grace alone explains the heroic constancy of the millions of martyrs throughout the world of every age, every clime, every century, whose sufferings and death for justice sake form one of the many convincing arguments of the divinity of the Church of Christ.

XXI.—OUR LADY AND ROME—A PILGRIM'S INVOCATION, BY FATHER FABER.

O Mary! Mother Mary! our tears are flowing fast,
For mighty Rome, St. Philip's home, is desolate and waste;
There are wild beasts in her palaces far fiercer and more bold
Than those that licked the martyr's feet in heathen days of old.
O Mary! Mother Mary! that dear City was thine own,
And brightly once a thousand lamps before thine altar shone;
At the corners of the streets thy Child's sweet Face and thine
Charmed evil out of many hearts and darkness out of mine.
By Peter's Cross and Paul's sharp Sword, dear Mother Mary, pray!
By the dungeon deep, the Mamertine, where they in durance lay,
And by the Church thou know'st so well beside the Latin Gate,
For the love of John, dear Mother! stay the hapless City's fate.

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For the imprisoned (1) Pontiff's sake, our Father and our Lord,
O Mother ! bid the Angel sheathe his keen, avenging sword ;
For the Vicar of thy Son, imprisoned though he be,
Is busy with thine honor, thy feasts and Rosary. (2)
O ! by the joy thou hadst in Rome, when every street and square
Burned with the fire of holy love St. Philip kindled there !
And by that throbbing heart of his which thou didst keep at Rome,
Let not the lawless spoiler waste dear Father Philip's home ;
O by the dread basilicas, the pilgrim's gates to heaven,
By all the shrines and relics God to Christian Rome has given,
By the countless Ave-Marias that have rung from out its towers,
By Peter's threshold, Mother ! save this pilgrim-place of ours !

S. J.

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(1) "Exiled" in the original. Pius IX was then an exile at Gaeta.

(2) In the original "Is busied with thine honor now by that sweet summer sea." Piux IX, at Gaeta, was seeking light as to the definition of the Immaculate Conception.

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POISONING THE WELLS.

Appletons' Universal Cyclopædia and Atlas.

Howsoever confidently we may desire and labor for unity among Christians, or for a federation of the churches, as some view it, there is one great obstacle which confronts us at every step, and which, to an observant mind, seems well-nigh insuperable, for reasons to be set down in this paper. Misunderstanding between the members of various religious bodies is quite enough to keep them apart, but the breach becomes irreparable when it is widened and deepened in too many instances by misrepresentation and ill-treatment of any church, particularly of the one which, in our country, far exceeds all others in numbers and in the influence it has ever exerted, and can still exert, for unity among all who profess to believe in Christ.

"*Quousque tandem*" asks the editor of *The Month*, (1) "How long is every assertion, however ridiculous, to be at once accepted, or at least tolerated, if only it tends to discredit the Catholic Church? How long in regard of her, and of her alone, are all rules of criticism and common sense to be cast to the winds? How long shall the well-meaning and usually not unintelligent multitude be scared away from her by clumsy calumnies which proclaim themselves as frauds far more clearly than do the tatterdemalion figures set up by farmers with the vain purpose of keeping the crows out of their cornfields?"

How long? Perhaps we can calculate this more precisely if we inquire into the sources of these ridiculous assertions and clumsy calumnies. Every reader of these pages has had the occasion to disabuse intelligent non-Catholics of views and impressions of our doctrine and history which are but too often silly, if not really insulting, so much so that those who entertain them are naturally reluctant or ashamed to express them before Catholics, for fear of giving offence. Would that all who have been thus misinformed or prejudiced were as considerate and delicate! But how do they form such views? Where, for instance, do some of our public lecturers and men like President Eliot, of Harvard, learn to speak of Erasmus as a Protestant spirit? (2) Where do our newspaper reporters learn to write about "the performance of the Mass"; (3) to describe the festival of Candlemas,

(1) May, 1902, page 458. Longmans, Green & Co.
(2) Appletons' Universal Cyclopædia and Atlas: Article on Reformation.
(3) Ibid. Missal.

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"observed by the Roman Catholics on February 2, when they form a procession with many lighted candles"; (1) or, All Souls Day, as the day "when the prayers of the living, offered at the Eucharist, are publicly offered for the faithful departed"? (2) Worse, still, whence does the ranting pulpiteer, tractarian and Sunday-School, or Christian Endeavor Editor derive his ignorant taunts about the sale, and the "seller of indulgences"; (3) and the novelist his, or, the pity of it, her nasty insinuations about persons and institutions we rightly consider sacred? From what unfailing source of information do our school examiners draw their questions, and the school-teachers and pupils their answers, about the darkness of the Middle Ages and the benighted condition of the human mind before Luther's time? Whence all the slanders we are forever hearing about Popes and Papal Rome, the monks and their monasteries, the priesthood, and everything dearest to the Catholic heart? Why do so many of the writers of our periodicals and university professors seem wedded to the "traditional protestant views" which have been so often proved erroneous, and calmly pronounce the judgment that Catholics are, as a rule, ignorant and obscurantist, unprogressive, enslaved by ecclesiastical authority, and an element to be ignored in the public or social life?

How long, asks Father Gerard; and we answer just so long as the source of information, the wells from which our reporters, essayists and book-makers draw are poisoned; in a word, just so long as our cyclopædias are edited and published by men who make no account of Catholics except as unwary purchasers upon whom they hope to impose.

There is a sharp competition among the book sellers now that we have entered upon a new century, to be first in the market with revised and enlarged editions of their cyclopædias. Dodd, Mead & Co. are announcing the New International, and the Appletons are already in the field with their Universal Cyclopædia and Atlas, of twelve royal octavo volumes, each of about 650 pages and 1,250,000 words, edited by Charles Kendall Adams, LL.D., President of the University of Wisconsin, "assisted by a corps of associate editors composed of the ablest and most distinguished scholars in the United States and Canada, and of eminent specialists in both Europe and America." The revision, it is claimed, has been made "with every attention to accuracy" on the part of the 800 or more contributors under the direction of Rossiter Johnson, Ph.D., LL.D., and in the

(1) Appleton's Universal Cyclopædia and Atlas. Candlemas.
(2) Ibid. All Souls Day. (3) Ibid. Tetzel.

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preface the editor-in-chief assures us that "It has always been the policy of the editors of this Cyclopædia to hold the balance fairly in controverted matters, and to be impartial in every way. In no department has this policy been more rigorously observed than in that which relates to religious belief and Church polity."

Now at last we exclaim, on the strength of this reassurance, we must have a work which a Catholic can use without being offended at every page. These ablest and most distinguished scholars and eminent specialists selected from the United States, Canada, Europe and all America, giving every attention to accuracy, and guided by a policy which is strictly impartial, how can they possibly fail to give us the truth, and nothing but the truth, in the temperate and well considered language which scholarship implies? It is not very reassuring, indeed, to find but one Catholic of note among the 800 editors, contributors and revisers selected, be it remembered, from every part of the civilized world; but still, if all the others are really scholars they will tell the truth impartially, whether Catholics or not. Unfortunately, and it is heart-breaking to say it, but too many of them are able and distinguished for their unfairness and partiality, to express it mildly, in the very department in which the editor-in-chief boasts that they hold the balance fairly in controverted matters and are impartial in every way. A careful examination of many of the articles on doctrinal and historical subjects in this Cyclopædia will satisfy anyone that it is eminently untrustworthy, and that, if worth consulting at all, it is chiefly because it reveals to us the source of the misunderstandings, misrepresentations, the ignorance, suspicion and prejudice which determine the attitude of so many of our fellow citizens toward the Catholic Church.

The article on the "Reformation" abundantly justifies this opinion.

Among the antecedents of Protestantism by which the writer, Mr. George P. Fisher, Professor of Ecclesiastical History in Yale University, accounts for the Reformation, is "especially the influence of the revival of learning in promoting general culture, in hastening the downfall of scholastic theology, and in producing a diligent study of the Bible and of Christian antiquity." Under this last head we are told "the work of Erasmus is very important." The implication that learning makes for Protestantism and that it fares ill with Catholics, occurs throughout this Cyclopædia. It is no doubt part of what the revising editor considers "the true, unalterable" story of the past. In France "humanism favored reform," we are told in this article.

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In England "the revival of learning prepared the ground for ecclesiastical change. The friends of the new learning had a spirited contest with the devotees of scholasticism. More, Colet and Erasmus, during his stay in England, exerted themselves in behalf of letters and against superstition. . . . The first (source of the Reformation) was the moral and religious feeling which was enlisted in favor of the Protestant movement." More, Colet and Erasmus! All heretics, presumably of one and the same stripe, at least so the innocent reader would glean from this article. And the shamelessness of the assertion that the people who were robbed of their religion were morally and religiously enlisted in favor of Protestantism! In Italy and Spain Protestantism "had several peculiar characteristics. Its disciples were confined to the higher, cultivated classes." Not a word in all this about the facts to the contrary established by Pastor, Gasquet, Balmés, and not a reference to their books in the bibliography! Alzog and Döllinger are the authorities on the Roman Catholic side! Janssen, the classic, on this subject is labelled "ultramontane," and only the 1876-86 German edition is mentioned, not the latest, strange to say, nor the English translation. Elsewhere, under "Janssen," he is scored bitterly because his book drew "aside the veil with which loyal Germans cover the pitiful condition of their country after the first flush of Luther's success was over, and showed the confusion, immorality and wretchedness of the time and the broken-heartedness of the Protestant leaders. It ventilated most thoroughly all the scandals on the Protestant side, and utilized materials from the Vatican and other sources not open to Protestants." Note the assumption that one cannot tell the truth about Protestantism and be a loyal German! Note, too, what, under Leo XIII., all know to be false, that Protestants could not have access to the Vatican Library.

What are the "other sources" not open to Protestants? What use could they have made of them, and what use have they made of the sources open to them, these men who cannot be loyal Germans and tell the truth? All this, with a mention of at least fourteen editions of Janssen's great history, is signed by the Rev. Samuel Macaulay Jackson, Professor of Church History in New York University, who has been editor-in-charge of General Church History and Biblical Literature since the death of Dr. Schaff. Now, why is there no indication of the importance of this book in the bibliography, under the article "Reformation?" Why are we not told about the latest edition and the English translation? The omission is verily a suppression, and when we consider

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that the editor in charge of this department is responsible for this, it is nothing short of a violation of contract, by which the ingenuous purchaser is led to pay for this Cyclopædia as a book edited by men whose "policy is to hold the balance fairly in controverted matters," and to be "impartial in every way," especially in all that relates to religious belief and polity. Why am I referred to d'Aubigné's well known history, written by an ardent Protestant, without the caution found under the paragraph devoted to him, that he "has no standing as an authority?" Why are Gasquet's "Eve of the Reformation in England" and "Henry VIII and the English Monasteries" overlooked, and why is his name omitted from the Cyclopædia? Why recommend Ranke as of "first rank" and not Pastor? Why omit Balmés, known as he is to the editors as "a remarkably precocious scholar," who wrote in reply to Guizot an able work entitled "Protestantism compared with Catholicism in its relation to European Civilization?"

This is only a specimen of the spirit which pervades this work, and, significantly enough, it is not the only such specimen attributable to the Rev. S. M. Jackson, editor-in-charge of General Church History. It appears not only in the crucial question of the Reformation, but again in the article on "Humanism," by A. R. Marsh, formerly of Harvard University. "Toward the end of the fifteenth century the tendencies which were making possible the Reformation worked also for classical studies, and when the Reformation was an accomplished fact the reformers were found generally on the side of scholarship." Nor will his bibliography help the inquirer to ascertain the authorities for the opposite view. So too in the article on the "Middle Ages," by John W. Burgess, Professor of History, Political Science and Constitutional Law in Columbia University, we are told incidentally that the Church had rested on "the power of religious fanaticism and unreflecting devotion" In the same paragraph we learn that the "religious fanaticism" meant, is that which impelled the Crusaders. The entire article is a wild medley of assertions which remind one of the bitter sectarian tracts distributed by certain book concerns and mission bureaus. Thus in paragraph 3 we read of "superstitious subjection to a sacerdotal order in regard to things unseen, unknown, and represented as eternal; . . . the direst immorality and disobedience to law and order, coupled with the most exaggerated and enthusiastic religiosity; . . . fancy and imagination without reflection; faith without reason; devotion without humanity—these are some of the contradictions which characterize the mediæval spirit. Those

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great Cathedral piles testify not only to the power of the imagination and devotion of the age, but also to the undervaluation of the human sufferings and sacrifices by which they were founded and builded." There you have the spirit the Columbia Professor discovers in the Middle Ages, or rather in the modern writers who subscribe blindly to the "traditional protestant view." Is this worthy of a scholar?

Worse still in §4, "the sum and substance of all authority and grace were conceived as proceeding from Christ to the chief of His apostles, to whom the Pope was successor; by the latter dealt out again upon the bishops in their consecration, and then by these in turn upon the priests and laity. The power to bind and to loose, to damn and to save, became thus, according to this conception, the property of a close corporation, which by the power of excommunication from the company of the saved upon earth, with all its attendant consequences upon the social and political status of the individual, and of the threats of eternal punishment hereafter, held the souls of men in a state of spiritual subjection of a most degrading nature. The practical result of such a system was spiritual despotism in the Church." The books "the reader may further consult" by grace of this oracle, are, as one might guess, Emerton, Hallam, Leo, Kortüm, Rückert, Ranke, Weber and others *ejusdem farinæ*, but not Pastor, Gasquet, nor even Maitland. Mr. Burgess' philosophy of history may be gathered from his article on "Teutons," in which one would scarcely expect to find the following: "In the Middle Ages, after contact and connection with the Roman world had given the Germans kings and emperors, it was the emperor against the pope; in the transition period from the mediæval age to the new time it was German Protestantism against Roman Catholicism; and to-day it is Teutonic science against the Syllabus and the Vatican. The Teutonic spirit has given to the modern civilization its freedom of thought and conscience, its estimation of man above institutions, its science, its Protestantism, etc." Is it possible that Columbia stands for the fanatical spirit thus manifested by the dean of the Faculty of Political Science? Are the very springs of knowledge poisoned before they reach the wells?

To insist on the pretended intellectual superiority of Protestantism would seem to be one of the objects for issuing this Cyclopædia. It crops out where one would never look for it. Thus the Rev. A. C. McGiffert, of Union Theological Seminary, writes on Monachism, and the inevitable mention of the corruption not of some but of all the monasteries comes in, and the decline of monasticism is thus ex-

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plained. It was a decline "which affected all the monastic orders, the mendicants included. Corruption took the place of purity, indolence of industry, selfishness of devotion to the good of others, and the church and monasticism gradually fell into disfavor and contempt, which the general skepticism attendant upon the intellectual awakening of the dawning modern age served only to emphasize." This, of course, means Protestantism, and in the next paragraph we are informed that: "Protestantism, of course, was anti-monastic in its tendency, but the Protestant Reformation led to the formation of several new orders among the Catholics, chief of which were the Jesuits, founded by Ignatius Loyola in 1534." This is either very careless writing or it means that some credit is due to the reformers for the foundation of the modern orders, the Jesuit, among others. After this we are not surprised to read of it as "an order which subordinated everything, even personal holiness and growth in grace, to the advancement of the interests of the Roman Catholic Church, and thus departed as far as it is possible to depart from the early monastic ideal of world-renunciation." To which all the simple Catholic can rejoin is: Prodigious! Mr. McGiffert refers us to Montalembert's "Monks of the West," 1861, unaware, no doubt, that Dom Gasquet has edited this great work and written an introduction which might enlighten even a Protestant on this subject, and soften some of his prejudices. (Longmans, Green, 1896.) The *Athenæum*, March 22, reviewing Rev. W. W. Capes' book, "Rural Life in Hampshire," should satisfy the Rev. Dr. McGiffert and some of his fellow contributors to this Cyclopædia, that there is some "new learning" in our own as well as in the fifteenth and sixteenth centuries, which, unless they wish to be rated obscurantist, it is high time for them to acquire.

One would imagine that the editors of this Cyclopædia would have recognized the possibility at least that our theological knowledge merits consideration. Cut off for reasons they know too well from many of the advantages of university education in other branches of learning, we have sacrificed everything to enable our priests to acquire this and other sacred sciences. One would imagine that it should have occurred to them to seek information on this point from their associate Catholic editor. Astounding though it may seem, hey are not only unacquainted with the history of the study of theology in the Roman Catholic Church, but they are quite satisfied that it is scarcely worth considering, and like Dr. McGiffert in the pas-

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sage just quoted, the President of the Rochester Theological Seminary, the Rev. Augustus H. Strong, cooly assumes for the Reformation the credit of what little merit he recognizes in our theological studies at that period. The paragraph speaks for itself, and every seminarian can judge by it alone of the merit, or rather of the singular demerit of this Cyclopædia.

"The Roman Catholic Church, in which the theological studies had fallen into neglect, was roused into immediate activity by the outbreak of the Reformation; but in the canons of the Council of Trent (1545–93) it reaffirmed the theology of its mediæval writers, particularly of Aquinas, and authorized the preparation of the Roman Catechism (*Catechismus Romanus*), which popularizes and reiterates the decrees of the council. Its great writers, such as Bellarmine and Petavius, contented themselves with acting on the defensive, simply reaffirming the dogmas of the Church and the interpretations which priestly authority put upon them. There has been no dearth of modern theological treatises in the Roman Church, but the most able and complete of them all is that of Cardinal Perrone (*Prælectiones Theologicæ*), which first appeared in 1835, and of which very many editions have been since published. It is specially able in its presentation of the Roman theory of the Church and its sacraments. Moehler's "Symbolism" skillfully states and minimizes the points of difference between Roman Catholicism and Protestantism; while Hurter's *Compendium Theologiæ Dogmaticæ* is a recent and extended exposition of the Roman doctrine."

Imagine Hurter's *Compendium* an *extended* exposition of the Roman doctrine! And try to estimate the lack of this seminary president's knowledge of what Catholic theologians have written since the Council of Trent, a lack which only Hurter's *Nomenclator Litterarius* can properly supply.

We might pursue this unpleasant task further, but enough has been said to show the partial as well as the very meagre knowledge of some of the chief contributors to this Cyclopædia. We must content ourselves with referring our readers to articles on similar topics such as "Education," ii, 588, paragraph beginning *The Old and the New*, "America," i, 149, *Religion*, *Education*, etc.; "Schools," x, especially page 366, *Modern Catholic* and *German Protestant Schools*, and page 367, the very discriminating paragraph, *Schools in North America*. Nathaniel Schmidt, of the Theological School of Colgate, contributes this part of the article. In the division on primary schools,

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page 360, Mr. C. H. Thurber, of Chicago University, and assistant to the editor-in-chief, delivers this remarkable utterance :

"The obligation of the State to provide instruction for all the children is a modern conception" That is astonishing surely from such a responsible source. But let it pass.

"In ante-Christian society," he continues, "education was largely a State concern, but it was confined exclusively to the more wealthy classes. From the time of Christ practically to the beginning of the nineteenth century all elementary education was controlled by the Church. Occasionally the State intervened when a ruler more enlightened than his fellows took some step in advance. But the great achievements in this field have all been accomplished in the nineteenth century." What would Charlemagne and Alfred say to that sweeping assertion, which, it is needless to remark, is a reflection on all that the sects as well as the Church have done for elementary education.

"German Theology," v, 117, has the subheading: "The theology of the Protestant Churches in Germany." The article contains 15,000 words, not one about Catholic theology. Again, see Hurter's *Nomenclator*, and reflect that Germany is an intellectual, and, therefore, an exclusively Protestant nation.

Truly, we Catholics live in darkness, we know so little, and, what is worse, in what we might be supposed to know are never to be trusted. Read what these men who "hold the balance fairly in controverted matters" and who are "impartial in every way" say about the "Albigenses,"—i, page 101.

"They derived their creed from the Paulicians (q. v), but exactly what it was is now impossible of statement, as we have only the exaggerated and perverted statements of their foes to act upon. [The foes were Roman Catholics, of course, and must not be trusted.] The one fact which led to their extinction was their opposition to the Church of Rome. They were apparently moral and orderly, and their opposition sprang from their belief in that Church's spiritual degeneracy."

It is plain, therefore, that throughout this work the religion and accomplishments of Catholics are ignored, depreciated, misrepresented, and that Protestantism is invariably recognized, magnified, and represented to its best advantage even at the expense of truth. Moreover, for this partiality some of the leading editors are clearly responsible. To the instances already given, others might be added in abundance, more than enough to show that an anti-Catholic animus pervades the Cyclopædia. Nor need one search long or arduously for

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such instances in articles on recondite subjects. They actually thrust themselves on one's notice unsought. To use the offensive distinction of the editor-in-charge of General Religious History, "enlightened Roman Catholics" may not suffer harm from reading them; for by far the majority of Roman Catholics are enlightened sufficiently at least to detect both the errors and the animus thus far pointed out, and others also which we are to enumerate. That is not the point. We are immediately concerned about the Protestants and the vast number of our fellow-citizens who profess no religion, who are utterly ignorant of the belief and practice of Catholics, who have no means of discovering either, and who in but too many cases are deceived by such teachers as we have just heard speak. In the light of this disclosure, we might ask who now are the obscurantists? Who is responsible for all the bigotry and mistrust a Catholic still meets on all sides? How long is it to last? Just so long as the publishers can make it pay.

It will not do to blame the associate Catholic editor, for the tone and treatment of these articles. They are not written or revised by him, and though all or a part of some of them might properly have been entrusted to him, it is not possible that he could have assented to their publication as they stand, for to-day no true scholar, Catholic or Protestant, would think of expressing such views; and it is an injustice to him, and to Protestants as well as to Catholics, to appeal to his name in the list of the editors and contributors as a proof of the policy to "hold the balance fairly in controverted matters," and to be "impartial in every way." A glance at some of his contributions makes one regret that his associates have not been, as a rule, as careful to avoid controversy, as willing to yield disputed points, and as impartial as he usually is.

Neither the associate Catholic editor nor any competent reviser, Catholic or Protestant, could have seen the articles in which the following obvious errors occur:

Under "Albert" (i, 99), we read of the Archbishop of Magdeburg, of that title: "Being granted by the Pope the privilege of selling indulgences in his diocese, he employed the Dominican Tetzel in that service, and the shameless manner in which the latter conducted it called forth Luther's famous ninety-five theses." There is a cross reference to Luther, and there the slander is repeated somewhat guardedly. "The Dominican Tetzel, acting as the agent of Archbishop Albert of Mayence and Magdeburg, had been pushing

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the sale of indulgences at Jüterbok. . . . Among those who confessed to him Luther found persons who had bought indulgences," under "Leo X," (vii, 151): "The scandalous and open sale of indulgences," under "Reformation" (x, 33): "The sale of indulgences, which in the hands of Tetzel and others was a source of flagrant abuses," and finally, under "Tetzel" (xi, 368): "Seller of indulgences. . . . In 1502, he was appointed to preach an indulgence in Zwickau and its vicinity, and he was so successful—that is, he made so much money for the Papal treasury—that he was steadily employed in the sale of indulgences for fifteen years. . . . It is said that he sold indulgences without requiring previous confession, and that he led an immoral life. . . . Roman Catholic writers deny that he sold indulgences without repentance [as if any Catholic writer of repute admits that he sold them at all] or indulgences for sins not yet committed; but their argument rests solely on the words of the papal commission, which are vague, and prove nothing with respect to the practice of the man as it had been reported by eye witnesses."

The writer of this last article is Samuel Macaulay Jackson, editor-in-charge of General Church History and Biblical Literature of this Cyclopædia. He knows of Janssen's "History of the German People," and presumably, also, Alzog's "Manual of Universal Church History." He knows that these and other competent historians deny these slanderous imputations against Tetzel. He should know that when the third volume of the English translation of Janssen was published, some one tampered with the text and introduced this expression: "Sale of indulgences," and others of a like type, and that when this forgery was discovered, the publishers, Kegan Paul, Trench & Co., of London, and Herder, of St. Louis, indignantly repudiated it, revised the book and issued correct copies to the purchasers. Let Dr. Jackson consult also Hefele or Hergenrother, and let him at least admit that this is a controverted question in which he is bound "to hold the balance fairly," and that it is unworthy both of his character as a minister, and of his responsibility as editor-in-charge of the most important department in this Cyclopædia, to set aside the protests of Roman Catholic writers, equal in ability and reputation to any of his associate editors, with an unscholarly appeal to what he represents as the vagueness of the papal commission and the unspecified report of eye witnesses. This is, to say the least, a specimen of editorial finality which one does not look for in forty-four lines of a Cyclopædia, on a subject

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which has been agitated by controversialists for well nigh four centuries.

Lest anyone may imagine that we are basing our judgment of this Cyclopædia on a few isolated examples of ignorance and prejudice, such as we have been exposing, serious as they are, it may be well to refer the reader to the article "Anthropology" (i. 235), where we read: "Luther, Calvin, and the Protestant theologians generally, not only adopted the Augustinian anthropology, but stated the doctrines in it with still greater clearness, and defined them with still closer reasoning. The papal Church took the opposite view. The Council of Trent initiated Semi-Pelagianism and endeavored to give it currency under the great authority of Augustine, whose opinions were in some instances commonly misconceived, and in others knowingly misrepresented." This utterly false statement is repeated, in one way or other, more than once in the course of this article.

Under "Antiochian School" (i, 244), we read that it "maintained the freedom of the will, the conjunction rather than the union of the two natures in Christ. . . . The great names of the school are Cyril of Jerusalem, Theodore of Mopsuestia and Chrysostom."

Under "Apostolic" (i, 257), "The Roman Catholic Church styles itself the Apostolic Church, the papal chair is called the Apostolic chair, because the Pope is supposed to be the legitimate and lineal successor of Peter, the chief apostle. . . . With the increasing power of the Roman Catholic Church, the word apostolic was more exclusively applied to whatever belonged to that Church, as Apostolic see, Apostolic canons, etc.," all which sounds like a paragraph from a good old-fashioned Protestant mission tract.

"Auricular Confession" (i, 413) is an occasion for the Right Reverend W. S. Perry to write, "In the fifth century, owing to some scandals in public confession, Leo the Great (440–461) authorized the parish priest to receive confessions," and there is no cross reference to the article "Confession."

"Image Worship or Iconolatry" (vi, 167) is significantly followed by a cross reference to "Idolatry." It is difficult from the first of these two articles to learn whether the editor, S. M. Jackson, believes that image worship, in an erroneous sense, ever found place in the Church, though he assures us that "enlightened Roman Catholics" consider images as mere reminders of Christ and the saints, as if the unenlightened Roman Catholics treated them as something more than reminders. C. G. Leland, the writer of the article "Idolatry,"

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makes the curious and sinister observation that "in the Roman Catholic Church the Virgins of Raphael, and of the great artists generally, serve merely for *iconolatry*, but where *idolatry* is developed the object of veneration is commonly some barbarously adorned rural image, or one absolutely hideous—*e.g.*, the jet black Virgin of Altötting."

"Malachy" (vii, 454), we are told, "labored with much zeal to bring the Irish Church, thus far independent, under the papal sway," though he lived in the twelfth century; and "Patrick" (ix. 165) was born in Scotland, and "founded his first church on March 17, 465." What Church it was, Catholic or Presbyterian, we are not told, but from all we can learn here it must have been the latter, as a Presbyterian divine assured us on the last anniversary of the saint, because Mr. S. M. Jackson remarks in this article how very curious it is that in the writings of the saint, viz., his autobiographical *Confession* and his *Epistle to Coroticus*, both unquestionably genuine, "we find no mention of the pope and no trace of purgatory, auricular confession, transubstantiation, or worship of the Virgin." Perhaps he had never heard of transubstantiation. In fact this *best* of American Cyclopædias, as its own revising editor describes it, tells us in the article under "Miracle Plays" (viii, 156) that "the doctrine of transubstantiation was accepted in the ninth century" only. Perhaps, too, he could not have known much about the "worship of the Virgin," because in the article "Worship" (xii, 518) we are told, "The worship of the Virgin Mary has gradually greatly increased from early days until it forms the distinctive feature of the modern Roman Catholic Church."

"Mariolatry" is what we naturally expect to find it in a work like this, not founded on Scripture, of course, Dr. Jackson assures us, but introduced somewhat dramatically after the Synod of Ephesus when "the Fathers who had defended 'Mother of God' (against Nestorious) were accompanied with torchlights and incense-burning from the assembly room of the synod through the illumined city to their respective stopping places. Thus the worship of Mary was established." Not a word about the great book of Livius on the "Worship of the Blessed Virgin in the First Six Centuries"; Bucceroni and Northcote on "Mary in the Gospels," or Ganss' "Mariolatry." We are not surprised to read elsewhere that the feast of the Annunciation was "observed at least as early as the seventh century" only, and that the Ave Maria "reached its present form" only in the sixteenth! Why not simply copy such articles from a Catholic dictionary? But, such a source could not be trusted. See above "Albigenses."

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Quite as serious, at least from the scholar's point of view, are the errors in hagiography and Catholic biography and history in which this work abounds. Why should the editors raise unnecessary questions about either the fact or the time of the martyrdom of Saints Agnes, Anastasia, Cecilia? They are only "said" to have suffered martyrdom. Why pronounce St. Catherine of Alexandria a legendary character *said* to have been, etc., and evolved out of the story of Hypatia? What warrant has Samuel Macaulay Jackson for treating the narrative of the finding of the True Cross as "one of the most remarkable legends in church history?" Why does he omit to mention the testimony of Rufinus, Theodoret, Socrates and Sozomen; and why limit the bibliography to W. C. Prime's book? We are not surprised to find the old story about Rome's rejoicing over the "Massacre of St. Bartholomew," as it is called in the title. "Naturally . . . the news of the massacre occasioned joy in Rome. A medal struck at the time is monumental proof of this." This is surely a controverted matter, and the editor who settles it once for all without at least referring the reader to an impartial history of the affair is, we submit, obscurantist in the highest degree. How differently the dispersion of the Acadians is treated: "2,000 were sent off in such haste that many families were separated." That is all; but they were Catholics. The Inquisition is one of the very few subjects of which both sides are presented, but "Torture," strange to say, affords the writer an occasion to inveigh against cruelties for which the Church is held directly responsible. It goes without saying that Henry C. Lea's "Superstition and Force" is the first book mentioned in the reference list. Perhaps the late exposures about our action in the Philippines may induce the editors to reconsider and revise the articles of this type; though even this we can scarcely hope, for turning to "Aguinaldo" we find the old story that he was a pupil of the Jesuits, and under "Philippine Islands" the old slander about the Friars occurs, but there is no mention of the latest and best sources of information, of Sawyer's book, for instance, or of "El Archipielago Filipino," issued January, 1901, by our own Government Printing Office.

Under "Gunpowder Plot," there is not a single word about the latest researches and admissions of the distinguished historian, Gardiner, in his controversy with the Reverend John Gerard, S.J., editor of *The Month;* under "Savonarola," not a word about the entire new literature produced on the occasion of his late centenary; under "Mortmain," Professor Kirchwey of Columbia University has some

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unscholarly statements about the Church, and under the article "Crusades," revised by Samuel Macaulay Jackson, we read: "The chief result of the crusades was a better acquaintance of the people of Western Europe with two civilizations more advanced than their own—the Greek and the Saracenic. Thus a powerful influence was given both to the literature and the commerce of Europe."

For specimens of biography we need only refer our readers to that of Pope Adrian VI.: "He favored reform and was honest and virtuous." Think of that for a Pope in 1522. Angelique Arnauld "became abbess of Port Royal in 1678, after which she was persecuted by the Jesuits." À Becket "practiced or affected great austerity," and was an "obstinate and haughty prelate." The great Nicholas de Cusa was "the intellectual parent of Giordano Bruno." Pope Clement VII, under the domination of Charles V. refused to grant the divorce to Henry VIII. Strange to say, his name is not mentioned under "Henry VIII.:" this statement comes under "Wolsey." Sixtus V. feigned mortal illness so as to be elected Pope, and then threw off the mask. This is not stated in his biographical notice, but it is the solitary modern example given under "Feigned Diseases." Why single out a Pope? And why introduce it all? It is not true: the story was invented by the Milanese apostate Leti. The same Pope, we are told, openly approved of the assassination of Henry III. of France. He simply refused Christian burial to a king who had unjustly put to death Cardinal de Guise, and had not liberated Cardinal de Bourbon and the Archbishop of Lyons from the imprisonment to which he had unjustly consigned them, though he had ample time to do so.

Hugh O'Neil, Earl of Tyrone, is dismissed as an "Irish Rebel." What else could he expect after resisting successfully the attempts of the Reformers on the faith of Ireland and dying a pensioner of the Pope?

But enough of this wearisome exhibition of ignorance and prejudice on the part of these ablest and most distinguished scholars in the United States and Canada. Is it surprising that men who ignore, depreciate and misrepresent Catholic doctrine, history and practice on every occasion should ignore or overlook a vast number of Catholics who surely deserve to be included among "noted living men and women in every department of learning, science and action," more than the hundreds of obscure subjects selected for honorable mention in these pages? Why should we not look for the names of Cardinals

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Satolli, Martinelli, Mazzella and of Archbishop Bedini in this list? Why omit from it the names of the Venerable Archbishops Ryan, Elder, Feehan and Williams? Bishop Neumann is not there, nor are the famous pioneer bishops of the West duly recorded. The great Catholic Missionary of the Rocky Mountains, De Smet, is not included in it, and Le Moyne, discoverer of the Salt Lakes, is passed over; Jayme, Farmer and Rasle also, although Eliot is never forgotten. These men have been vital factors in our history.

Governor Dongan of New York, the great upholder of home rule, of the principle of no taxation without representation nearly one hundred years before 1776, to whom we owe the "Charter of Liberties and Privileges," who saved the boundaries of New York State against the encroachment of Penn—his name too is omitted, though Andros who preceded and succeeded him is duly remembered. Among our editors, Lambert and his famous "Notes on Ingersoll," are ignored, but the lecturer and all his works are commemorated. We look in vain for the names, Donahoe, Wolfe, McMaster, Clancy, Roche, Phelan, Pallen, Cronin, Hudson, Heuser, Desmond, O'Shea, Doyle, Yorke and others of equal prominence as editors; in vain, too, we look for Corcoran, Azarias, Parsons, O'Callaghan, Thebaud, Ives, Clarke, Middleton, Pise, Moriarity, Ryan, Miles, Keon, Dorsey, Guiney, Tierney, Repplier. One would imagine that some of the editors should have known of the venerable Father Sorin and Doctor Magnien, or Madame Hardy; and why overlook Hagen, Sestini, Zahm and Bayma? We are picking names almost at random, with no effort at completeness. It may seem unimportant to some; but to omit these and a host of other names that can easily be found in the records of our historical societies, implies that Catholics are not doing their share for the learning, science and activity of the country, and that as an element they can be for the most part ignored.

Yes, ignored; for they and their institutions and their great societies are omitted in a way to justify the charge that they are actually ostracised. Why, for instance, is Holy Cross College, Worcester, Mass., omitted, though it has been the Alma Mater of so many bishops and priests all over New England, while the Worcester Polytechnic school is not lost sight of? Why Haverford (Quaker), and not Villanova? Why St. John's, Annapolis (Episcopalian), and not St. John's, Fordham? Why Bryn Mawr and not Eden Hall, or Vassar and not Trinity, Washington? Why (x, 367) pass over the Catholic seminaries, merely giving round numbers, and mention

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specifically about forty Protestant seminaries? There are Knights of Pythias and Knights Templar, but no Knights of Columbus. Luther League, Epworth League, Brotherhood of St. Andrew, Young Men's and Young Women's Christian Associations, Christian Endeavorers, King's Daughters and a host of others, are all mentioned, but none of the many Catholic Leagues, no Order of Foresters, no Commandery of St. John, Benevolent Legion, or Young Men's Institute. These are all Catholic. The Ancient Order of Hibernians is reputed to be Irish as well as Catholic, and therefore outclassed; and yet some people apprehend danger from federation!

We could continue this investigation indefinitely. We have not yet said one word about the articles on Scripture, Science, Philosophy, nor all we might say about the articles on Education and other subjects: this would require a series of papers quite as elaborate as this. We have already written more than enough to prove that Appleton's "Universal Cyclopædia and Atlas" is eminently untrustworthy and, if worth consulting at all, valuable only as a storehouse of antiquated Protestant traditions and misrepresentations of our religious belief and history, and as a clue to the reason why so many of our fellow citizens remain in ignorance of our character and regard us with suspicion and prejudice. We may confidently submit to our readers that those who thus ignore us as ignorant, obscurantist, unprogressive and slaves to ecclesiastical authority are doing all in their power to keep unsuspecting readers in error and darkness, out of the progressive march of knowledge, and forsworn to the traditional Protestant view.

The editors of this Cyclopædia owe not only to Catholics but to Protestants also, and to the entire English-speaking world in which they seek a market for this work, and above all to some of the eminent scholars and specialists who are among their contributors, to revise it thoroughly, to change it at least in what we have shown it to be antiquated, superficial and partial even to the verge of bigotry, into the up-to-date, scholarly and impartial Cyclopædia they have hitherto falsely proclaimed it to be. To help them in this act of reparation, there are scholars and dictionaries and books of reference in abundance, if they will look for them. Until they have done this, they cannot in good faith sell one more copy of any volume of this set, for errors abound in all. Those who have been misled into purchasing the Cyclopædia on the strength of the assurances given in the circulars issued to announce it, may in all justice return the volumes thus far delivered to them and demand revised copies or

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the money they may have paid. In general, it is advisable to buy no work of this kind without testing it, and for test topics those we have just mentioned will serve very well. We all have a duty to tell the truth, and to help others to tell it likewise. To encourage the publication of books of this sort is to contribute to the perpetuation of falsehoods which do more spiritual harm than any benefit to be derived from the book can possibly counterbalance. Just so soon as men learn or feel compelled to tell the truth, just then and not before may we hope for Christian unity whether among churches or individuals.

THE EDITOR.

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SIMILARITY BETWEEN THE LANGUAGES

OF THE TEN'A OF ALASKA AND OF THE NAVAJOS OF ARIZONA.

(Communicated.)

THE London *Tablet* of December 21, 1901, is completely wrong in its first statement, and almost so in the second. I have not acquired "a thorough mastery of the Nulato language." According to Father Monroe, a former resident at the Nulato Mission, this cannot be done in less than twenty-five years. I beg the Rev. Father to pardon my contradiction, but I think I shall reduce the time to five years, at least as far as a quite satisfactory and practical mastery of the Ten'a is implied, and I am only in my fourth year at the work. Then my correspondence with the missionaries in Arizona has not "revealed" but confirmed the fact already known, that a community or rather a similarity of languages exists between tribes "sundered by thousands of miles of territory," but not without some intermediate links, viz., tribes speaking languages similarly related.

In fact I am in position to assert, with sufficient proof, that the Ten'a [1] of the Yukon Valley, the Dénè of the McKenzie River Valley and the Navajos of Arizona speak languages about as closely connected to each other as the Romanic languages of Western Europe—French, Spanish, Italian, Portuguese, etc. Of the three languages mentioned, no one seems to be primitive, and I take them to be derived from one common stock, which would be to them as Latin to the Romanic. This original stock may be revealed by further investigation.

The first hint I had of such a similarity was from the work of Rev. E. Petitot, an ex-Oblate of M. I., entitled, *Dictionnaire de la Langue Dénè Dindjié*, and printed at Paris, (Ernest Leroux, 28 rue Bonaparte), in 1876. This learned missionary on perusing a book entitled, "New Mexico and its People," by W. W. Davis, Attorney

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(1) In the Ten'a words which I shall use a sufficient approach to the genuine pronunciation will be made by

1. giving the vowels their continental sounds;

2. Sounding *h* as German *ch* soft, in *Ich*, and *r* as German *ch* hard, in *Buch*; *g* hard, as in *anger*, *y* as in *year*; the other consonants as in their names in the English alphabet.

3. Giving the special marks ' and / their proper value. The first, which you may print (if you choose to do so) as an apostrophe, is a very slight, almost imperceptible, stop. The other is the common palatal *l*. The lingual *l*, as all know, is sounded by the tip of the tongue touching the alveoli of the upper jaw; now, if the same sound is emitted the tip of the tongue touching the alveoli of the lower jaw, the palatal *l*, or */*, is obtained.

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(New York, 1857), was led to compare the Dénè and Dindjié languages with such fragments of the Navajo as he could find in Mr. Davis' work. He concludes : "Par la comparaison que j'en fais, il me paraît que leur langue (des Nabajos) est identiquement la même que le dénè dindjiè." He then proceeds to illustrate this statement with a table of twenty-one words, showing indeed that it is not ungrounded, but not quite sufficient to produce a thorough conviction. (op. cit., p. xvii.)

Next to this first hint my attention was brought to the subject by reading of Friedrich Müller's *Grundriss der Sprachwissenschaft.* In the second volume, in a fascicle printed at Vienna (Alfred Hölder, Rothenthurmstrasse 15) in 1882, the author proceeds to give a summary outline of the language of the Athabaskan or Tinne stocks (p. 182 et seqq.) in which he seems to take it for granted that the Navajo belongs to the same stock. His table of pronouns comprises the Apache and Navajo and so does his list of number names. In these the similarity and connection is plain. His Tinne, however, is different from mine, and evidently borrowed from Father Petitot's.

Now Petitot is not a perfectly reliable authority. His extra vivid imagination has led him more than once into real mistakes, and the simple perusal of his works, especially the interesting relations of his travels and experiences on the Mackenzie River, will force this conviction on the mind of the reader. His carefully drawn map of the Mackenzie Delta has been found inaccurate. So that both of these authorities did not appear to me sufficient to justify a real conviction. Besides the instances quoted were, after all, few. So I did not mind the matter any more.

In the meantime a careful perusal of Father Petitot's Dictionnaire, guarded by the severest principles of criticism, convinced me fully that his Dénè and our Ten'a are two brother languages, derived from one common mother tongue.

I really knew nothing more about the subject, when, in the summer of 1901, Father Monroe sent me a letter which he had just received from Rev. Father Anselm Weber, O.F.M., Superior of the Navajo Indian Mission in Arizona and New Mexico, in which he says that "The Navajos, a tribe of about 20,000, are said to have come from the far north to this country some 500 years ago, a remnant thereof remaining in the north, however. The name *Navajo* has been given them by the Spaniards, they calling themselves *Tineh* or rather *Dineh*, which means *man, men or people.*" Rev. Father Weber, being aware of these facts, and reading in an article by Father John Post, S.J., in the German "Sacred Heart Messenger," that some of our Indians also call themselves *Tineh*, was struck by the idea that they might have belonged to the same tribe. In his letter to

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Father Monroe he inquired of him about the similarity of the languages, giving about fifty words and three tenses of a conjugated verb for comparison. I was able to identify at first sight twenty words, which present only slight differences of pronunciation or meaning. A more careful study enabled me to reduce ten more to similar equivalents in our Ten'a, whilst twenty-one remained at variance with the equivalent words that I know. This was quite encouraging; and I hastened to answer the most welcome letter of Rev. Father Weber, sending also another list of words for comparison. On September 22, 1901, Rev. Father Bernard Haile, O.F.M., answered me that my letter "is another proof that the relationship of the Navajo to the Ten'a is very close. The analogies in their languages are truly striking. As to the apparent disparities, I do believe they can to a great extent be attributed to local influences." He then examines the matter subjected to his study in my letter, and evidences several new striking points of resemblance, viz., the same way of conveying abstract notions, by a sort of participle, the same way of expressing an imperative with a future, the imprecation, May you die! common to both languages, and over twenty words from my list which evidence at least a perfect similarity of the corresponding roots. He subjoins a paradigm of conjugation, which I have not yet had time to study, but seems to come very close to Petitot's Dénè. I have not yet answered this interesting communication. However, it is plain to me that the Navajo and our Ten'a are associated languages. Petitot's Dénè being a transition between the two. Further investigation and correspondence with the Franciscan Fathers in Arizona will produce, I am sure, quite conclusive evidence to that effect.

Now, Petitot's Dénè is spoken according to his statement, with, of course, a great variety of dialects on both slopes of the Rocky Mountains from 54° latitude northward Our Ten'a is spoken, as far as I have ascertained, throughout the valley of the Yukon from 145° W. longitude to 160°; and on the Kuskokwim River for some hundred miles from its headwaters. It is rather likely, but not yet evident to me, for lack of documents or personal observation, that similar languages are spoken along the Copper River and probably in other parts of Alaska.

These facts are interesting to ethnological students as establishing a community of origin between a number of tribes, which, in fact, have always been considered as related with each other and have been designated under the common names of *Tinney* and *Athabaskans* by such early explorers as Sir Alexander McKenzie, Franklin and Richardson. It is now sufficiently proved, I think, that the Navajos belong to the same stock. Would to God that the joint effort of their missionaries under such various circumstances would bring them all at last into the

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one fold of Christ, to whom "there is no distinction of the Jew and the Greek, for the same is Lord over all, rich unto all that call upon him." (Rom. x. 13.) Let each of your readers say one Hail Mary for this intention.

As you may see, there is no very great discovery about all this, and I think one would be rash to beat the drum over it and advertise it as something new. The London "Tablet" overrates it I fear. I am glad to have an opportunity to reduce it to its real proportions.

The following table could have been made longer, but the mail carrier put a stop to it. In drawing it up, I have excluded the terms already compared by Petitot and Friedrich Müller, so that it produces only unpublished matter.

JULIUS JETTÉ, S. J.

TEN'A AND NAVAJO

Schedule of words compared.

NOTE.—The German *ch* hard which I write by an *r* is written as a *q* by the Arizona Missionaries. I am seriously planning to adopt their notation for this as they have done me the honor of adopting mine for the signs ' and ł. However, in this list the respective orthography has been preserved.

TEN'A	NAVAJO
yol, snow	yas, snow
na-alkon, it rains	na-qualtgin, it rains
dlel, mountain	dsil, mountain
no, again	na, again
ses, bear	shash, bear
lats, dirt	lesh, dirt
tluł, rope	tloł, rope
ato-kot, kot-eit, now	kat, now
kota, enough	kaddi, enough
kan, hut	ghan, house, hut
teyen, sorcerer	diyin, supernatural being
o, oo, yes	ou, yes
toto, enough (lower dialect)	dooda, no
nezun, nejen, nice	nizhun, nice
mo-ot, his wife	ba-ad, his wife
yō, sky	ya, sky
łūka, fish	łō, fish
yō-koł, cloud; lit. sky-cloud	kos, cloud
so, sun	sō, star
tłete no'oya, moon	tlego na'ai, moon
es-tleł, I am strong	si-dsił, I am strong
es-nał, I am long	us-nas, I am tall
se-zèk, my body	shi-zhi, my body
sa-ka, my foot	shi-ke, my foot
roih, winter	qai, winter
lon, many	la, many

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CONGRATULATORY ADDRESS

Of the Hierarchy of the United States

To His Holiness Leo XIII.,

On the Occasion of His Pontifical Jubilee.

Most Holy Father:

May this letter of congratulation express to you how very gladly we hail this happy day, whose dawning has spread a new joy over the whole world. Justly indeed do we call this day a happy one, for it marks the opening of the twenty-fifth year of your glorious Pontificate. Even as the Church of Christ rejoiced, when you took the helm of Peter's bark, so does she rejoice now, with you still guiding her, for she realizes that, amid the storms which have assailed her from all points, your course has ever been a most prosperous one. Therefore, Most Holy Father, we, your obedient children, because of this event truly wonderful and extraordinary in the long series of Roman Pontiffs, express our joy, our thankfulness, our congratulations.

The hearts of all are filled with joy; of the bishops of these United States of America, the clergy, both secular and regular, the faithful under their care. We give thanks to God for this precious gift of His divine mercy, bestowed on two only besides yourself in the long line of the successors of St. Peter. We bring our congratulations to you, who by your many eminent and strenuous labors for the Church have promoted the glory of God, furthered the salvation of souls, and prepared for yourself a bright and incorruptible crown.

But we may not rest content with merely expressing the feelings of our hearts. As children it befits us to recount the glorious and illustrious deeds of our Father, which year after year have adorned the Church with new splendor. Crowned with the triple crown most worthily have you, as Vicar of Christ, fulfilled the threefold office of Supreme King, Teacher and Pontiff.

As a wise Sovereign you have spread the Kingdom of Christ entrusted to you and defended it unscathed from every hostile attack. The faithful guardian of Unity, following the words of Christ, you have strengthened your brethren, and put forth every effort to bring schismatics into dutiful obedience, and lead heretics back to the centre of Catholic truth. The illustrious defender of liberty, you held out your hand in succor to every storm-beaten church, desiring only that the right of the Catholic faith to the free exercise of its worship the world over might be recognized by public authority. A lover of peace you labored heart and soul for preserving with God's help a

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mutual, untroubled and lasting harmony between the pastors and their flocks. This ardent love of peace together with your sense of justice so captivated the minds of powerful rulers that they did not hesitate to choose you as the arbiter of their claims, and entrust to you the settlement of their disputes. Gladly did you undertake this noble task, and with rare prudence you successfully accomplished it to the entire satisfaction of the parties interested.

Mindful too, most Holy Father, of another office, laid upon you by Him whom God placed as King over Sion, and who is the true light that enlightens every man coming into this world, you have served the Church of Christ not less as Teacher than as King. Would that all whom you have striven to imbue with the words of life, had listened humbly to the voice of such a teacher. With sound doctrine you have endeavored to destroy every error which threatens the welfare and the peace of modern society ; with the eloquence of the true Pastor you have proposed to the faithful for their instruction every truth most suitable in these days of ours for the salvation of souls.

With hearty approbation have the universal faithful received from you this salutary teaching, for it inculcates those principles, which, while they stand for human liberty and the sanctity and perpetuity of Christian marriage, safeguard fully the recognized constitutions of states and the individual rights of all. These striking examples of your teaching have forced the highest encomiums even from those who do not acknowledge the Roman See.

Lastly, as Supreme Pontiff, Christ's Vicar, it was your heart's aim to promote with all earnestness divine worship and to make manifest the efficacy of the sanctity of the Church by fostering the piety of holy priests, and by encouraging the fervor of the faithful. You fostered the devotion to the Sacred Heart of Jesus, you spread the practice of the Rosary of the Blessed Virgin, you aroused the confidence of all, especially of workingmen and the blessed poor of Christ in the protection of St. Joseph.

More still, you kindly looked to the needs and interests of religious congregations that follow the counsels of the Gospel, and by wisely adapting the ancient rules of the Third Order of St. Francis to the requirements of modern every day life, you put it within easy reach of all the faithful as a means for their progress in Christian perfection. You have placed before every Christian household the Holy Family of Nazareth as their model to be revered and imitated, and endorsed this devotion with the sanction of your supreme authority.

These are the eloquent testimonials of your solicitude in governing,

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instructing and sanctifying the Church of Christ. They, however, whom you have honored with especial marks of your good will have a stronger obligation to remember the particular evidences of your paternal kindness, and to give you heartfelt thanks for the favors they have received.

Among the exalted offices which occupy the Supreme Pontiff's watchful care, there is scarcely one which you have not deigned to employ for the peculiar and special advantage of the Church in America. At the very beginning of your Pontificate you fixed your eyes upon this portion of the flock committed to your charge. When, after a few years, the Plenary Council of Baltimore was convoked by your authority, you devoted all your energy and your thoughts to advancing the welfare of this country. Hardly had this Council, whose rich and fruitful results we still experience, been convoked, when graciously yielding to the prayers of the Bishops, you gave a full legal status to the Urban College, founded by your renowned predecessor Pius IX for forming the levites of this Republic into the priesthood of Christ. You established this college according to the canonical decrees, honored it with the name and title of Pontifical, and granted it all the privileges and prerogatives of Pontifical Colleges.

This was only the beginning of your favors towards us. We shall never forget with what great kindness you listened to our proposal to establish a Catholic University in the heart of this republic. No one can deny that this great University, flourishing for some years at Washington, was your work. Without your approval, without your encouragement we would never have attempted it ; nor would we have regarded it as complete, had you not given it your sanction and endowed it with the rights of an University.

Besides all this it is a pleasure for us to chronicle in the records of the church of America still another gracious favor of yours. When you heard that we were about to celebrate the centennial of the establishment of the Hierarchy in the United States of America, you immediately sent a letter to us with your congratulations, expressing to us once more your especial love for the Bishops and the faithful. Nor was it strange that you felt such great joy on the occasion of that solemn anniversary, you who have contributed so much to the growth of this hierarchy. For of the fourteen provinces and sixty-nine dioceses into which the Hierarchy of the Church in the United States of America is to-day divided, three metropolitan and not less than twenty four episcopal sees owe their existence to you.

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There is still another token of your fatherly love for us which we may not pass over, namely, the creation of the Apostolic Delegation in America. What store we should set by this you yourself have frequently told us, impressing upon us the many reasons why the presence of the Apostolic Delegate among us is to be regarded as an exceptional proof of your affection for us. And, although the establishment of this Legation was as it were the crowning complement of the ecclesiastical administration, it was not the last of your gracious acts in our behalf. For it is well worthy of note that after the Apostolic Delegation was created among us, it pleased your Holiness to address to us again and again your matchless letters, and to guide us by that wisdom of which you have given us so many proofs.

While meditating on these facts and others like them, we are well aware, Most Holy Father, that it is not enough merely to recall the great favors we have received from you. We would show our gratitude by deeds more than by words. May your Holiness deign, then, to accept this token of filial love and deep veneration which we offer to you in the name of all the faithful in this land. To preserve unity intact among us, to defend the rights of the Holy See, to profess fearlessly the truth of the Catholic Faith ; this is what we strive for, and for this will we strive even unto the shedding of our blood.

These, Most Holy Father, are the sentiments of our hearts, and we lay them along with our congratulations at your feet as a token of our loyal allegiance and dutiful respect the while we supplicate the Divine Majesty to protect you and bless you and keep you the loving Father of the Christian Family, who bringeth forth new things and old from the treasure house of the Primacy unto the years of Peter and more.

✠ JAMES CARDINAL GIBBONS.

In his own name and in that of all the Archbishops and Bishops of the United States.

BALTIMORE, March 3, 1902.

POPE LEO'S RESPONSE TO THE AMERICAN BISHOPS.

To our Beloved Son James, of the title of Santa Maria in Trastevere Cardinal Priest of the Holy Roman Church, Gibbons, and to the other Archbishops and Bishops of the United States of America:

Beloved Son and Venerable Brothers, health and benediction.

Certainly We have reason to rejoice, and the Catholic world, on account of its reverence for the Apostolic See, has reason to rejoice at the extraordinary fact that We are to be reckoned as the third in the long line of Roman Pontiffs to whom it has been happily given to

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enter upon the twenty-fifth year of the Supreme Priesthood. But in this circle of congratulations, while the voices of all are welcome to Us, that of the Bishops and faithful of the United States of North America brings Us special joy, both on account of the conditions which give your country prominence over many others, and of the special love we entertain for you.

You have been pleased, beloved Son and venerable Brothers, in your joint letter to Us to mention in detail what, prompted by love for you, We have done for your churches during the course of Our Pontificate. We, on the other hand, are glad to call to mind the many different ways in which you have ministered to Our consolation throughout this period. If We found pleasure in the state of things which prevailed among you when We first entered upon the charge of the Supreme Apostolate, now that We have advanced beyond twenty-four years in the same charge, We are constrained to confess that our first pleasure has never been diminished, but, on the contrary, has increased from day to day by reason of the increase of Catholicity among you. The cause of this increase, although first of all to be attributed to the providence of God, must also be ascribed to your energy and activity. You have, in your prudent policy, promoted every kind of Catholic organization with such wisdom as to provide for all necessities and all contingencies, in harmony with the remarkable character of the people of your country.

Your chief praise is that you have promoted and sedulously continue to foster the union of your churches with this chief of churches and with the Vicar of Christ on earth. Herein, as you rightly confess, is the apex and centre of government, of teaching and of the priesthood; the source of that unity which Christ destined for His Church, and which is one of the most striking notes distinguishing it from all human sects. As We have never failed to exercise with advantage this most salutary office of teaching and government in every nation, so We have never permitted that you or your people should suffer the lack of it. For We have gladly availed ourself of every opportunity to testify the constancy of our solicitude for you and for the interests of religion among you. And Our daily experience obliges Us to confess that We have found your people, through your influence, endowed with perfect docility of mind and alacrity of disposition. Therefore, while the changes and tendencies of nearly all the nations which were Catholic for many centuries give cause for sorrow, the state of your churches, in their flourishing youthfulness, cheers Our heart and fills it with delight. True, you are shown no special favor by the law of the land, but on the other hand your lawgivers are certainly entitled

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to praise for the fact that they do nothing to restrain you in your just liberty. You must, therefore, and with you the Catholic host behind, make strenuous use of the favorable time for action which is now at your disposal by spreading abroad as far as possible the light of truth against the errors and absurd imaginings of the sects that are springing up.

We are not unaware, Venerable Brothers, of all that has been done by every one of you for the establishment and the success of schools and academies for the proper education of children. By your zeal in this respect you have clearly acted in conformity with the exhortations of the Apostolic See and the prescriptions of the Council of Baltimore. Your magnificent work on behalf of the ecclesiastical seminaries has assuredly been calculated to increase the prospects of good to be done by the clergy and to add to their dignity. Nor is this all. You have wisely taken measures to enlighten dissidents and to draw them to the truth by appointing learned and worthy members of the clergy to go about from district to district to address them in public in familiar style in churches and other buildings, and to solve the difficulties that may be advanced. An excellent plan, and one which We know has already borne abundant fruit. Nor has your charity been unmindful of the sad lot of the negro and the Indian—you have sent them teachers, helped them liberally, and you are most zealously providing for their eternal salvation. We are glad to add a stimulus, if such be necessary, to enable you to continue these undertakings with full confidence that your work is worthy of commendation.

Finally, not to omit the expression of Our gratitude, We would have you know what satisfaction you have caused Us by the liberality with which your people are endeavoring to contribute by their offerings to relieve the penury of the Holy See. Many indeed and great are the necessities for which the Vicar of Christ as Supreme Pastor and Father of the Church is bound to provide in order to avert evil and to promote the faith. Hence your generosity becomes an exercise and a testimony of your faith.

For all these reasons We wish to declare to you again and again Our affection for you. Let the Apostolic blessing, which We bestow most lovingly in the Lord upon you all and upon the flocks entrusted to each one of you, be taken as a token of this affection and an augury of Divine gifts.

Given at Rome at St. Peter's, on the fifteenth day of April, in the year MDCCCCII, the twenty-fifth of Our Pontificate.

LEO XIII, Pope.

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EDITORIAL.

A DEVOTION WITH A PURPOSE.

THE more men preach altruism, the more selfish they grow. The more they pretend to act purely for the good of others, without any thought of their own advantage, the more they are seeking it in one way or other, and the more heartless they are in respect to what others really need. No man can properly love another unless he cultivates a proper self-love. The law is: Thy neighbor *as*, not *more than*, nor *not*, but *as* thyself. Even love of God does not preclude, but supposes well ordered self-love. We are bidden to esteem our souls above all else in the world: "What doth it profit a man to gain the whole world and lose his soul?" Or, what will not a man give for his soul? Even if this truth were not impressed upon us by the very tendencies of our nature, we might learn it from the fact that God has deemed us worthy of this love, having so loved the world as to send His Only Begotten Son to redeem our souls from evil and to restore them to Himself. Christ is then the expression of the love of the Father of mankind. How shall we estimate, form some conception of His love for each one of us? What value do we set on Christ the expression of it? Is His love in our estimation universal, or do we limit it to narrow bounds? Does He love all, without exception, with the greatest love, greater than which no man can have, by laying down his life for all? The proceedings in the General Assembly of the Presbyterian Church, in session in this city, remind us that a vast number of men limit the charity or, what is the same thing, the application of the merits, the effects of the love of Christ to mankind. The proposal to revise the article in their Creed about the election of infants, and their tenets about predestination generally, show that the founders of their Church tended to give men very narrow views of this love. This same tendency was manifest in the Jansenists, who, for fully two centuries, endeavored to introduce among Catholics in France similar limited views about Christ's love for men. They did not succeed, thanks to the propagation in that country of an intense devotion to Christ, represented and conceived as the Redeemer of boundless love, not only dying to save all, but sincerely and earnestly longing to have all benefit by his copious Redemption. This devotion was intense, not because it was unreflecting, but because it was founded on truth, and because it enabled men to grasp that truth as they had never grasped it before. It became universal and

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it has been for the past two centuries and is still, the most prominent devotion in the Church. In June a special feast-day commemorates the love of Christ for men manifested to them under the symbol of His Heart. A Mass and Office, the liturgical litany and, for the laity, the Little Office of the Sacred Heart, are some of the means of giving public and private expression to this devotion. Better than every other tribute we can pay to Christ, it expresses our loyalty to Him as our King, a King who rules by love and exacts only the service of our love. It is a feast of triumph, one which means more than any other in this commercial age, and at a time when human hearts are growing selfish and striving to justify every excess of license under altruistic pretexts. The purpose of this feast is to inspire every one who thinks of Christ with a sense of the great personal love of Christ. He loved *me* and gave Himself up for *me*. That is the measure of God's love, and no man has any concept of it until he has meditated on this fact and considered what it means for himself. To bring about unity among Christians and to cultivate a true knowledge of Christ, we can do nothing better than practice this devotion ourselves and pray that others may be inspired to practice it.

THREE LEADING ARTICLES IN THIS NUMBER.

Three reflections will occur to everyone who reads the articles in this number on "The Sacring of a King," "The University of the State of New York," and "Poisoning the Wells. In the first the writer makes very clear the importance of the Mass in this ceremony as observed for the predecessors of a king who now receives the crown on condition of denying his belief in the sacrifice of the Mass and insulting those who cherish it. In the second the fact stands out clearly that the Regents of the University of New York are a dignified and conservative body to whom other States, as well as New York, owe a great deal for keeping in check the faddists and the beaurocrats who are forever restlessly meddling with our educational system and throwing teachers as well as pupils into confusion. "Poisoning the Wells" may be tedious reading; it certainly was not pleasant to have to write it, but by all means read it, and observe that it is not one-tenth of what might be said. It is time, now that we are in the new century, to discard the worn-out traditions and prejudices that were never an honor to those who perpetuated them. The Presbyterian Assembly, now in session, bears testimony to the need of being polite nowadays, if not entirely accurate or truthful. No doubt the venerable Leo XIII will be grateful that they have lifted from his head the condemnation

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which was fiercer than any anathema St. Paul or the Church, since his day, was inspired to utter. The Pope is still doing something very, extremely, capitally offensive to Christ they still profess in their revised creed, but he is no longer the man of sin, the anti-Christ he was until May 22 in this year of grace. Politeness may pave the way to mutual understanding, and if some of the divines who have voted so enthusiastically for revision find an opportunity to read the Encyclical of his Holiness on Christ the Redeemer, they may be led to think that he cannot, after all, be consciously, deliberately offending Christ.

Incidentally in this article "Poisoning the Wells," notice how so many of our University Presidents and Professors stand for fanatical anti-Catholic views, and how unscholarly they are in clinging to the "traditional Protestant view," to use the phrase of one of them. Perhaps those who advise parents and guardians not to trust their sons or wards to the institutions in which the influence of such men is predominant are not obscurantists. Perhaps they are justified in fearing for these young people not merely a shipwreck of faith, but a warp of intellect from whch they can never after be liberated.

PLAYING AT CATHEDRAL.

We have before us the Report of a committee appointed to suggest "titles and dedications for the Chapel now building, and the six others to be hereafter built, in connection with the apse of the Cathedral of St. John the Divine." The Report bears the names of the members of the commitee—"H. C. Potter (Chairman), Wm. R. Huntington, P. K. Cady." The popular name for the seven constructions is said to be "Chapels of the Tongues." The central one is to be St. Saviour's, and is to be called "The Chapel of the Oriental Rite." The others are to be St. Ambrose's, "of the Italian Rite," "to be called the Italian Chapel"; St. Martin's, "the Huguenot Chapel," "of the Gallican Rite"; St. James's, "the Spanish Chapel," "of the Mozarabic Rite," St. Ansgarius's, "the Swedes Chapel," "of the Scandinavian Rite;" St. Boniface's, "the Holland Chapel," "of the German Rite;" St. Columba's, "the Scot's Chapel," "of the British Rite."

The purpose is "to connect them (the chapels) in some way with the various racial elements that have entered into the structure of our national and, more especially, our municipal population;" for "it is believed that forms of worship, based upon these ancient liturgies and set forth by Episcopal authority in the vernacular of the several races, could properly be used in the chapels in question,"

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while the main building "stands distinctly for English Christianity as such."

It is not easy to say which is most violated here—history, religion or honesty. There was no rite known to history as "the Italian"; nor was there a Scandinavian, nor German, nor British, nor any one distinctly known as "the Oriental Rite." Who ever imagined that the Huguenots adopted the Gallican Rite? By the Holland Chapel of the German Rite, the committee intended "to cover both High-Dutch and Low-Dutch associations," and the name of St. Boniface was "to point out the connection between English and Teutonic Christianity." This is quite as honest as to say that the creed of modern Episcopalians is the same as that of the saints named above.

But why should Americans "stand distinctly for *English Christianity?* Or why should they make the childish pretence that English Protestant Christianity—a thing of comparatively recent date—is the same as the ancient Catholic faith, by which England was formed and to which it remained devotedly attached for a thousand years? Or why should this committee say that it is "superstition to fasten the name of Lady Chapel upon a post-Reformation structure," while they fasten on their six chapels the names of Catholic Saints? Do they imagine they honor Him whom they call "Our Blessed Lord," by branding our reverence for His mother as "Mariolatry"? Is not all this playing at religion and history as at Cathedral? And how undignified it all is!

No doubt beneath it all is a deeper plot to increase the Episcopalian fold in New York—a plot being actively worked by a system of proselytism by means of homes, nurseries, clubs, etc., by which needy and unwary Catholics are drawn in considerable numbers, not to become Episcopalians, but too often to lose what little Christian faith they had.

BISHOP FAVIER'S DEFENCE OF HIMSELF.

Although the absurdity of the charges brought against him was generally understood and acknowledged, yet, because they had been made in the French Chamber of Deputies, the venerable missionary Bishop thought it well to give a detailed account of what he had done during the siege of Pekin and after it had been taken by the allied troops.

The city of Pekin was taken by the troops on the evening of August 14th; but, because they had to fight their way through the streets, the Cathedral and adjoining Catholic establishments were not relieved until

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the morning of the 16th. Meanwhile all day on the 15th and during the following night a fierce attack with rifle fire and cannon was continued on the buildings which sheltered the Bishop and 3,400 refugees. They were reduced to the last extremity, and were literally starving; 360 had died of hunger, and about fifty had been slain by the assailants. A large number, besides, had been wounded. The first food obtained, as the allies advanced, was the sacks of rice used as barricades by the Boxers. Several hundreds of soldiers, blackened with the powder-stains of a four or five hour's fight, who, to arrive more quickly, had thrown away everything but their rifles, succeeded in entering the Bishop's residence. For four days they had received no regular rations, and many were wounded. They had to be cared for and fed. The Bishop himself gave up his bed to the wounded leader, Captain Marty. Some flour was procured and animals escaping from the conflagation of the city were killed for food. The soldiers deserved and needed it all, and they succeeded one another in squads. The following day food was procured in the city wherever it could be found. The English soldiers who were on guard at the Yellow Gate allowed the people to take rice.

A few steps outside the gate stood the palace of Prince Ly, a notorious Boxer leader, the friend and associate of Prince Tuan. Here were stored the rebel supplies—food, arms and clothing It was from here that the attack on the Cathedral was directed. Ly was later punished and disgraced by the Chinese court. His palace was seized by the soldiers, and thither the Christians resorted with the others for food. The place contained much treasure, the fruit, in great part, no doubt, if not entirely, of pillage. For the Boxers had sacked and burned every Christian house and plundered rich shops of non-Christians, as well as the twenty-four banks of the city. There were still in Pekin 6,000 homeless Christians and 20,000 in the Vicariate. To those outside the city food could not be sent. The Bishop gave no permission for indiscriminate pillage; but, an understanding having been come to with the French Minister, what was required was taken, and the amount or value noted down, to be deduced later from the indemnity. The commander-in-chief, when he arrived, was duly notified. There were no forty loads of silver, as stated; but four, of not enormous size. The value of the silver was 120,000 taels, enough to give about fifteen cents a day for a year to each starving Christian. The account of the exact amount seized, and of the value of food and clothing was remitted to M. Pichon, and later to M. Beau, the French Ministers. Nothing else was allowed to be taken, although it was easy to take more.

The people whose houses were burned near the Cathedral were in-

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demnified by Bishop Favier, who invited by placard all who thought themselves injured to bring forward their claim. The prince plenipotentiary was further assured that all wrongs done by Christians contrary to the Bishop's orders would be repaired. The Chinese dignitaries, including the ruling prince, congratulated Bishop Favier, acknowledged that all injustices had been repaired, and asked for 250 copies of the Bishop's letter, to be distributed to the Provincial Mandarins.

The soldiers, looking upon the silver as a prize of war, and allowed by their officers to take what they pleased, found it was practically useless to them unless exchanged for French money. Some people who followed the army made a rich profit in a short time by giving for the soldiers' silver bars French money not half their value. The soldiers begged the missionaries to assist them ; and, in consequence, cheques on the French banks were given to them in exchange. The mission gained nothing by the transaction, but ran considerable risk of receiving alloyed silver. There was no concealment, nothing done without the knowledge and approval of the military commanders : to whom, therefore, Bishop Favier can appeal when he says "To touch a penny has never been and never will be our object. We have only one desire—to labor for the good God and for the glory of France."

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CATHOLIC CHRONICLE.

HOME NEWS.

Death of Archbishop Corrigan.—On the evening of Monday, May 5, at a time when every hope was entertained of his speedy recovery from pneumonia, the Most Rev. Archbishop of New York was suddenly called from life. Born in Newark, N. J., on August 13, 1840, after preliminary classical studies made with great success at St. Mary's College, Wilmington, Del., and Mount St. Mary's, Emmittsburg, Md., the future Archbishop was sent to Rome for the higher studies of Philosophy and Theology and formed one of the original band of thirteen seminarians with whom the American College was opened. In September, 1863, he was ordained priest and the following year obtained the degree of Doctor of Divinity, and sailed for the United States where he was at once appointed Professor of Dogmatic Theology and Sacred Scripture in the Seton Hall Diocesan Seminary. When scarcely twenty-eight years of age, he was promoted to the presidency of that institution and the college connected with it, and this was the beginning of a career of rapid and remarkable distinction that may be best appreciated when we recall that at thirty he was Vicar General and for a time Administrator of the Diocese of Newark, at less than thirty-three Bishop of that same See, at forty, Archbishop of Petra *in partibus infidelium* and Coadjutor with the right of succession to Cardinal McCloskey, at forty-five, Archbishop of New York, and two years later, in 1887, invested with the additional honor of Assistant at the Pontifical Throne. But with these honors came work and responsibility, care and anxiety, yet withal a harvest of zeal for souls which well repaid his exertions of mind and body. During the seven years of his Newark episcopacy, forty-two churches were dedicated, the Cathedral consecrated, several new religious communities introduced, and a reformatory for boys, a Good Shepherd Convent and an orphan asylum founded. What was done in Newark was accomplished on a larger scale in the great Archdiocese of New York.

A few statistics will evidence this fact: At the close of the year 1885 there were 176 churches, 60 chapels, 283 diocesan priests and 219 priests belonging to religious orders. Colleges and academies for boys had 1,847 pupils and academies for girls, 2,498; 57 parochial schools for boys with 15,290 and 61 for girls with 19,012. Of charitable institutions there were 14 industrial and reform schools, 8 orphan

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asylums, 15 homes for destitute and wayward children, 6 hospitals 3 homes for the aged and 5 asylums, the total number of inmates aggregating 16,194. The estimated Catholic population of the archdiocese was 600,000. By 1902 this number had been doubled. Of churches there are 276, chapels 120, diocesan priests 518, priests of religious orders 198. Colleges and academies for boys with 2,652 pupils and academies for girls, pupils, 3,287. The boys' parochial schools number 94 with an attendance of 23,174 and the girls 96, pupils, 26,578. To these we may add 3 schools for deaf mutes. Five day nurseries, 5 emigrant homes, 3 homes for the aged, 16 hospitals, 26 industrial and reform schools and 6 orphan asylums make up only a partial list of charitable institutions, since no figures are at hand of the many semi-public associations and institutions which under the supervision of the diocesan authorities are laboring in the same wide field. The Augustinians, the Assumptionists, the Benedictines, the Calced Carmelites, the Dominicans of the Province of Lyons, the Missionaries of St. Charles, the Salesians and the Sulpicians have opened houses of their respective orders or congregations, while the new communities of women established during the past sixteen years have been the Sisters of St. Agnes, the Little Sisters of the Assumption, Sisters of the Divine Compassion, the Contemplative Order of the Sisters of St. Dominic at Hunt's Point, the Helpers of the Holy Souls, the Sisters of Misericorde, the Religious of the Cenacle, the Visitation Nuns, the Missionary Sisters of the Sacred Heart, the Felician Sisters, the Sisters of Divine Providence and the Sisters of St. Benedict. In 1885 the Archdiocesan Seminary was at Troy, New York, but has been since succeeded by the magnificent building at Dunwoodie, the institution nearest to the Archbishop's heart and to which he contributed his private fortune of $100,000.

Such in outline is the work achieved by Archbishop Corrigan during the years he ruled the great Archdiocese of New York. But beyond the material results as these may be in some sense regarded, was the impress of his own piety upon priest and people, the zeal he inspired, the spirit of devotion which he diffused by word and example, the deep loyalty to the Holy See, all so marked and patent that as the *Western Watchman* says, "He raised the character and standing of the Church of New York, so that we can point to it with pride and emulate it with profit. . . . Certainly at his death he left a diocese singularly devoted to himself and grandly, generously devoted to the Holy Father."

Of this devotion and attachment to Archbishop Corrigan amounting almost to personal affection, the clearest proofs were given dur-

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ing the interval between his death and his interment. Upwards of 200,000 persons came to gaze upon his remains while they rested in state in the Cathedral. Cardinal Gibbons celebrated the Solemn Mass of Requiem at which many Archbishops, bishops and more than a thousand priests were present, and the secular and religious press, non-Catholic as well as Catholic, have pronounced but one verdict; he was a singularly pious, lovable and exemplary man, a strong character, a courageous ruler, an earnest, uncompromising opponent of Socialism. Those who were thrown into more intimate relations with the late Archbishop tell of his studious habits, his scholarly attainments, his gentleness combined with firmness, his genuine piety and thorough conscientiousness. His life and work had a sympathetic and worthy eulogist in Archbishop Ryan, whose love and esteem found fitting expression in the beautiful prayer with which, in a voice trembling with emotion, he concluded the funeral oration: "Oh, God, Thou who didst give such graces to Thy servant, grant that we who are left a little while longer, only a little while, may imitate his virtues, that we may be united to him in eternal life, through Christ our Lord. Amen."

The Apostolic Delegate's Return to Rome.—On Saturday, May 9, Cardinal Martinelli, accompanied by the Rev. C. M. Driscoll, O. S. A., and a lay brother of the Order, set sail for Naples on his way to Rome, whither he had been unexpectedly called by a cablegram stating that the Holy Father desired his presence at the next Consistory, when he will receive the Cardinal's Hat. The short time left for necessary preparations for the journey and his deep sense of personal loss in the death of the Archbishop of New York, compelled him to decline the invitation to Pontificate at Monsignor Corrigan's funeral. "To do so," he said, "would, I fear, result in serious illness for myself. I am profoundly grieved by the death of Archbishop Corrigan. He was a model bishop, a splendid citizen, a man of highest character and culture. My relations with him were cordial and intimate, and I had learned to love and revere him in a special manner. May God reward his good work."

Cardinal Martinelli's departure was in keeping with the whole tenor of his stay among us, unobtrusive, unostentatious, almost secret, lest any public manifestation might be given of the love and respect he is carrying back with him to the Eternal City. Even the ubiquitous reporter did not find opportunity for a final interview.

Two Anniversaries.—On April 27, Archbishop Williams, of Boston, was eighty years old. The occasion was honored by a solemn High Mass in the Boston Cathedral in the presence of His Grace.

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The preacher was the Rev. M. J. Doody, Chancellor of the Archdiocese. The following Tuesday a banquet was given by the bishops of the province and the clergy of the diocese. The speakers were Vicar-General Byrne and Bishop Bradley, of Manchester. The venerable Archbishop, in his reply to these addresses, referred feelingly to the strong and steadfast union and affection existing between himself, his suffragan bishops, and the clergy and laity of the Archdiocese. "The Catholic population had doubled from 1872 to 1902. The Cathedral, the bishop's house, the two charitable institutions nearby, and the seminary are free from any outside claim or mortgage. Lastly, if God were to call me this very day, I wish to say that all I hold as individual, priest and Archbishop of Boston, will belong to the future archbishop of this see." Archbishop Williams has been the head of the Archdiocese of Boston for thirty-six years.

—On Thursday of the same week the Rt. Rev. John Lancaster Spalding, D.D., celebrated the twenty-fifth anniversary of his consecration as Bishop of Peoria. Cardinal Gibbons preached at the Solemn High Mass, and Archbishop Ireland in the evening. Other visiting prelates were Archbishops Keane, Kain, Riordan and fifteen bishops of other dioceses, the Rector of the Catholic University and the auxiliary Bishop of Chicago. In reply to the addresses at the banquet, Bishop Spalding made an eloquent speech on the significance of the growth of the diocese, and the loyal, unselfish, pure-minded support he had received from the priests and nuns under his spiritual jurisdiction.

New Bishops.—On May 17, the Very Rev. William J. Kenny was consecrated Bishop of St. Augustine, Fla., in the Cathedral of that city. Bishop Kenny has been for twenty-five years a priest of the diocese, and for some years past its Vicar-General and Administrator.

— On May 25, Dr. Garrigan, late Vice-Rector of the Catholic University, was consecrated Bishop of the newly-erected see of Sioux City, Iowa. The ceremony took place in the Cathedral, Springfield, Mass.

The Federation of Catholic Societies.—From "Federate Notes," issued by the National Secretary, we learn that the work of federation is being rapidly and successfully pushed forward. Evidence of this is furnished by the temporary State Federation effected in New Jersey on April 27, a large and representative meeting of Catholics in Boston, May 4, and a call for a convention of Catholic societies to create a State Federation for Indiana on June 1. Three district

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federations have been organized in Porto Rico, and have served to arouse Catholics to greater activity in matters pertaining to their religion. Bishop Haid, of North Carolina, has added the weight of his authority and approval to the movement. His letter deserves to be quoted in full as outlining the good that may be effected without entering into politics :

" From the very beginning I earnestly favored the Federation of Catholic Societies. It is only as a united body they can exercise the influence justly theirs. As in many so-called Catholic countries, so to a certain extent in the United States, Catholic interests are overlooked or neglected because the rulers well understand the loyalty, deep respect for authority, and the spirit of obedience and submission to the powers that be, which guide faithful Catholics. They have nothing to fear from Catholics, hence direct their whole attention to placating others who might prove a disturbing element. Whilst we ask no favors, we must insist on our rights. Party politics can never enter the Federation, but there is no reason why the Federation may not assert its strength to right wrongs and enforce equality before the law and country."

Statue to Rochambeau.—The unveiling on May 24, in the National Capitol of a statue of Count Rochambeau recalls the part taken by him and other Catholic Generals in the War of Independence. After Washington himself he had the largest share in bringing to a successful close the military operations which culminated in the surrender of Yorktown. An able officer, a skilled strategist and a strict disciplinarian, he gave to two worlds the example of a gallant soldier and a Catholic gentleman. He was about to receive tonsure as a step towards his elevation to the priesthood, when the death of an elder brother obliged him to leave the seminary to become the head of his ancient family. The two captured cannon presented to him by Congress as a mark of gratitude for his service to the cause of American freedom, were, on his return to France, melted down and made into copper coin by the adherents of a false liberty. Only the fall of the Revolutionary Government saved Count de Rochambeau from the death of the guillotine.

THE PHILIPPINES.

Items of General Interest.—After many rumors and denials, and many newspaper conjectures as to the personnel of the Commission to discuss with the Vatican the sale of the so-called " Friars' Lands," it is now officially announced that Governor Taft has sailed to Rome for this purpose.

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—A striking testimony to the religious character of the people is given by a Protestant minister, the Rev. John A. Staunton, Jr., now stationed in Manila; space only admits the substance of a long letter in the *Living Church*. The natives, except certain un-Christianized tribes in the interior, are firm adherents of the Roman Catholic Church. A current mistake in the States is the supposition that the natives here are at present in revolt against the Roman Catholic Church. The chief cause of discontent is not religious at all but economic. The friars have been driven out of the beautiful town of Argao, Cebu, yet there the whole population is extremely religious, men and women alike wearing rosaries and scapulars, the outward marks of their faith. In Cebu I noticed as many men as women attending church. In Manila I have been to High Mass and sermon in the Cathedral at which nearly all present were men. Roman Catholicism is not here, as we are told it is in Brazil, a spent force, but it is a controlling influence, and I believe, in the main, a vast influence for good. Again and again I have watched children and adults at devotions which are both simple and earnest, and undoubtedly sincere. Often I have passed native houses after nightfall and stopped to listen to the family prayer in which all the members of the household were engaged, or to a child's voice asking the *Santo Nino* (the Holy Child Jesus), to "bless father and mother and brother and make me good." Day after day the churches are filled up before daybreak with reverend worshippers attending Mass or receiving Holy Communion. Is not all this religion, and good religion, too? What would be the most likely effect of our attacking this system—more religion or less? To ask the question is to answer it. If one should ask me, what is the value of the prevailing religion from a moral standpoint I would say that I believe the Americans here should be the last to ask this question.

"I have found among some papers here some curious printed forms to be used by lay people in renouncing the errors of the Church of Rome. Some are signed, but I cannot find that those who have promised before some priest of our communion to renounce all the errors of the Church of Rome and to worship hereafter solely in conformity with the Book of Common Prayer, are in attendance on our worship here. Some are not to be found. Some, I am told, have joined the Presbyterian body. I shall not look them up. God help the simple-minded native who is pulled this way and that by the officials of American Protestantism! And God help the man who brings religious strifes into communities where family prayer is the all but universal custom, where public worship is not neglected and where children respect their parents and obey them. I for one have no better religion than that to offer."

Unfortunately other Rev. Gentlemen are not of the same opinion as the candid Mr. Staunton. The Superintendent of Education, the

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Rev. Dr. Atkinson, has, we are told on reliable authority, a record for selecting only Protestants and notably Protestant clergymen, for his assistants. The city schools of Manila are in charge of the Rev. Mason S. Stone, a Vermont Presbyterian, and only Protestants are appointed as principals. Out of seventy-two teachers in the public schools there, only two are Catholics. The head of the normal school system is a well-known bigot, the Rev. E. B. Bryan, who is untiring in his denunciation of the Catholic Church. All the teachers under him are Protestants. Seven out of the ten district school superintendents are Protestant clergymen, and the Rev. Mr. Stone has openly declared that the government intends to compel the attendance of all children at the public schools and to refuse positions under the city or insular government to graduates or students from Catholic private schools. There are other equally strong proofs of religious bigotry in the letter from which we quote, and we can only ask if the shadow of Waldeck-Rousseau has fallen over the Philippines, and if the government at Washington is cognizant of these facts.

ROME.

The Pope's Health and Audiences.—The *Univers*, in its Roman news of mid-April, said that the Pope was in "extraordinary health," and multiplying his audiences. There was no pretext for the foolish rumors as to his feebleness. Scarcely a day passed, then, without a pilgrimage. Poland, Portugal, Hungary, Transylvania, Mexico (fourth pilgrimage), were sending their peaceful armies. Strange names were heard of dignitaries, lay and clerical, from lands afar; 30,000 persons, with thirty Bishops, from various parts of Italy, were present at one time. When Pope Leo's beloved Perugians came at the end of April, he went round the hall, asked names, inquired for relatives and parishes, and allowed the enthusiastic pilgrims to kiss his hands to their indescribable joy.

—Princess Anne of Hesse, aunt of the German emperor, and ex-Queen Natalie, of Servia, both late converts to Catholicity, visited Pope Leo. Cardinal Moran of Melbourne, Australia, was much honored. The Queen of Würtemberg was received in private audience. Prince Loewenstein, President of the Committee of Catholic Associations in Germany, in company with a large number of distinguished representatives of those associations, made a noble address, and all presented their respective offerings, receiving in return the affectionate encouragement of the Pope.

—The recently converted black king of Onitsha, in West Africa, John Samuel Okosi, has written a most filial letter to the Holy Father.

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—The Association of Belgium Journalists presented 121,330 francs as Peter Pence. The Pope recalled his nunciature in Belgium sixty years ago! Belgium, he said, surpassed all other countries in its generous aid to the Holy See. He commended the liberality of the Belgian National Constitution, and exhorted the Belgian Catholics to unite. Irreligious men, he said, were aiming at destructive systems of education, and profiting by lack of union amongst those who opposed them.

ITALY.

The Government Under Fire.—An arraignment of the policy of the government, lasting four or five days in Parliament, during which, says the *Osservatore Romano*, "formidable and well-founded accusations" were made, ended on April 26 by a vote of confidence, in which the ministry was supported by a majority of only five, including three votes of ministers who are senators. The accusations were formidable indeed. The ministry was declared to be a slave to outlaws, and to have allowed the national policy to be warped by agitators, while seeds of disorder and class disunion were sown, and dangerous insubordination permitted. General Pelloux' attack was peculiarly stern. He reminded the ministry that "discipline is the foundation of armies, as justice is of governments." The Minister of War, General Ponza di San Martino, resigned. In its own defense the government declared that everything in Italy was in excellent order, and adduced as a proof the fact that no restraint had been put upon any dangerous manifestation.

SPAIN.

The Accession of the Young King.—On May 17, the eve of Pentecost, the young King, Alfonso XIII, ascended the throne of Spain, amidst scenes which recalled much of the ancient splendor of his country. An incident, which for the moment caused great alarm, awakened all the loyalty and enthusiasm of the people. As the king left the palace for the Cortes to take the coronation oath, a package was dropped into the royal carriage. Without the slightest perturbation, he kicked it out. Meanwhile the rumor ran that an attempt had been made to assassinate him. There was consternation for a moment in the great crowd, and ladies of the court fainted while awaiting the ceremonies. But the king, as he proceeded, was received with "frantic enthusiasm," to which he constantly and warmly responded, carried away himself by the ardor of his people. The procession was of mediæval magnificence. The royal carriage, surmounted by a symbolical crown, was drawn by eight grey horses in crimson harness with

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ostrich plumes. As the boy monarch entered the Cortes, the vast assembly cried out for ten minutes "Long live the King." Firm and joyous, standing before the Crucifix, and with his hand on the Bible, he took the oath on the holy relics to defend the constitution and laws, while salvos of cannon proclaimed to the multitudes outside his accession to the throne. All then proceeded to the Church of St. Francis, where the king was received by two Cardinals and thirty Bishops. The church was ablaze with lights, and the ladies of the court wore white mantillas.

In resigning her power, the Queen Mother recalled that hers was the longest regency—sixteen years of uninterrupted peace as far as Spain was concerned, notwithstanding more than one grave crisis. The devoted mother, who has trained the little monarch so carefully and so piously, prays that God may guard her son.

Referring to the coronation ceremonies, the correspondent of the New York *Sun* (May 18), says: "To any one spending this week in the Spanish capital the talk of Castilian degeneracy is the merest mockery. The sturdy vigor of one of the oldest European races is evidenced not only by a splendid assemblage of the nation's aristocracy, but by the character of the peasantry who numbered fully 50,000, thronging the streets of the capital. They are a strong clear-eyed type, of magnificent physique, and are immensely superior to the average inhabitant of the English manufacturing town."

The Question of the Religious Orders.—On the 10th of April the official Gazette published a decree of Senor Moret, Minister of the Interior, to the effect that all lay religious associations should be authorized, and that the *regular* or *monastic* orders should show proof of their authorization. If such proof be wanting, they must apply for authorization, having previously received ecclesiastical approbation. All associations, whether secular or religious, to be established in future, must obey an associations law. However, Senor Moret declared, in the Cortes, that it was the duty of the government to arrange with the Holy See concerning the authorization of religious orders Some of the prescriptions of the late decree are clearly against canon law, which is admitted in Spain. The radicals are bitterly disappointed by what they consider the failure of the anti-clerical campaign; and Senor Canalejas, Minister of Agriculture, their former idol, comes in for his share of reprobation. The parliamentary parties of Maura, Silvela and Tetuan are drawing nearer, to the joy of the conservatives.

Three Remarkable Men Dead.—The first is the Marquis of Linares, rich and charitable; hundreds of poor people attended his funeral.

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The tax which he faithfully paid on his property amounted to 374,000 francs.

—The Count de Las Almenas died about the same time. He was a man of ardent faith and rare piety. Frank and bold in manner, yet most prudent, he merited lasting and universal respect.

—Dr. Robert, the head of the Catalan party, died in Barcelona. His funeral was as a triumph for the whole city ; in fact, it was almost a national celebration. He was an able and upright leader, and imperturbable no matter in what difficulties, or how bitterly or brutally attacked, even by a majority of his fellow citizens. As Mayor of Barcelona, instead of enriching himself, he spent 100,000 francs of his personal income. He died suddenly while making a speech, but had complied with his Easter duty a few days before.

Works of Religion.—The members of the Apostolate of the Press assisted at the Mass of Communion in the Church of the Sacred Heart and of St. Francis Borgia in Madrid, and assembled in the evening to give an account of their labors. In 1901 they had printed 379,000 copies of different works—65,000 of *Clericalism*, and 18,000 of *Defense of Religion and its Ministers*, 81,780 publications were distributed gratis among the poorer people.

—The Popular Bank of Leo XIII has been founded at Madrid in honor of the Papal Jubilee, to aid the working classes. Its patrons are amongst the highest of the nobility, and have been long interested in circles of the toilers. Amongst them are the Marquis de Urquijo, the Marquis de Mina and the Duke of Sotomayor.

—Two thousand and thirty-two men went to Communion together on Palm Sunday, in the Church of St. Nicholas, Madrid. The Bishops have been received with "filial veneration" during the visitation of their dioceses—a further contradiction of the calumnies of men like Mr. Sydney Brooks, who writes in the *North American Review* (May 1902) about the corruption of Spanish priests and the hatred of the people for them.

ENGLAND.

Progress of the School Bill.—The second reading of the Bill has been carried in Parliament by a majority of 237 votes. Brilliant speeches were made in its defence, and the discussion only revealed "the unreality of the opposition" to it. The opposition came from the Nonconformists. Mr. Dillon, in a very telling speech, asked them why they proposed no more practical plan than the total destruction of denominational schools. He revealed, says the *Daily News*, the one weakness of the Nonconformist position ; namely, that they regard the teaching of the board schools as not based on dogmatic

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Christianity. The absurb and fanatical opposition of Nonconformists outside the Parliament has resorted to denunciation of the "ominous and dangerous alliance between conservative Protestant churchmen and the puppets of the Church of Rome." The government is declared to be "priest ridden," the Bill "a wanton attack on the rights of free churchmen," and "an aggravation of a long standing injustice;" because, forsooth, the Nonconformists are made to pay for an education reprobated by their conscience: And what have Catholics been doing then? "No popery," shouts one of their newspapers. All this is called "intemperate and unworthy talk," by the *Guardian*. But the *Church Times* is stronger, "Never perhaps before," it declares, "in the history of England was there a more colossal exhibition of insensate fury and downright stupid bigotry."

A Defence of the Jesuits.—Referring to the defeat of the Protestant Alliance in their effort to have three Jesuits expelled from England, the *Daily Telegraph* (April 29) says that the Court of King's Bench "marked its sense of the painful absurdity of this attempt to rake out the unworthy weapon of religious persecution from the rusty armory of obsolete legislation." Lord Chief Justice Alverstone disallowed the Alliance's appeal from Judge Kennedy's decision against them. "The three Jesuits," the *Telegraph* adds, "are known to the modern public simply as men of a distinguished scholarship, by no means exclusively employed for controversial purposes." And it continues: "We are aware that special apprehension is supposed to be entertained lest priests expelled from France under the Associations Law should settle in England. Was ever belated bigotry more helplessly reduced to the logically absurd than by the suggestion that, while every person of violently Anarchist or other social opinions, no matter how obnoxious or vicious, may find a traditional refuge here when driven from the Continent, the only persons to whom we are to refuse the right of asylum are the colleagues of Fathers Smith, Thurston and Gerard."

Rejection of a Divorce Bill.—The bill introduced by Earl Russell was negatived without a division at its second reading and immediately rejected. Its object was to amend the laws regulating divorce, marriage, and legitimacy; that is, to relieve "cases of hardship." "It would tend," its patron said, "to promote morality, happiness and family life." The Lord Chancellor, however, branded it as the "abolition of family life"; and declared that it was "an outrage and an insult to the bishops" to introduce it into Parliament.

The Coronation Oath and Declaration.—King Edward, at his coronation, will swear "to maintain the Protestant Reformed Religion

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established by law," and he will be "hallowed to govern the church" —all which goes against the grain of the Catholic Protestants of England. However, he does not undertake to sustain Protestantism in the colonies, as his late predecessors did ; nor is the Bible, as it seems, to be carried in procession. *King* Edward (the saint) of the former ceremonies is now called St. Edward.

—"From all parts of the English world," says the *Tablet*, come protests against the Royal Declaration—the objectionable one, namely, that is not to be repeated. One has come even from distant Durban, in war-swept Natal (South Africa): it bears 2,000 names. Public meetings have been held in twenty-four towns in Nova Scotia. The Catholic Peers have decided not to press the Declaration reform during the festivities, as it would only promote bitterness. But they forcefully condemn the Declaration, and propose to agitate its change in the next session of Parliament.

—The question whether the Mayor of Dublin should attend the Coronation having come up before the Corporation of the City, His Honor had to announce "No quorum." Forty members remained outside the door, as a protest against the anti-Catholic character of the Royal Declaration.

The Effect of the Reformation on Letters.—The effect is admitted to have been very bad by a writer in the *Quarterly Review* (*May*). "No one," he says, "who has studied the times of the Dissolution (of the monasteries) can do otherwise than reprobate the methods by which the great spoliation was effected, and bewail the needless destruction of things venerable and beautiful ; a destruction so far-reaching that it has deprived us of the means of doing more than guess at its full extent." "An irreparable loss was inflicted on England" by the destruction of the monastic libraries, through "the king's (Henry VIII) immediate desire for gain." The destruction was completed in the reign of the boy Edward VI. And so, as the existing catalogues show, only three or four out of 600 volumes remained to Oxford ; nineteen out of 330 to Cambridge ; while of other libraries not a manuscript remained.

GERMANY.

Pilgrimage to Rome and meetings in Germany in honor of the Pope's Jubilee.—On April 28, the delegates of twenty-nine of the most important Catholic associations in Germany who had journeyed to Rome to pay their homage to the Holy Father, were received by His Holiness in solemn audience. Prince Karl von Löwenstein, the organizer and head of the pilgrimage read a beautiful Latin address

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from which we translate the following significant passage: "Alas! fresh storms arise on all sides, new snares are laid and new dangers threaten the faithful everywhere. And not only the implacable enemies of the Catholic name are fiercely assaulting the Church, its institutions and doctrines with newly invented slanders; among Catholics themselves here and there views are put forth which depart more than is just from the approved path of Catholic tradition, creating discord in the ranks of Catholics and preventing unity of action." After the Holy Father's reply, each delegate was presented to him and offered the Peter Pence sent by the association which he represented. When Dr. Rören, of Cologne, a distinguished member of the Reichstag, was presented to him, the Pope took hold of his hand and said he was particularly pleased to see a member of the Centre-party among the pilgrims, that he regretted the death of Dr. Lieber, the successor of Windthorst, and hoped that the party which had done so much for the Church, would continue to labor in the spirit of Windthorst; and raising his voice, he declared that he had full confidence in the whole Centre-party and in each of its members.

—The Landgravine Anna of Hesse who, as we announced in the Chronicle, was received into the Catholic Church last September and whose conversion was made the occasion of shameful attacks on the Church, has journeyed to Rome to pay her homage to the Holy Father and was received by His Holiness in private audience on April 27. She is a Prussian princess and niece of the late emperor William.

—It is impossible to mention in detail in this brief Chronicle the enthusiastic meetings being held all over the empire in honor of the Pope's Jubilee year. Suffice it to say that every city and town resounds with manifestations of attachment to the Holy See and love and devotion to the person of Pope Leo.

One of the great assemblies in Berlin rang out in these words which were received with indescribable enthusiasm: *Faithful to Rome till death!* In Aix-la-Chapelle, one of the speakers, while protesting against the indignities heaped upon the head of the Church in his own capital, made reference to Dr. Kraus' last work, *Cavour*, in which the author has hardly a word of protest against the wrong-doings and usurpations of the makers of Italian unity, reserving all his blame for the short-comings of the Papal government. "Professor Kraus," said the speaker, "has much to say about 'religious' Catholicism and rejects and condemns 'political' Catholicism. If we had the assurance that our rights as Catholics would be respected, we might be willing to be satisfied with 'religious' Catholicism, but as we shall never have such assurance, 'political' Catholicism must keep on fighting for our rights in the Reichstag and the State legislatures.

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And this 'political' Catholicism makes both our enemies and our governments respect us, and demands much more courage and far greater sacrifices than the 'court' Catholicism of Prof. Kraus. This much had to be said with reference to the late learned Professor who in his last will angrily speaks of 'the earthly, political and pharisaical aspirations of Ultramontanism.'"

Successes of the Centre-party in the Reichstag.--It is the proud boast of the Centre-party that they have been the pioneers of social legislation in the empire. Even before the creation of the empire the sociological writings of the celebrated Bishop von Ketteler of Mainz were as a beacon-light to the Catholics. Soon after the establishment of the empire they began to lay before the Reichstag resolutions and bills and were tireless in urging upon government the necessity of social legislation. In the first decade they were ridiculed by all parties as well as by Bismarck and looked upon as dreamers from the land of Utopia. But the more Germany evolved itself into an industrial nation, the more threateningly the spectre of Socialism raised its head, the louder also the Centre demanded laws for the protection of workingmen. In their efforts in this direction they were greatly encouraged by the Holy Father's wonderful Encyclicals which are nowhere more assiduously studied and explained to the people than by the German Catholics. Among the leading workers must be mentioned Bishop von Galen, Doctor Lieber and Doctor Hitze. The latter, a distinguished Catholic priest, has devoted his life to these questions and is acknowledged by all parties in the Reichstag as well as by the government to be the foremost authority in all matters pertaining to the welfare of the working classes, so much so that a special chair of sociology was established for him at the University of Münster.

On April 23 a very important bill was introduced into the Reichstag, marking a further step in the series of beneficent laws for the toiling masses. The new law will to a great extent do away with child-labor. Doctor Hitze, the first speaker, expressed his delight that this law, which the Centre-party had demanded as early as 1886 was at last to be enacted. Child-labor in factories, he says, was regulated in 1890. The happy result of that law was that the number of children of school age working in factories decreased from 27,000 in 1890 to 4,000 in 1894. In 1897 statistics gathered by the government at the demand of the Centre-party showed that half a million of children of school-age were still employed in trades and industries. These statistics proved the necessity of taking a radical step forward by invading the home. Doctor Hitze acknowledges that this is a serious affair, seeing that it leads to a certain curtailment of parental rights; yet if the law is not to be a dead letter, it must give inspectors the right of entering

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the home in order to control heartless parents and prevent them from exploiting their children. The law contains a great many paragraphs which we cannot reproduce here. The main out-lines are as follows: Children under twelve years of age are not to be employed for wages. Those who are employed in trades or industries in the home of their parents may be employed at the most three hours a day. "This," says Doctor Hitze, "is the very demand I made in the year 1886." The children of farmers are for the present exempt from the provisions of this law.

On May 1 took place in the Reichstag the second reading of the Toleration Bill which bears the name of Doctor Lieber. A high dignitary of the Protestant State Church made a speech in opposition full of bitter bigotry and ignorance. Doctor Bachem at once replied in an extraordinarily brilliant speech, which was received by the Centre, says the *Germania*, with a storm of applause such as is rarely heard in the House. The first paragraph which lays down the general principles of freedom of private and public worship, including freedom of association for religious purposes, passed its second reading by a large majority.

The Memory of Dr. Lieber.—In all parts of Germany Masses were celebrated for the repose of the soul of the late Dr. Lieber; memorial meetings also were held in most cities at which the merits of the dead leader were eloquently eulogized. The solemn Requiem Mass celebrated in the Church of St. Hedwig, Berlin, on April 24, was especially notable. The Mass was celebrated by Mgr. Herrmann, coadjutor bishop of Ermland, himself a member of the Reichstag and of the Prussian legislature. The emperor had sent an aide de camp to represent him. There were present the Chancellor Count Bülow, nearly all the Prussian cabinet ministers and secretaries of State of the empire, high officers of the army and navy, several members of the Bundesrath, the presidents of the Reichstag and of the Prussian legislature, many Catholic government functionaries and members of the Berlin aristocracy, all the members of the Centre-party and delegates from the other political parties with the exception of the Socialists.

The report that Dr. Lieber had been offered high office some years ago, which was first published by an anti-Catholic paper and afterward confirmed by a personal friend, caused much discussion in the press. As was to have been expected, the report was soon denied by the semi-official press in these terms: "We are authorized to deny the report that the emperor at one time offered high office to the late Dr. Lieber." This statement is probably technically correct but it does not touch the substance of the report. Of course the emperor himself made no such offer. Prince Hohenlohe made it.

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The lips of both Hohenlohe and of Lieber being forever closed, it is safe enough to make such denials.

University Affairs.—A wiser but a sadder man is Professor Mommsen to-day than he was some months ago. Little did he dream that he was about to enrich the German language with a new nick-name, "Die Voraussetzungslosen," which papers of all shades of politics are applying to him and to his friends. He did not know how much his ill-timed outbreak would strengthen the Catholic position by showing to the whole nation the scandalously unfair treatment Catholics had been receiving at the universities.

—Dr. Schädler, leader of the Centre-party in the Bavarian legislature, has just demanded of the minister for public instruction that he furnish complete statistics of the professors ordinary, extraordinary and privat-docenten at the three Bavarian universities, stating at the same time the religious denomination to which each professor belongs. The Bavarian people are overwhelmingly Catholic and they will now for the first time officially learn how their government has treated them for the last forty years. They are a good-natured people, but when they get mad, they get very mad!

—Professor Kehr of Göttingen is engaged in the publication of mediæval papal documents in which work he has been greatly assisted by the influence and financial aid of the Prince-Bishop of Breslau, Cardinal Kopp. In recognition of his active interest in the work the Royal Academy of Sciences of Göttingen some time ago elected His Eminence one of its honorary members. Thereupon Professor Lehmann of the same university who belongs to the clique of the 'Voraussetzungslosen,' announced his withdrawal from the academy. "The academy," says the Protestant *Kreuzzeitung*, "will not be disconsolate at the loss of Lehmann, nor will Cardinal Kopp grieve at missing the honor of having him as a colleague. We recall the old saying: 'Every one makes a fool of himself as well as he can.'"

—The oft expressed wishes of the Catholics of Westphalia have been complied with, the law faculty at the University of Münster has been established and will be opened next fall. Dr. Leo von Savigny, formerly Professor at the Catholic University of Freiburg in Switzerland, has been entrusted with the task of organizing the new faculty. There will be five ordinary, two extraordinary professors and the usual number of Privat-Docenten.

—A brilliant young Alsatian priest, Dr. Albert Ehrhard, Professor of Church History at the University of Vienna, has published a work on the Catholic Church and the twentieth century, which has made a great sensation in Austria and Germany and has in a few months reached its eighth edition. He discusses the question how the Church

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could reconquer the position it once held in western civilization. His book is to pave the way for the reconciliation of the modern world with Catholicism, for the reconquest of the modern spirit by the Church, and for the salvation of modern society. The work has been very sharply attacked by Catholic critics in papers, pamphlets and periodicals. His calmer critics, while acknowledging his great ability, brilliant style, good intentions and love of the Church, nevertheless disagree with the author on many essential points and regret the publication of the work. A distinguished Redemptorist Father of Vienna characterizes it as the most subtle and the ablest work that Liberal Catholicism has produced in the German language since its defeat at the Vatican Council. Another able writer in the Innsbruck Quarterly examines Ehrhard's book in the light of the Vatican Council, in the light of the Encyclicals of Pius IX and Leo XIII directed against Liberalism, in the light too of the Pastoral Letter "The Church and Liberal Catholicism," issued by the Bishops of the Province of Westminster and highly praised by Leo XIII, and this writer arrives at the same conclusion as the Redemptorist Father Rösler, viz., that the work is an important manifestation of Liberal Catholicism. What is especially painful to Catholics and no doubt to the author, is the extravagant praise lavished upon his book by the radical and infidel press.

—Professor Ehrhard has received and accepted a very flattering call to the University of Freiburg in Baden as successor to the late Dr. Kraus in the chair of church history. He will leave Vienna in the fall.

The Emperor and the Benedictines.—The Benedictines of the Congregation of Beuron in Hohenzollern to which the Abbey of Maria-Laach belongs, have founded a school of painting called "The Art School of Beuron," which is well known and much appreciated in Germany. This new school of religious art is founded on the study of the works of Fra Angelico and on Byzantine traditions. Their founder is Dom Desiderius Lenz, at present engaged with some of his monk pupils in decorating the venerable Abbey of Monte Cassino. (*Cfr. The Month*, April, 1902, pp. 338, seqq.) The emperor, who is an enthusiastic lover of art, admires the Benedictine school. Not long ago he gathered about him the principal artists whom he is employing in painting, sculpture and architecture and delivered to them a great discourse in which he developed his ideas of true art; and it must be acknowledged that he enunciated perfectly sound principles of idealism, while condemning in the strongest terms the brutal materialistic tendencies of too many contemporary artists. Father Desiderius and his associate artists at Monte Cassino were so delighted with the

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emperor's speech that they sent him an address of thanks and of adhesion. His majesty was extremely pleased with their letter and instructed his ambassador at Rome to convey to the artist-monks the expression of his cordial thanks.

— The new abbot of Maria-Laach, who in the world was Baron von Stotzingen, has been received most graciously by the emperor, who invited him and his two brothers, who are officers in the army, to breakfast. Both the emperor and empress were charmed with the youthful and modest son of St. Benedict.

Protestant Churches in Berlin.—The empress, who takes much active interest in church affairs, expressed a wish some years ago that daily vesper service be held in the Berlin Protestant churches, and that they be kept open all day. After an experience of seven years the church authorities have declared that the vesper services are not attended, and that it is useless to keep the churches open during daytime, as no one visits them. Accordingly they wish to discontinue the practice. The truth is, that the Protestants of Berlin are no church-goers, nor are they much given to prayer, and if they were, there is no sanctuary lamp beckoning them to the tabernacle of the living God.

FRANCE.

The Result of the Elections.—It is unusual for a man of the character of Waldeck-Rousseau to resign the honors of premiership in the first flush of victory. Nor does his inter-election threat to punish the clergy, whom he has hitherto so lovingly protected, accord with a desire to resign. Is his offered resignation a feint to force the Republic to say that it cannot do without him? Or is it because he is not so sure of the new Chamber? The non-partisan papers say we must wait to see what the new Chamber is going to be. It may be said of the elections, as far as we know the results, that while the ministry has gained a majority, there is shown a national opposition to agitation and intolerance. There was "question of measures, not men," said the New York *Sun* (May 18); that is, there was a certain vigor and stability, malevolent as it was, in the government of Waldeck-Rousseau; there was a certain prestige through the Turco-French arrangement, the Italo-French understanding and the visit of the Czar of Russia. Besides, the Premier asserted he was not persecuting, but defending the Church.

—The correspondent of the New York *Evening Post* (May 12) said that the ministry had all but lost, in the elections, its majority of the last Chamber; and if it can sustain itself in the new, it must be on new lines. The Socialists and Radicals have been checked, and many

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ministerialists are uncertain. In any case, the ministry has had very decided rebuffs; the greatest of all being that, in the first elections, not one ministerial candidate was returned for Paris, where Mesureur, Berthelot, Gras, Brisson, Millerand, Viviani, the hope of the radicals, were beaten. Paris, Lorraine and the West are national. Of the different returns made of the first elections, those of the *Temps*, a paper favorable to the ministry, gave the opposition ten or fifteen majority. The *Croix*—and others were less favorable—calculated that half a million votes were cast against the ministry. We are assured by the *Univers* and other leading journals that "never was liberty of universal suffrage subjected to more formidable or more carefully organized pressure. All processes of corruption and intimidation were employed; every sort of promise and menace was put into practice." The ministry's own friends gave, amongst its supporters, after the first balloting, 158 Radicals or Socialists. It has now a majority of 69. But amongst its 329 supporters, 233 are classified as Radicals or Radical Socialists. There are, besides, 43 Socialists.

—The Catholic parties, for the short time they had been working—six months—made a very hopeful fight, upon which they propose to improve for the next elections. The general Catholic opinion is that the parties in the Chamber will stand relatively much as before, while somewhat fairer measures may be expected. Catholics generally voted as moderate Republicans.

—One of the last dismal consequences of the Associations Law is the sale of an orphanage, sheltering 350 children at Arras, under the pretence that it belongs to the suppressed Assumptionists. As a matter of fact, it did not, and it was attended by local priests under the bishop. We may judge how little this act is approved by the people from the fact that Arras lately erected a statue to St. Vincent de Paul.

The Conversion of Queen Nathalie.—The conversion of Queen Nathalie of Servia, widow of King Milan, will make, it is supposed, a deep impression in Servia and Herzegovina, where there is already a very pronounced movement amongst the schismatical Christians towards the true fold. As there was no doubt as to the validity of ex-Queen Nathalie's baptism, which was administered in Florence, in 1859, about three weeks after her birth, only her abjuration was required for her reception into the Church. This took place at Berck, in the north of France, on the 12th of April, in presence of the Abbé Soulange-Bodin, parish-priest of Notre Dame de Plaisance, who was instrumental in bringing about the Queen's conversion. Some months ago she announced her desire of becoming a Catholic as the result of "long and serious reading." No doubt, her sorrows

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had prepared the way. The Abbé Soulange-Bodin expresses his admiration for the Queen's vigor of mind and rare intelligence. She had, he assures us, made a thorough study of the Catholic faith. She made her First Communion on the Sunday following her baptism. Soon after she hastened to Rome, to pay her homage, during the Jubilee, to the Father of the Faithful. Immediately on entering into the presence of the Pope, she fell on her knees, and attempted to kiss his feet. But he gently prevented her and raised her up. She told him of her sorrows and the joy of her conversion. When she received his blessing she burst into tears, and for some time could not control her emotion.

THE HORRORS IN MARTINIQUE.

A silver-grey pall of volcanic ashes covering all the northern portion of the island like dust-stained snow, shrouds the 40,000 dead of Martinique. They died, it is supposed, in about thirty seconds, "in a whirlwind of fire." Just as they must have been assembling for the Masses, at 8 o'clock on the morning of the Ascension, and as they apparently believed that all danger had passed away, Mt. Pelée, the neighboring volcanic peak, the crater of which had been occupied for fifty years by a clear and placid lake, suddenly belched forth its tempest of fire. The whole city was instantly enveloped; and so complete was the harvest of death, that out of 25,000 persons scarcely one, it is said, escaped. By a fatal mistake the Governor had prevented the people from leaving the fated city a day or two before, when a sense of danger was about to cause a panic. As the rescuers were able to approach the burning ruins they found heaps of dead, generally lying with their faces to the ground. Some were found in attitudes of prayer; the remains of 3,000 bodies were found in the Cathedral; entire families were found together, the members locked in one another's arms; some appeared to have been stricken while pursuing their usual avocations. On the faces of many was depicted the horror of their fearful death, while others were composed and peaceful. What had been a river trickles as a sickly rivulet through the ruins. The houses in parts of the town are covered to the depth of four or five feet. Every ship in the harbor, save one, was destroyed by fire or the tidal wave which swept in at the moment of the eruption. Sharks combat for the bodies of the dead along by the shore, and far out to sea is perceived the unbearable odor of burning and putrifying flesh in the great charnel house where was St. Pierre. Five or six other towns were also destroyed, and 50,000 homeless wanderers were left without food.

The safety of Morne Rouge, a town or village on the very slopes

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of Mt. Pelée, is exceedingly remarkable. It contained about 5,000 inhabitants, and was a summer retreat for the wealthier people of St. Pierre, about 800 of whom are said to have been there in the hour of danger. It was a place of pilgrimage, too. The people used to go in procession from St. Pierre to the Church of Our Lady of Deliverance, erected in consequence of a vow made by Bishop Leherpeur. The statue was crowned in 1868 in the name of Pius IX, on the feast of the Immaculate Conception. On the way to Morne Rouge from St. Pierre were set the Stations of the Cross.

Overlooking St. Pierre, and visible from the sea, was an immense statue of the Divine Redeemer; higher, on the hill of Morne d'Orange, was that of the Blessed Mother; and above the anchorage stood "Our Lady of the Watch." In the city there was a fine cathedral, with a college under the direction of the Fathers of the Holy Ghost. There were about seventy-five priests in the diocese, which comprised the whole island. The population is put at 180,000.

Scenes similar to those in Martinique occurred at the same time in the island of St. Vincent, where a large number of people, 2,000 it is supposed, were destroyed by the eruption of the Soufrière, or "Sulphur-pit."

BELGIUM.

Object-Lessons of the Riots.—The chief object-lesson is that as Pope Leo said to the Belgian journalists, the people of Belgium know how to govern themselves. The people, nine-tenths of whom are indifferent or hostile to socialism, were not to be carried away by a political revolution, as wild as it was uncalled for. In vain did the conscienceless leaders, while they kept out of the danger themselves, appeal to "a propaganda of action," and threaten "to loose on the country a frightful catastrophe," their ruffianism was promptly and sternly repressed. They did, indeed, what they could to bring about the most frightful scenes, and to some extent succeeded. Of their papers, the *Vooruit* explained how to make dynamite, and the *Peuple* gave out revolvers as prizes, to the number, it is said, of 17,000. Their Brussels mob, however, consisted chiefly of boys from twelve to eighteen years of age, the product of the irreligious schools which Brussels largely patronizes. Some of those youthful revolutionists testified that they had been paid for taking part in the riots. The police, gendarmes and soldiers were thoroughly loyal, only a few men of the civic guard refusing to attack the crowd.

The Franchise.—The last reform of the franchise was made in 1893. Its main dispositions are that every male of twenty-five years, living

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for a year in the same commune, is entitled to vote. A second, or supplementary vote, is given to husbands of thirty-five years of age who pay five francs in direct taxes, and to voters of twenty-five years of age who possess real estate to the value of at least 2,000 francs. Two supplementary votes are given to those who have university degrees or certain other diplomas. The radicals have been repeatedly favored in legislation, and sometimes even more than Catholics, an honest attempt having been recently made to give minorities a proportionate share in the government of the country. The obtaining of a right to plural votes is an easy thing even for workingmen if well-conducted. There is no doubt whatsoever that the people of Belgium are truly repre sented in parliament by their deputies as at present selected, the power of voting being especially secured for the intelligent members of the community who have an interest in the country.

HOLLAND.

The Position of Catholics.—According to the recent census, 35 4 per cent. of the population of Holland is Catholic. Protestants number about 3,000,000 and Catholics 1,700,000. There are about 100,000 Jews. Of the fifty-eight deputies of the second chamber, twenty-five are of the Catholic faith, as are three members of the ministry, two of the three being the Ministers of War and Finance. The progress of the Church within the last fifty years has been very remarkable. The two southern provinces, North Brabant and Limburg, are nearly all Catholic; while within the last ten years or so, fine Catholic churches have sprung up everywhere through the Protestant portions of Holland, even in the remote villages. The people are extremely generous, and vocations are so numerous, that not only are the secular and regular clergy well supplied, but there are, moreover, several very important missionary organizations. There is an Apostolic School at Rosendaal, the Society of the Divine Word at Steyl, a branch of the Belgian missionary society at Scheut, and houses of the "White Fathers," or Algerian missionaries, and of the Missionary Society of Lyons. The hierarchy, re-established by Pio Nono in 1853, consists of five Episcopal Sees, each diocese having its own seminary. There are 1,066 parishes or rectorates, and 2,348 members of the parochial clergy. The Catholic leaders advocate greater activity amongst laymen, and ambition to reach more prominent posts, especially official ones. Mgr. Schaepman, the leader of the Centre-party and of the Christian democrats, has been made a Prothonotary Apostolic by Pope Leo.

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COLOMBIA.

The Papal Jubilee.—Nowhere has greater honor been done to the Papal Jubilee than in Colombia, South America, though harassed as it is by war. A decree of the government, issued in the midst of insurrection, proclaims the celebrations. It recalls the late official acknowledgment of the social sovereignty of Christ in 1898, and expresses the people's determination "to repay by demonstrations of reverence and gratitude the favors shown them by the great reigning Pontiff." It declares that "the sentiments of religion are the most steadfast and deep of the Colombian people." Prizes are offered for the best review of the Pope's Encyclicals, for the best poem on Christian Rome, the best historical and philosophical essays on Leo's reign, for a Spanish translation of his poems and for a musical composition on the Latin text of the same, while in honor of the Pope, a National School of Agriculture and Arts is to be founded. The government will send officially a copy of the decree to Rome.

RUSSIA.

Deportation of the Bishop of Vilna.—The persecution of Catholics in Russia is an old story, and terrible as old. Owing to the efforts made to draw away Catholic children from the Church, the Bishop of Vilna issued a circular condemning such unworthy action, and warning parents against it. The result was that he was deprived of his See by the Russian government. To the protest of Cardinal Rampolla, Secretary of State, who pointed out that the Bishop should not have been removed without previous consultation with the Holy See, the Russian Minister at the Vatican answered that there was question of violation of the laws of the Empire. Amongst the liberties unknown in Russia, is liberty for Catholics to profess their faith.

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THE READER.

Unpublished Letters of Charles Carroll of Carrollton and of his Father Charles Carroll of Doughoregan. The United States Catholic Historical Society, New York.

It is very pleasant to meet in the beginnings of history elements which are noble, elegant, refined. The lives of the ancestors of Charles Carroll of Carrollton, the distinguished signer of the Declaration of American Independence, afford us that gratification. There were in reality three Charles Carrolls: the founder of the American branch of the family; his son Charles Carroll of Doughoregan, and his grandson Charles Carroll of Carrollton. The first enters only incidentally in the *Unpublished Letters*, but one cannot help being attracted to the man, if it were only for that single letter of his which is quoted, and of which the editor was fortunate enough to procure a *fac simile*.

It is dated Maryland, July 7, 1719, and reveals a thorough man of the world, a Christian and a scholar. The orthography, of course, is that of the times, but only to a limited extent; the handwriting is remarkably regular and even elegant and ornate, especially at the beginning of paragraphs, where the first word is usually larger than the ordinary text and is thrown out into the wide and rigorously straight margin; the alignment is perfect and the signature very elaborate but clear and legible. It is written to his two sons, who were at the College of Rheims in France, and contains the "afflicting news" of their brother Henry's death, who was returning to his country after his studies and who died when "about six days saile of the Capes of Virginia when he was Coming in." "I hope you both know your duty upon so Lamentable an occasion," he adds, bidding them at the same time to "remind the Sodality of which Henry was a member." Such a message from America to Europe, as far back as the beginning of the eighteenth century, will be of interest to Sodalists all the world over, and it may not be amiss to say here, that this is an instance of the strength of Sodality affiliations still existing among English Catholics. It is much more notable than with us in America.

Scholars also will be interested to hear this American father tell his boy: "You will vigorously prepare for the defense of your Universall Philosophy." As this meant the public sustaining, in Latin, of the matter of a three years' course of serious philosophical study, we may appreciate what the studies of young gentlemen in those days meant. Parental respect prompted young Carroll to dedicate his theses to his father; or rather, he did so at his father's bidding, who writes: "You will take much the same steps your brother did, especially in your dedication to me, *mutatis mutandis* so that it appear not to be the same with the other." "If they do not think you can go through it with applause," he writes, "it is better let alone, for a dunce in a pulpit makes an awkward appearance. I would have you

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stile yourself in your theses *Marylando-Hibernus*"—a little race trait that is quite as delicious as it is illuminative.

The elder Carroll had himself been trained in Douay; for Catholic education was then impossible in England or Ireland. Of him, Sir William Bethan says: "He was in great favor with King Charles II and James II, who were not able to restore him to his paternal estate; but the latter made him grants of large tracts of land on the Monocassy River, in Maryland, which was divided into three manors of 20,000 acres each He was made attorney-general of the Province, but a month after his arrival the Protestant Revolution swept all Catholics out of office."

The son of this distinguished pioneer was Charles Carroll of Doughoregan whose letters make up half of this collection. Doughoregan was the name of one of his estates, while Carrollton was the one he assigned to his son and successor who occupied subsequently such a conspicuous place in American history. Concerning the events of the national struggle the letters of the last named are disappointingly few, but, extending as the entire collection does, from 1719 to 1832, it contains subject matter of very great and very wide interest.

There are some extremely interesting facts brought out with regard to the moral condition of English society at that time, which will be instructive for the historical student though in point of fact they only reaffirm what is already known. Quoted in these letters they go to show what dangers young Carroll was surrounded with when a law student in London, and how he passed through them unscathed.

"Men of all sorts," says the Chronicle, "drink abominably. Fox drinks what I should call a good deal. Sheridan excessively and Gray more than any of them, but in a much more gentlemanly way than our Scotch drunkards." This is not comforting to the natives of Caledonia. "Pitt, the model young minister, broke down in the House owing to a debauch the night before at the Duke of Buckingham's. Gambling also was in the highest vogue as were brawls and duels." The English theatres also seem to have been particularly vile in those days. At present, the French stage has the odious distinction of immorality, but we read in a letter addressed to "Dear Charley," dated January 1, 1758: "The French surpass us in their dresses and greatly in dancing. Their stage is also much more chaste. The licentiousness of ours is really shocking. I saw the 'Povoked Wife,' which was only fit for an English audience, and yet I could not observe one lady to blush or be discomforted at the representation."

From an academic point of view these letters constitute a severe arraignment of our present methods of education. Written, some of them two centuries ago, amid the rough and turbulent surroundings of colonial life, and of course never intended for publication, for they

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were the familiar communications between fathers and sons, they are in striking contrast, even in the matter of English, with the coarse, slip-shod, sometimes vulgar and frequently conceited and egotistical writing which prevails at the present day, and which is painfully evident even in educational reviews, and in articles signed by Presidents of great Universities, who in spite of their short-comings claim to direct the whole trend of education. These letters show us Catholic gentlemen attired in all the extravagant elegance then in vogue, men who took part in all the world's amusements, even to card playing and horseracing though not permitting themselves to be addicted to either, whose "hanger" was ever ready to keep off an aggressor, who were shrewd business men, large minded as well as astute politicians, concerned not merely with petty colonial squabbles, but with the machinations of every foreign cabinet and stepping forth when the time came as the chief builders of the new Republic, yet who, under all circumstances, even in the most familiar intercourse, employed the most refined, dignified and cultured language, whose manners were always marked by the greatest courtesy, whose morals were irreproachable, who followed with an intense interest the literary movements of the day, who delighted in abstruse philosophical speculations and who, if need be, and when the need came, were ready at a moment's notice to fling away all their fortune for their country and their faith. Those men were educated, refined, thoughtful, and although taught in France, were masters of English, and their language for correctness and elegance is in remarkable contrast with what passes current as good style to-day. Thus for example, none of them would express himself as the president of a great American University does, in a recent number of an educational review: "Substance," says this modern educator, "not starch; earnestness, not fortune; resourcefulness, not the number of books read in another tongue; power and endurance, not culture; performance, not the particular thing done is the policy of the schools. Some institutions which do not like it or cannot help it, are swearing about it in classical phrase and correct form as they struggle against the inevitable end." Although intense lovers of sports themselves, the men of other days would never say: "I would mix with the young men freely in the gymnasium and on the ball ground. I would yell with them in victory and carry one end of the shutter in disaster;" nor would they deliver themselves of an utterance like the following: "Civilizations make schools not schools civilizations. Schools are the instruments and helps of civilizations, but civilizations come out of the Great Unknown;" and their sense of humor as well as their knowledge of Scripture would preclude all possibility of picturing themselves in the plight in which the writer in question pro-

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fesses to be, when discussing our present educational problems. "He turns his face towards this paper with the sad conviction that he cannot say anything new"—(that's too bad)—"but with a stern purpose to take up the schoolman's cross and resist temptation to say things because they are novel." Scriptural occurrences and appreciation of fun are evidently dissolving views in the writer's mind. Other instances of vanishing scholarship might be adduced, but the paper in question is only one of very many which indicate general educational decay.

These old American patriots would also be astonished by the announcement of the educational slavery which we are told is in store for us. "Democracy," this same writer says, "has the right to determine the policies it will pursue, and the resulting power to constitute agents, and delegate authority to do for the education of its people, quite as much as and even more than the consolidated forms of government assume a right to do. These are ideas which are more or less developed, which have developed as far as any educational ideas have been developed throughout the country. They are certainly crystallized into the settled purpose of the Republic. The system rests very generally on public but somewhat on private foundations. It has in *legal contemplation* unity of aim."

In other words this Republic has in legal contemplation to control for unity of aim all public and private educational foundations, to constitute agents and delegate authority for schools as much as and even more than the consolidated forms of government assume to do. Now "consolidated forms of government" as against republican forms of government, means if it means anything, the monarchical and autocratic governments of Europe. Is it proposed to do here more than they have ever assumed to do? What would this old signer of the Declaration think of a "legal contemplation" that would do more in the matter of education than the consolidated government of England did in his time, which forced him into twenty years of exile in order to obtain the education which his character as a gentleman required? Is this the life, liberty and pursuit of happiness he risked so much for? If it is "inevitable" as we are told it is, that there is to be a legislative control of all education more comprehensively than the most despotic government ever attempted, then it is to be regretted, if it must exclude all formative religious influences that it does not at least retain some elements which make for true scholarship. They are fast disappearing in our present system. In fact we are told by some of our educational guides that they are superfluities which may be dispensed with. However let us trust that this purpose of centralization is the dream of a few, and that the vast body of teachers are alive to the insanity of the project.

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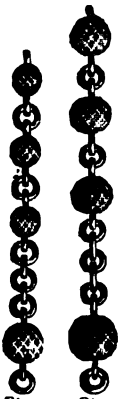

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VOL. XXXVII | APRIL, 1902 | Number 4

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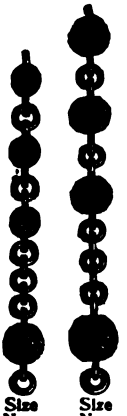

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